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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1. J. SCHRÖTER, "'Die Kirche besitzt vier Evangelien, die Häresie viele.' Die Entstehung des Neuen Testaments im Kontext der frühchristlichen Geschichte und Literatur," *BibKirch* 60 (2, '05) 68-74.

The article treats the origin of the NT in the context of early Christian history and literature, and takes up the question of what makes a writing "canonical" or "apocryphal." It discusses the absence of clear criteria at the beginning, the development of criteria for distinguishing between recognized and rejected writings, the formation of the NT canon, and the significance of the NT canon for today.—C.R.M.

Interpretation

2. G. I. AKPER, "The Role of the 'Ordinary Reader' in Gerald O. West's Hermeneutics," *Scriptura* 88 ('05) 1-13.

After discussing the situation of the "ordinary reader" in the South African context, the article provides an outline of West's biblical hermeneutics of liberation, and offers an evaluation of the place of the "ordinary reader" in it. It concludes that while West has been outstanding for his commitment to "ordinary readers" of the Bible, it is not clear in his hermeneutics where (and how) "ordinary readers" have done their own self-critical reading of the Bible.—D.J.H.

3. H. W. ATTRIDGE, "Can We Trust the Bible?" *Reflections* [New Haven, CT] 92 (1, '05) 4-9.

The Bible first tells a story, or set of stories, that form character by shaping the imagination and providing a meaningful framework for human life. That ethics shaped by the story operates in the final analysis not by laying down unalterable norms of behavior but by engaging readers in a dialogue about how to realize anew the story of liberating justice and reconciling love. Moreover, the Bible also sings a song, engaging not only the mind but also the heart. Insofar as the Bible is a story about God, a debate about what it means to be related to God, and a poetic expression of our longing for and confidence in that relationship, it is most surely to be trusted.—D.J.H.

4. V. BALAGUER, "La economía de la Palabra de Dios. A los 40 años de la Constitución Dogmática *Dei Verbum*," *ScriptTheol* 37 (2, '05) 407-439.

The most important achievements of Vatican II's *Dei verbum* (1965) are the inclusion of Scripture within revelation, and the more dynamic presentation of the relation between revelation and tradition. However, it is still necessary to develop further our understanding of inspiration and the interpretation of Scripture—a task that may be better realized by considering the structure of *Dei verbum*. The article concludes with reflections on the word of God in revelation, in the apostolic proclamation, and as received in the church.—D.J.H.

5r. E.-M. BECKER (ED.), *Neutestamentliche Wissenschaft. Autobiographische Essays aus der Evangelischen Theologie* [*NTA* 49, p. 152].

A. D. BAUM, "Neutestamentliche Wissenschaft in Deutschland. Beobachtungen und Fragen," *TheolBeitr* 36 (3, '05) 152-157.—After describing the nature of the volume, the article focuses on five basic themes that recur in various essays: NT scholarship's loss of significance, the heritage of the Bultmann school, the question of miracles, the content of the NT proclamation, and the category of repentance.—D.J.H.

6. A. BEDENBENDER, "Logik des Phantastischen — Bibel und Science Fiction," *Texte & Kontexte* [Berlin] 28 (105, '05) 43-48.

The article reflects on the ways in which science fiction is a contemporary form to give voice to what has been articulated in the Bible for two thousand years. It focuses on the ways in which the *Terminator* films (I & II) and *The Matrix* locate hope in a messiah-like deliverer—John Connor (initials J. C.) in the former case, and Neo (i.e. the first "new human being") in the latter.—C.R.M.

7. P. BILDE, "Kognitive Dissonanzreduktion in der Jesusbewegung. Ein sozialpsychologischer Beitrag zum Verständnis neutestamentlicher Texte," *EvangTheol* 65 (2, '05) 118-135.

After noting the legitimacy of social-psychological approaches to the NT and introducing L. Festinger's theory of cognitive dissonance, the essay shows that the theory of the reduction of cognitive dissonance is applicable not only to texts dealing with the delay of the parousia but also to texts concerned with the crucifixion of Jesus (1 Cor 1:16-25), the rejection of the early Christian message by Jews (Rom 11:25-27; Mt 13:9-17), and the understanding of the person of Jesus (Mk 8:14-21; Lk 24:13-32; Jn 2:13-22). Experiences of cognitive dissonance produced a challenge that was met by continually new interpretations of the early Christian message.—C.R.M.

8. G. BONNEY, "May Bible Scholars and Fathers Never Meet? A Proposal for Use in Teaching," *Salesianum* 67 (2, '05) 255-297.

This article proposes a way to reduce the present separation between historical-critical exegesis and spiritual patristic interpretation. After outlining the advantages and limitations of both methods, it examines the historical-critical approach to Luke's account of the transfiguration in Lk 9:28-36 by two modern exegetes (J. A. Fitzmyer, H. Schürmann) and by two patristic authors (Bede, Theophylactus Bulgarus), respectively. Then it offers an evaluation of the exegesis of the two methods, and suggests how the different results may be coordinated and harmonized.—C.R.M.

9. J. C. CARVALHO, "A Sagrada Escritura na vida da Igreja a quarenta anos da *Dei Verbum*," *Didaskalia* 35 (1-2, '05) 751-764.

After reflecting on the possibilities of human expression, the article discusses the nature and value of silence, and describes the Bible as the book of the silence of God. Then it offers a reading of Vatican II's *Dei verbum* (1965) in the light of developments in Catholic biblical studies before and after the council.—D.J.H.

10. E. CASTELLUCCI, "La recezione del metodo storico-critico di interpretazione della Bibbia nel Magistero cattolico," *DivThom* 108 (2, '05) 55-92.

The article first describes the entrance of the historical-critical method into exegesis, with

particular attention to developments in German Protestant scholarship. Then it discusses how the historical-critical method was treated in various Catholic magisterial documents in the 19th and 20th centuries, and concludes with reflections on the necessity and limits of the historical-critical method.—D.J.H.

11. M. A. CHANCEY, "Lesson plans. The Bible in the classroom," *ChristCent* 122 (17, '05) 18-19, 21.

The National Council on Bible Curriculum in Public Schools and its textbook *The Bible in History and Literature* present a distinct theological perspective. Discussions of science are based on nonscientific literature; Jesus is presented as the fulfillment of OT prophecy; and archaeological findings are cited as evidence of the Bible's complete historical accuracy. It generally advocates traditional views of biblical authorship, early datings of biblical books, and the historicity of biblical reports.—D.J.H.

12. Z. A. CROOK, "Reflections on Culture and Social-Scientific Models," *JournBibLit* 124 (3, '05) 515-520.

By relying on an anthropological model of reciprocity developed in "primitive" cultures by M. Sahlins and applied to the Greco-Roman world and to Lk 6:27-35 in particular, A. Kirk [§ 48-1003] forces us to consider whether all ancient (or premodern) cultures are the same, or whether their differences require alterations in the models we use to understand them. A model of reciprocity more appropriate to the Greco-Roman context that focuses not on social distance but on status distance has been developed by E. and W. Stegemann.—D.J.H.

13. N. L. DECLAISSÉ-WALFORD, "Confessions of a Canonical Critic," *PerspRelStud* 32 (2, '05) 87-92.

Scripture is created, passed on, preserved, and interpreted for future generations within community. That is the heart of canonical criticism. Communities of faith shape the texts that become authoritative, and authoritative texts shape communities of faith. It is important for canonical critics to know as much as possible about the biblical communities (e.g. those who shaped the Psalms) and the "keepers of tradition" today (e.g. members of the National Association of Baptist Professors of Religion).—D.J.H.

14. M. DURRER, "Le lecteur face à la Parole. Illusion de la proximité et/ou irréductible écart?" *LumVit* 60 (2, '05) 139-151.

Access to the scriptural text is not entirely resolved by methodological research. Rather, as the example of Francis of Assisi illustrates, the reader's encounter with the Word makes it possible to have access to a relationship that moves from believing to saying "I believe you."—D.J.H.

15. L. L. ENIS, "Biblical Interpretation among African-American New Testament Scholars," *CurrBibRes* 4 (1, '05) 57-82.

This overview of work by African American NT scholars suggests that their hermeneutical approaches, though diverse methodologically, have been in some way fueled by African American culture. It also appears that they have given a great deal of attention to hermeneutics and Paul. Other areas of special interest have been the black presence in the NT, the Gospels, the letter of James, and Revelation. The study concludes that what is needed in

African American NT hermeneutics is increased attention to virtually every non-Pauline section of the NT.—D.J.H.

16. S. Fernández E., "*Regulæ fidei et rationis.* Tradición, razón y Escritura en los primeros siglos," *TeolVida* 46 (1-2, '05) 103-121.

This examination of the relationship between the *regula fidei,* reason, and Scripture in the first three centuries A.D. first discusses some "extreme" cases of biblical interpretation that reveal the relevance of faith and reason as foundational for understanding biblical texts. Then it considers how Tertullian and Irenaeus understood the relationship between tradition and Scripture, and concludes with observations on the necessity and prominence of precomprehension (doctrinal and rational) in the process of biblical interpretation.—D.J.H.

17. D. F. Ford, "Reading Scripture with Intensity: Academic, Ecclesial, Interfaith, and Divine," *PrincetonSemBull* 26 (1, '05) 22-35.

This essay on reading Scripture with intensity treats the following facets: academic—scholarship, hermeneutics, and theology; ecclesial—wisdom interpretation for the church in the world; interfaith—Jews, Christians, and Muslims reading our Scriptures together; and divine—God, the ultimate intensity. [In addition to the present article the same issue contains three additional addresses, all part of a symposium on "Faith in the Third Millennium: Reading Scripture Together," by S. Nyomi (pp. 10-21), P. Ochs (pp. 36-47), and A. A. Nayed (pp. 48-54).]—C.R.M.

18. A. Fortin, "Bible sans Parole, Bible sans paroles? De la recherche d'identité à l'écoute de la parole," *LumVit* 60 (2, '05) 125-137.

A careful reading of NT texts such as Mk 6:14-16 and 8:27-33 can help in showing how Christians can be bearers of the Word made flesh in the complexity of their being and in not reducing the biblical word to conceptual knowledge.—D.J.H.

19. H. Frankemölle, "Fortschritte und Stillstand. Entwicklungen seit 1965," *BibKirch* 60 (3, '05) 173-177.

After noting the dynamic approach to revelation and the church in Vatican II's *Dei verbum* (1965), the article discusses three documents from the Pontifical Biblical Commission on the Bible and Christology (1983), the interpretation of the Bible in the church (1993), and the Jewish people and their Sacred Scriptures in the Christian Bible (2001). Then it reflects on progress (or lack of it) in the reception of *Dei verbum* in Catholic theology and church life.—D.J.H.

20. M. A. Friedrich, "Spielstätte Gottes," *ZeitZeich* 6 (8, '05) 26-30.

In the Bible dreams are often the stage for divine revelations. With reference to dream reports in the OT and NT, the article shows that dreams have significance and demand interpretation.—D.J.H.

21. M. Galli, "The Beginning of Education," *ChristToday* 49 (10, '05) 78-81.

Commissioned by the Bible Literacy Project, the program known as *The Bible and Its Influence* (2005) is a very good curriculum designed to help students understand the Bible as a book with literary integrity, and to explain the literary significance of the Bible in western

history. However, when students finish learning in public schools how wonderfully influential and literary the Bible is, the church's unique work has barely begun.—D.J.H.

22. J. C. Gonçalves, "A Bíblia e a Cultura," *Didaskalia* 35 (1-2, '05) 735-750.

Taking its starting point from A. LaCocque and P. Ricoeur's *Thinking Biblically* (1998), the article reflects on the Bible and culture; the Bible, culture, and language; revelation; the possible, the unobjectionable, and Scripture; the Bible and culture in the horizon of ontology; Jesus Christ and community—ontological manifestation; and the Christian religion and cultures.—D.J.H.

23. B. Green, "Mikhail Bakhtin and Biblical Studies," *PerspRelStud* 32 (3, '05) 241-248.

The essay introduces a special issue of *Perspectives in Religious Studies* on the influence of Bakhtin on biblical studies. After three comments on Bakhtin's usefulness for biblical studies (e.g. the inseparability of the cultural context of a text from its language dimensions), it previews the six articles included in the issue [see §§ 50-194, 246]. [The same issue (pp. 339-345) contains a selected bibliography on Bakhtin and the Bible.]—C.R.M.

24. S. Guijarro Oporto and E. Miquel Pericás, "El Cristianismo Naciente: Delimitación, Fuentes y Metodología," *Salmanticensis* 52 (1, '05) 5-37.

The "new quest of Christian origins" should take the end of the 2nd century A.D. as the closing point of the formative period. It must recognize and identify the problems involved in using early Christian writings (the vast majority of our sources) as historical sources. And it should take the sociology of knowledge and symbolic interactionism as an appropriate theoretical framework for the interpretation of these sources and for the study of earliest Christianity.—D.J.H.

25. C. F. Guthrie, "So Human a Book: Pragmatism and Scriptural Authority," *QuartRev* 25 (3, '05) 254-273.

What a strong pragmatism can offer any discussion of biblical authority is the insistence that whatever over-belief one may hold about the Bible, it should be examined and assessed by the kinds of practices that it engenders among those who believe in it. Because J. Webster seems finally concerned with the shape of ecclesial existence that will result when the church acknowledges its adherence to the Bible, it is possible to see at least a weak pragmatism operative even in his thought. Perhaps W. James was right about the Bible: It is "so human a book" not only in light of its origins but also in its capacity to continue to be for Protestants the bearer of our own conflicted humanity.—D.J.H.

26. D. Henige, "In Good Company: Problematic Sources and Biblical Historicity," *Journ StudOT* 30 (1, '05) 29-47.

Advocates of biblical historicity often argue that the biblical testimony should be granted the benefit of the doubt unless there are clear and strong indications to the contrary. These claims are seldom undergirded by extrabiblical materials, and even then never beyond the ancient Near East. However, analysis of examples from the Greek, Roman, medieval, and modern periods shows that the incidence of error, fraud, and misplaced trust is well beyond the point that would justify deferential treatment of the biblical accounts.—D.J.H.

27. S. D. KAMBOU, "Bible et sociétés à tradition orale," *LumVit* 60 (2, '05) 193-205.

The Bible is more than a script or a book. Its origin lies in speech, the privileged means of communication in oral cultures. The Bible is thus a meeting ground between written text and spoken word. The article offers directives for approaching the oral character of the Bible from both biblical data and oral traditions in an African context.—D.J.H.

28. W. KIRCHSCHLÄGER, "Das Studium der Bibel als Seele der Theologie. Der Einfluss von Bibel und Exegese auf das Zweite Vatikanische Konzil," *BibKirch* 60 (2, '05) 112-116.

After tracing developments in the renewal of biblical studies in the Catholic church leading up to Vatican II's *Dei verbum* (1965), the article offers some examples of biblical influence in various documents from Vatican II. Then it reflects on progress (or lack of it) in making the Bible the "soul" of Catholic theology.—D.J.H.

29r. J. B. KOFOED, *Text and History. Historiography and the Study of the Biblical Text* (Winona Lake, IN: Eisenbrauns, 2005).

T. L. THOMPSON, "The Role of Faith in Historical Research," *ScandJournOT* 19 (1, '05) 111-134.—A surprising number of biblical scholars today understand their faith as providing an argument in its own right that legitimately affects their critical historical method. The article offers an extended critique of Kofoed's *Text and History.* It contends that what Kofoed argues in an effort to project a history of Israel that would be an alternative to that of the "Copenhagen school" is not science, and his rules of evidence are not those that the world of secular history requires.—C.R.M.

30. J. KROHN-HANSEN, "Frigjørende fortolkning. En lesning av Elisabeth Schüssler Fiorenzas syn på tekst og fortolkning" [Emancipatory Interpretation. A reading of Elisabeth Schüssler Fiorenza's position on text and interpretation], *NorskTeolTids* 106 (2, '05) 90-110.

In her *Rhetoric and Ethic: The Politics of Biblical Studies* (1999), Schüssler Fiorenza presents "a hermeneutics of ethical and theological evaluation" as one of a number of hermeneutical strategies for emancipatory interpretation. This article discusses her theoretical position in the light of Luther's scriptural hermeneutics and the neopragmatism of S. Fish.—D.J.H.

31. M. LEINER, "Neutestamentliche Exegese zwischen 'Psycholatrie' und 'Psychophobie,'" *EvangTheol* 65 (2, '05) 148-154.

After sketching the integration of psychology into NT exegesis in the 20th century, the article discusses its two different starting points (historical-critical psychological exegesis, existential application), the unavoidability of psychological exegesis, and whether psychological exegesis can make new contributions to exegesis.—D.J.H.

32. C. M. MARTINI, "Il ruolo centrale della parola di Dio nella vita della Chiesa. L'animazione biblica dell'esercizio pastorale," *CivCatt* 156 (3727, '05) 24-35.

After noting some problems associated with Scripture at the time of Vatican II, the article discusses how the conciliar document *Dei verbum* (1965) responded to them, the role of Scripture in the Catholic church at the time of Vatican II, how the council contributed to the clarifying of its role, and the use of *lectio divina* as a pastoral tool.—D.J.H.

33. M. Masoga, "How *indigenous* is the Bible? Challenges facing 21st century South African biblical scholarship," *Journal for Semitics* [Pretoria] 13 (2, '04) 139-159.

The Bible has two indigenous levels that confront researchers who venture into biblical scholarship in (South) Africa: the indigenous process that led to the creation of the Bible as a text, and the communities that read it while using their indigenous contexts to read this indigenous text. There is a need for biblical scholars to engage, theorize, analyze, systematize, develop, and support biblical readings in (South) Africa from a local perspective.—D.J.H.

34. J. A. McGuckin, "Recent Biblical Hermeneutics in Patristic Perspective: The Tradition of Orthodoxy," *GkOrthTheolRev* 47 (1-4, '02) 295-326.

After sketching the developments in biblical hermeneutics that constituted the analytical explosion of the 20th century, the article discusses the positive contributions that the tradition of Orthodoxy can make, with particular attention to the principles of consonance, authority, and utility.—D.J.H.

35. K. Nikolakopoulos, "An Orthodox Critique of Some Radical Approaches in New Testament Studies," *GkOrthTheolRev* 47 (1-4, '02) 339-355.

The article first describes the interpretative principles and general perspective of the Orthodox east applied to the reading of the NT and the historical-critical approach of the non-Orthodox west, respectively. Then it examines two examples of misinterpretation (G. Lüdemann, E. Drewermann) that result as a natural consequence of the European Enlightenment and the rationalistic view of the NT books in the west.—C.R.M.

36. L. Nortjé-Meyer, "Critical Principles for a Homosexual Reading of Biblical Texts: An Introduction," *Scriptura* 88 ('05) 174-182.

The aim of homosexual (and feminist) biblical interpretation is to dislodge androcentrism, which defines the heterosexual male and male experience as the norm and legitimates patriarchy. It involves the rereading and reexamination of the biblical passages that condemn homosexuals, is skeptical of the patriarchal framework of biblical texts, and is suspicious of claims about the "absolute truth" of the Bible.—D.J.H.

37. H. Page, "Performance as Interpretive Metaphor: The Bible as *Libretto* for Research, Translation, Preaching, and Spirituality in the 21st Century — Prolegomenon," *Memphis Theological Seminary Journal* [Memphis, TN] 41 ('05) 11-33; "Moving from Theory to Praxis," 34-56.

The first installment suggests that one useful metaphor for the Bible is the libretto, that is, the text for a musical performance or operatic presentation. By viewing the Bible as a libretto, we set the stage for reconceptualizing Christian discipleship as an interpretive exercise in which the performance of Scripture is crucial. The second installment reflects on the disciplines of the spirit that make preaching an effective performance of the gospel, with particular attention to reclaiming a theology of homiletics that is both poetic and prophetic.—D.J.H.

38. M. M. Pazdan, "Thomas Aquinas and Contemporary Biblical Interpreters: 'I Call You Friends' (*John 15:15*)," *NewBlackfr* 86 (1005, '05) 465-477.

The article explores the interpretive insights of Thomas Aquinas in tandem with the Pon-

tifical Biblical Commission's 1993 document on the interpretation of the Bible in the church and contemporary scholarship. It also illustrates points of comparison and contrast with selections from Thomas' *Commentary on the Gospel of St. John*, especially Jn 15:1-15, in dialogue with current interpreters. It concludes that Thomas embraced and related all aspects of the biblical text, and allowed no academic distancing between the interpreter and the object (i.e. the word of God).—D.J.H.

39. A. PEDEN, "Contextual Bible Study at Cornton Vale Women's Prison, Stirling," *Exp Times* 117 (1, '05) 15-18.

The women who participated in this Bible study were adept at close reading of biblical texts and eager to fill in missing details from their imaginations. They identified closely with the human emotions of the texts, and willingly located their own experiences within the biblical narrative, while finding some ideas and stories unacceptable. The Bible study also raised questions about identifying with biblical experience, the choice of texts, and pastoral responsibility.—D.J.H.

40. J. J. PILCH, "Holy Men and Their Sky Journeys: A Cross-Cultural Model," *BibTheolBull* 35 (3, '05) 106-111.

The cross-cultural model for analyzing sky journeys (the term can include destinations other than the sky) fleshed out with insights about alternate states of consciousness in general promises to be a useful tool for interpreting such reports in ancient literature. This model was designed inductively from reviews of ethnographic literature, and its hermeneutical value can be tested by applying it to the interpretation of journeys reported in biblical and extrabiblical literature (e.g. about Enoch, Paul, and John in Revelation).—D.J.H.

41. J. C. POIRIER, "The Canonical Approach and the Idea of 'Scripture,'" *ExpTimes* 116 (11, '05) 366-370.

Works promoting the canonical approach continually restrict the term "Scripture" to nonintentionalist and nonreferential ways of reading the Bible, as if those were the only ways of reading that respect the Bible's role as Scripture. In spite of their rhetoric, there is nothing in the NT to suggest that the real meaning of Scripture is a private meaning belonging to the church.—D.J.H.

42. D. PYM, "How Edwardian Modernists Read the Canon: A Short History of Hastings Rashdall, Hensley Henson and Charles Gore," *ModBelieving* 46 (3, '05) 6-14.

The article considers how Henson, Gore, and Rashdall faced the challenge to faith from contemporary knowledge in the period from 1890 to 1914. These modernists have much to tell us in this age of ours when the Bible is too readily read through dogmatic or fundamentalist eyes.—C.R.M.

43. L. H. RIVAS, "La integración de la exégesis en la reflexión teológica," *Revista Teología* [Buenos Aires] 41 (84, '04) 117-134.

The article first offers a brief history of documents dealing with the use of Scripture in theology (e.g. *Providentissimus Deus, Dei Verbum*). Then it suggests that every theologian should be an exegete, and every exegete a theologian. It notes that dualism and fundamental-

ism should be avoided, and suggests how Scripture should be used in moral theology.—C.R.M.

44. F. Robert, "Lire les récits, parler son histoire," *LumVit* 60 (2, '05) 153-164.

The inner workings of God's word in biblical narratives call for an active reading. This can be seen first in historical criticism where the text is contextualized word, always speaking from a particular and limited perspective, and intertextually linked. Narrative criticism leads us to three basic realities of story: Everything is significant; it offers narrative identities; and it aims at building up the reader.—D.J.H.

45. R. F. Satta, "The Case of Professor Charles A. Briggs: Inerrancy Affirmed," *TrinJourn* 26 (1, '05) 69-90.

The article investigates the events leading up to, surrounding, and concluding the heresy trial of Briggs to illuminate the debates on biblical authority in late 19th-century America. The case is fascinating not only in illustrating the tenacity of a high view of Scripture as late as the close of the 19th century but also in serving as a portal into the rationale of the modern critical theory against inerrancy and those who endorse it. Briggs appears to have served as the fulcrum for the development of a modern liberal myth against the doctrine of inerrancy, Princeton, and American fundamentalism.—C.R.M.

46. B. Sixtus, "Bridging the gap? On some suggestions towards solving the normative problem in ecclesial exegesis," *ScotJournTheol* 58 (1, '05) 13-38.

After delineating the problem of ecclesial biblical interpretation, the article examines various solutions and attempts to evaluate their success in bridging the (modern) gap between biblical scholarship and the church's interpretation of Scripture. It distinguishes three different projects: trusting history (N. T. Wright, K. Berger), developing a new hermeneutics (P. Stuhlmacher), and recovering elements of premodern interpretation (L. T. Johnson). It concludes that if equipped with the kind of principles of historical inquiry and criticism that projects like that of Berger could supply, and with the detailed hermeneutical principles and tools of Stuhlmacher, Johnson's comprehensive project could become the overarching frame within which the church could develop its biblical interpretation afresh in a way that is both theologically and rationally appropriate and defensible.—D.J.H.

47. R. Slenczka, "Die Heilige Schrift, das Wort des dreieinigen Gottes," *KerDog* 51 (3, '05) 174-191.

In recent years there have been several decisions from church governments and synods where the agreement between Scripture and confession is at least questionable. The reason for this is to be found not only in different interpretations of Scripture but more deeply in the different understandings of how Scripture and God's word are related in the biblical-conservative, Roman-Catholic Tridentine, and liberal-critical Protestant approaches. In a series of theses the article concludes by explaining the principle that Holy Scripture is the word of the triune God who is present and acting in and through this word. [The same fascicle contains responses to Slenczka by M. Ohst (pp. 192-196) and M. Karrer (pp. 197-206).]—D.J.H.

48. G. Snyman, "Social Identity and South African Biblical Hermeneutics: A Struggle against Prejudice?" *JournTheolSAfric* 121 ('05) 34-55.

With reference to a recent debate in the *Bulletin for Old Testament Studies in Africa* con-

cerning the issue of social identity and South African (biblical) hermeneutics (whether "white" South Africans can by definition produce "African" scholarship), the article treats subjectivity, objectivism, and essentialism; contextual authenticity; and postcolonial criticism of the Bible, respectively. In rediscovering the oriental roots and eastern heritage of the Bible, postcolonial criticism may help loosen it from its western protection and the suspicion with which it is regarded because of its use in support of slavery, patriarchy, and the exploitation of the environment.—C.R.M.

49. T. STRAMARE, "'Historia salutis' e 'mysterium' nell'economia della rivelazione," *BibOr* 47 (1-2, '05) 55-69.

After discussing the term *mysterium salutis,* the article considers the historicity of the Gospels, the humanity of Jesus, the mysteries in the life of Christ, and the identification of the mysteries.—D.J.H.

50. T. G. STYLIANOPOULOS, "Perspectives in Orthodox Biblical Interpretation," *GkOrth TheolRev* 47 (1-4, '02) 327-338.

The interpretation of the Bible in harmony with the Bible's own nature and witness achieves its proper goal through fidelity to Scripture, tradition, critical study, and the Holy Spirit, respectively. Historical, theological, and mystical interpretations are indispensable and mutually supportive. The idea is the greatest possible integration of the three approaches.—D.J.H.

51. R. S. SUGIRTHARAJAH, "Scripture, Scholarship, Empire: Putting the Discipline in its Place," *ExpTimes* 117 (1, '05) 2-11.

The article reflects on the current status of the discipline of biblical studies with attention to the credibility of the Bible among the public and as part of the academic curriculum, the increasingly specialized and esoteric activity of mainstream biblical scholarship, the predicament of minority hermeneutics, and the accommodation of the Bible to imperial interests as part of the new empire of the corporate world.—C.R.M.

52. C. THEOBALD, "La Révélation. Quarante ans après 'Dei Verbum,'" *RevThéolLouv* 36 (2, '05) 145-165.

The article proposes a "back to front" rereading of Vatican II's *Dei verbum* (1965), starting with its last chapter, "Holy Scripture in the life of the church," and taking account of the transformations that have taken place since the council both in European culture and in critical exegesis. The relationship of European societies to the cultural traces of Christianity, especially the Bible and an elementary "faith," provides a starting point for an inductive approach that designates the thresholds through which this "faith" can pass when it is put into relationship with the Nazarene.—C.R.M.

53. A. VILLAGE AND L. J. FRANCIS, "The Relationship of Psychological Type Preferences to Biblical Interpretation," *Journal of Empirical Theology* [Leiden] 18 (1, '05) 74-89.

The article reports on a survey of 404 lay, adult Anglicans from eleven different churches who read the story of the healing of the possessed boy in Mk 9:14-29, and then chose between interpretive statements designed to appeal to particular psychological type preferences according to C. G. Jung's typology using the Keirsey Temperament Sorter. It con-

cludes that participants preferred interpretations that matched their personality preferences in both the perceiving (sensing versus intuition) and judging (feeling versus thinking) processes. It notes that those with theologically conservative attitudes toward the Bible preferred sensing over intuitive and feeling over thinking interpretations.—D.J.H.

54. J. J. VINCENT, "Outworkings: Next Steps," *ExpTimes* 116 (10, '05) 334-335.

The article presents an example of contemporary "practice criticism" [see §§ 46-743; 47-70; 49-1701] that begins to refine a methodology for it, consisting of four elements: situation analysis (the context), practice analysis (the happening), endogenous analysis (the content), and political analysis (the politics).—C.R.M.

55. S. VOLLENWEIDER, "Aussergewöhnliche Bewusstseinszustände und die urchristliche Religion. Eine alternative Stimme zur psychologischen Exegese," *EvangTheol* 65 (2, '05) 103-117.

After describing the psychology of altered states of consciousness (visions, ecstasies, trances, mysticism), the article discusses the place of ecstatic experiences in early Christianity and some NT texts that reflect such experiences (2 Cor 12:2-4; 1 Cor 2:6-16; 1 Cor 14; Revelation; 1 Cor 15:5-8; Jn 20:11-18; etc.). It concludes that the psychology of altered states of consciousness offers biblical exegesis an alternative to reductionist psychological models, and allows us to take seriously visions and ecstasies as universal anthropological phenomena.—D.J.H.

56. P. VON GEMÜNDEN, "Methodische Überlegungen zur historischen Psychologie exemplifiziert am Themenkomplex der Trauer," *EvangTheol* 65 (2, '05) 86-102.

The article discusses the role that psychological exegesis can play for chronologically and culturally distant texts with examples drawn from the area of grief and mourning. After methodological considerations, it surveys ways in which ancient evidence is susceptible to historical-psychological investigation: the meaning of words—the linguistic starting point; genres—the literary-scholarly starting point; rites—the starting point of ethnology; images—the contribution of iconography; group-specific differences—sociological starting points; gender-specific differences—reference points from gender research; and thoughts and ideas—ancient reflections on psychological phenomena. It concludes that historical-psychological exegesis deepens the "ugly ditch" between now and then and pleas for a separation between exegesis and application.—C.R.M.

57. E. WAINWRIGHT, "Looking Both Ways or in Multiple Directions: Doing/Teaching Theology in Context into the Twenty-First Century," *Pacifica* 18 (2, '05) 123-140.

The article explores the multidimensional challenge of doing theology in New Zealand and Oceania in the 21st century and its foundation in the very process that shaped and shapes the biblical tradition and its ongoing interpretation.—D.J.H.

58. J. W. WATTS, "Ritual Legitimacy and Scriptural Authority," *JournBibLit* 124 (3, '05) 401-417.

The article argues that in antiquity old texts were used to validate the forms of important rituals, that the rituals in turn lent their cultural influence to the texts that prescribed them, and that the textual authority of western Scriptures had ritual origins. This thesis is developed

under four headings: scriptural authority, ritual accuracy and ritual legitimacy, ritual text and ritual performance, and the developing authority of Torah.—D.J.H.

59. W. J. Webb, "A Redemptive-Movement Hermeneutic: Encouraging Dialogue among Four Evangelical Views," *JournEvangTheolSoc* 48 (2, '05) 331-349.

The article first shows how a sense of the redemptive spirit or incremental development in ethics ("movement meaning") within the slavery texts of the Bible can be discovered through reading these texts relative to their ancient historical social setting. Then it seeks to correct some misunderstandings and misconceptions that have arisen as evangelicals have interacted with a redemptive-movement hermeneutic. Finally it lays out four current evangelical responses to a redemptive-movement hermeneutic under these headings: explicit abolitionism, concrete hierarchy; principled abolitionism, concrete hierarchy; redemptive-movement hermeneutic abolitionism, recontextualized hierarchy; and redemptive-movement hermeneutic abolitionism, egalitarianism.—D.J.H.

60. A. Weissenrieder and F. Wendt, "Phänomenologie des Bildes. Ikonographische Zugänge zum Neuen Testament," *ZeitNT* 8 (16, '05) 3-12.

After noting recent interest in visual artifacts of the ancient world, the article discusses five methodological approaches to iconography with attention to their application in NT exegesis: images as an expression of a world of symbolic values; images as an expression of fundamental patterns of relationship; images and social conditions—a social-historical starting point; images as signs—semiotic theory and iconography; and images as constructs of reality—social constructionism. It observes that a phenomenology of images is closely connected with a phenomenology of texts.—C.R.M.

61. G. West, "Articulating, Owning and Mainstreaming Local Theologies: The Contribution of Contextual Bible Study," *JournTheolSAfrica* 122 ('05) 23-35.

The article focuses on how the Bible may play a quite direct role in the process of enabling an articulation of embodied theologies (i.e. working or lived theologies) so that they may then be mainstreamed or in/corporated into the public theology of the church. It presents three case studies (violence against women, HIV and AIDS, land and food security) to show that contextual Bible study is one vehicle that does facilitate an articulation and an owning of local embodied theologies.—C.R.M.

62. G. West, "Shifting Perspectives on the Comparative Paradigm in (South) African Biblical Scholarship," *RelTheol* 12 (1, '05) 48-72.

The comparative paradigm (that is, interpretations of biblical texts or motifs and their supposed African parallels) is the most pervasive interpretive framework in African biblical scholarship. The article locates South African biblical scholarship within this paradigm and offers an analysis of the comparative paradigm in terms of its understanding of colonialism. It contends that a more nuanced and complex understanding of colonialism may provide new angles of analysis both of the comparative paradigm and of the task of African biblical scholarship.—D.J.H.

63. J. West, "The Bible in the Pew: Congregations and Critical Scholarship from the Pastor's Perspective," *ExpTimes* 116 (10, '05) 330-333.

There can be no separation between "confessional" and "nonconfessional" Bible study.

Confessional, or believing, study of the Bible requires the same critical tools utilized by the "neutral" scholar. Only critical study in the sense of a transparent and precise exegetical procedure can make the text of the Bible clear to the person in the pew.—C.R.M.

64. S. R. WHITE, "The Problem with Scripture and the Trouble with Metaphysics," *Search* 28 (2, '05) 100-113.

It is in the appropriate exercise of our reason that something of the true nature of God may be explored, and this can be done with a freedom and creativity that is not available to us if we are in thrall to the letter of Scripture or to the logic of metaphysics.—D.J.H.

65. S. YAGI, "Bashology in the New Testament — revised and developed," *AnnJapanBib Inst* 29 ('03) 47-63.

This rewritten and developed version of an essay [§ 48-1539] seeks to (re)construct the map of the syntax of the "bashological" thinking in the NT. After stating five theses, it treats formulas and words for operation, signs for key concepts, deduction and analysis, further development, and the exclusive formula.—D.J.H.

Interpretation, § 50-214.

Textual Criticism

66. I. KARAVIDOPOULOS, "Textual Criticism in the Orthodox Church: Present State and Future Prospects," *GkOrthTheolRev* 47 (1-4, '02) 381-396.

After describing editions of the Greek NT that were produced during the 20th century, the article considers current research on NT textual criticism in the Orthodox world with particular attention to Greece, and offers suggestions about the future of NT textual criticism in the Orthodox context.—D.J.H.

67. J. A. L. LEE, "Dimitrios Doukas and the Accentuation of the New Testament Text of the Complutensian Polyglot," *NovTest* 47 (3, '05) 250-290.

The accentuation of the Greek NT text of the Complutensian Polyglot (1514) follows a monotonic system (that is, a single accent mark, the acute, is used to indicate the stress generally in words of more than one syllable) that is almost exactly the same as that now in use in Modern Greek. This system of accentuation was most likely conceived and applied by Dimitrios Doukas of Crete, the native Greek-speaking principal editor of the NT volume of the Polyglot.—D.J.H.

68. M. W. MARTIN, "Defending the 'Western Non-Interpolations': The Case for an Anti-Separationist *Tendenz* in the Longer Alexandrian Readings," *JournBibLit* 124 (2, '05) 269-294.

This examination of the Western noninterpolations highlights a striking confluence of patterns of characteristics that provides further confirmation of the general "orthodox corruption" thesis of M. C. Parsons and of B. D. Ehrman, and specifically the thesis of Parsons that a single scribe is responsible for most, if not all, of the interpolations (Mt 27:49b; Lk 22:19b-20; 24:3b, 6a, 12, 36b, 40, 51b, 52a). This confluence of patterns vindicates the original verdict of B. F. Westcott and F. J. A. Hort concerning the authenticity of Western noninter-

polations. Recognizing this confluence also justifies treating the interpolations en masse, contra Ehrman, and as a distinct group unto themselves, contra Parsons and Ehrman. When treated in this manner, the interpolations emerge as anti-separationist, nondocetic, corruption.—C.R.M.

69r. T. C. SKEAT, *The Collected Biblical Writings of T.C. Skeat* [*NTA* 49, pp. 163-164].

M. J. KRUGER, "Bridging the Gap between New Testament and Textual Criticism: The Legacy of T. C. Skeat," *ExpTimes* 116 (11, '05) 374-376.—This collection of essays shows how Skeat has contributed greatly to our understanding of the development of the NT. Especially significant has been his idea that early Christians preferred the codex over the roll because the codex could hold all four Gospels in one volume. Skeat's publications on the fourfold Gospel, though not persuasive to all, have at least served dramatically to unite the fields of codicology and textual criticism with the study of the origins and formation of the NT.—D.J.H.

Textual Criticism, §§ 50-126, 202–209, 219, 229, 260, 267, 291.

Biblical Linguistics and Philology

70. C. BOYD-TAYLOR, "Lexicography and Interlanguage—Gaining Our Bearings," *BullInt OrgSeptCogStud* 37 ('04) 55-72.

The article aims to show just how thorny a problem interlanguage (the occurrence of forms and structures that are seldom if ever encountered in utterances originally composed in the target language) can be for lexicographers. This is particularly true for the translational literature of the Septuagint, to such an extent that it places a question mark beside any word-study of this corpus that has not taken linguistic interference into full account. We want to be sure that what we are describing is the Greek language as it was known to the translators and not the idiosyncrasies of their translation technique. The article discusses the examples of θάλασσα and λίψ. It suggests the employment of distinct subentries in lexicons for translation-specific usage in which the relevant pairings of source and target language are given.—C.R.M.

71. A. H. CADWALLADER, "What's in a name? The tenacity of a tradition of interpretation," *LuthTheolJourn* 39 (2-3, '05) 218-234.

The article first argues that the names "Justus" and "Justa" alone do not support the assumption of a Jewish connection or the connotation of rigorous adherence to Jewish law and custom. Then it analyzes critically the evidence for giving the name "Justa" to the Syrophoenician-Canaanite woman (see Mk 7:24-30; Mt 15:21-28), with particular attention to its occurrence in the Pseudo-Clementine *Homilies*.—D.J.H.

72. C. W. HEDRICK, "Making Oxen Out of Unicorns," *The Fourth R* [Santa Rosa, CA] 18 (4, '05) 17.

In the Greek OT several passages use the term μονόκερως, which depicts an animal having only one horn, to translate the Hebrew word *re'em*. This translation made its way into the Latin Vulgate and other modern language versions, with the result that Christians well into

the 19th century found the (mythical?) unicorn in their Bibles. In the 19th century scholars decided that *re'em* meant "wild buffalo."—D.J.H.

73. S. Voorwinde, "Ἀγαπάω and φιλέω — Is there a Difference?" *Reformed Theological Review* [Doncaster, Australia] 64 (2, '05) 76-90.

While 19th-century scholars emphasized the differences between ἀγαπάω and φιλέω, 20th-century scholars manifested a growing appreciation for their synonymity. Because φιλέω acquired the meaning of "kiss" in NT times, its semantic range in the domain of love was diminished and ἀγαπάω came to acquire the more comprehensive meaning. In the Fourth Gospel different nuances can be carried not only by these two verbs but also by the tenses in which they are cast.—D.J.H.

Biblical Linguistics and Philology, § 50-683.

Biblical Translation

74. D. Bergant, "Illuminating the Word," *BibToday* 43 (4, '05) 257-260.

This description of the monumental artistic endeavor known as the *Saint John's Bible* discusses its place in the Benedictine tradition, the magnitude of the work (seven volumes), and its biblical text and version (NRSV).—D.J.H.

75. C. L. Blomberg, "Today's New International Version: The Untold Story of a Good Translation," *BibTrans* 56 (3, '05) 187-211.

After providing background information relevant to Today's New International Version, the article points out some enormous improvements that the TNIV has made over the previous editions of the NIV in areas unrelated to gender-inclusive language, responds to some of the most persistent and misguided charges against the TNIV with respect to gender-inclusive language, and highlights the fact that the most prominent forms of gender-inclusive language changes in the TNIV that "violate" the Colorado Springs Guidelines are forms of translation found within the NT itself.—D.J.H.

76. D. L. Bock, "You Make the Call: Are Gender-Sensitive Translations Safe or Out?" *Bib Trans* 56 (3, '05) 169-187.

After explaining two approaches to basic translation theory (dynamic/functional versus formal equivalence) and two approaches to gender-sensitive translations (ideological and translational), the article asks whether gender-sensitive translations distort Scripture in places where those who have concerns about such translations claim they do (e.g. Gen 1:26-27; Eph 6:4; 1 Tim 2:5; Heb 2:6). It concludes that gender-sensitive translations do not necessarily distort the Scriptures and should not be ruled out as a matter of principle.—C.R.M.

77. J. Byassee, "Beautiful words. The St. John's Bible project," *ChristCent* 122 (16, '05) 20-21, 23.

With the *Saint John's Bible* the chief calligrapher D. Jackson and his colleagues are producing something priceless—a Bible beautiful enough to make readers want to keep reading

and to praise God. Its grandeur is made all the more striking by the presence of the occasional mistake. In the *St. John's Bible* one sees a Protestant care for words and a Catholic care for ecclesial art sewn back together.—D.J.H.

78. J. CHAPA, "Breve historia de un proyecto," *ScriptTheol* 37 (2, '05) 569-572.

Written for the occasion of the official presentation (in early 2005) of the five-volume *Sagrada Biblia* prepared by the theological faculty at the University of Navarre, this article discusses the genesis of the project, its execution, and the final product. Then it describes some of its features: new translations based on the original texts, the abundant notes, and the inclusion of the Neovulgata. [The same fascicle contains related papers by A. Fontán on the place of the Navarre Bible in the history of the Bible (pp. 573-583); E. Romero Pose on the Navarre Bible in the tradition of the church (pp. 585-593); and J. M. Casciaro on the translations, introductions, and notes in the Navarre Bible (pp. 595-603).] —D.J.H.

79. L. J. GREENSPOON, "The Holy Bible. A Buyer's Guide," *BibRev* 21 (4, '05) 37-44.

For twenty-one English Bible translations this article provides basic publication data, a quotation from each version's introduction that highlights its distinctive features or accomplishments, its text of Gen 1:1-2, and evaluative comments. The translations are grouped in three broad categories: literal, nonliteral with extended vocabulary, and nonliteral with limited vocabulary or colloquial language.—D.J.H.

80. D. G. HORRELL, "Familiar Friend or Alien Stranger? On Translating the Bible," *Exp Times* 116 (12, '05) 402-408.

Using examples from the NRSV and NIV translations of the NT, the article suggests that modern translations ought to do more justice to the Bible's rootedness in ancient culture, its often strange and puzzling difference from "us," and its sometimes enigmatic and unclear expression. Thus they should press readers to see the text more "as it is" rather than as a text (or rather, collection of texts) which rather neatly dovetails with contemporary Christian assumptions.—D.J.H.

81. F. G. JENSEN, "Om Martin Luthers oversættelse af Det Nye Testamente — med et sideblik til Erasmus af Rotterdams *Novum Instrumentum*" [On Martin Luther's translation of the New Testament — with a sidelong look at Erasmus of Rotterdam's *Novum Instrumentum*], *DanskTeolTids* 68 (2, '05) 97-108.

The article surveys the background of Luther's translation of the NT from his first German translation of the Greek original in September 1522. It first discusses the preconditions of the translation: earlier German versions, Erasmus' edition of the Greek NT (*Novum Instrumentum,* 1516), Luther's philological skills (or apparent lack thereof), and the influence of Melanchthon. Then it considers Luther's work at Wartburg, his methods, principles of translation, and a few examples of his interpretations (e.g. Rom 3:28).—C.R.M.

82. T. KARDONG, "Feature Review: *The Saint John's Bible,*" *AmBenRev* 56 (3, '05) 315-321.

The article describes the origin of the *Saint John's Bible* project, its calligraphy and illuminations, materials, production, and schedule for completion.—D.J.H.

83 K. KJAER-HANSEN, "First 'Organized' Bible Work in 19th Century Jerusalem (1816-1831). Part III: James Connor in Jerusalem, 1820," *Mishkan* [Jerusalem] 44 ('05) 62-75.

The article describes how in 1820 Connor got to Jerusalem, where he distributed Bibles in various languages and made contacts and agreements there.—D.J.H.

84. L. LODEN, "Two Hebrew New Testaments — a Survey," *Mishkan* [Jerusalem] 43 ('05) 71-74.

The Hebrew translation of the NT by the United Bible Society in Israel (1976) and the older translation by F. J. Delitzsch (1877) are very much used today. While the modern version is more popular, there is widespread appreciation for the Delitzsch translation.—D.J.H.

85. M. PATELLA, "The Saint John's Bible: Text, Metaphor, and Exegesis," *Council of Societies for the Study of Religion Bulletin* [Valparaiso, IN] 34 (1-2, '05) 22-26.

From the perspective of hermeneutics, the handwritten and illuminated *Saint John's Bible* tries to recover the metaphorical and symbolic counterweight to the biblical text lost during the Enlightenment. By relying on the advances in theology, the arts, and the sciences over the past five-hundred years, and by drawing upon the artistic expressions of people of good will from every age and culture, the project hopes to be a means of proclaiming God's word by beauty, tradition, and invitation.—D.J.H.

86. R. PRITZ, "Peculiarities of Translating the NT into Hebrew," *Mishkan* [Jerusalem] 43 ('05) 63-70.

After general observations on rendering the NT in Modern Hebrew, the article focuses on some particular challenges: the gender of the Holy Spirit, the divine name, and quotations from the Hebrew Bible.—D.J.H.

87. D. RENSBERGER, "For heart and mind. A study Bible for spiritual formation," *ChristCent* 122 (21, '05) 26-27, 29.

The Renovaré Spiritual Formation Bible: New Revised Standard Version (2005), edited by R. J. Foster, aims to make Scripture a primary means for discovering, learning, and practicing classical Christian spiritual disciplines. The result is by turns inspiring, thought-provoking, puzzling, and exasperating. Its unevenness is due not only to the different vocations of its contributors but also to differences in outlook among them. Many of its statements raise serious problems for Christian relations with Judaism.—D.J.H.

88. P. SCHMIDT, "Het kan ook anders. Beschouwingen bij De Nieuwe Bijbelvertaling" [It can also be different. Observations on De Nieuwe Bijbelvertaling], *Collationes* 35 (2, '05) 115-134.

The new Dutch interconfessional translation known as De Nieuwe Bijbelvertaling (2004) has drawn both positive and negative reactions. In this article a contributor to the project discusses problems that are inevitable in any translation, explains that every translation is necessarily the fruit of interpretation, and shows why it is neither possible nor desirable to fix a translation that would never change. It is always possible to translate differently, since "the letter kills but the Spirit gives life" (2 Cor 3:6).—D.J.H.

89. G. SNARE, "Reading Tyndale's Bible," *Journal of Medieval and Early Modern Studies* [Durham, NC] 35 (2, '05) 289-325.

The controversies surrounding Tyndale's Bible in the 16th century really concerned how

one is to read a scriptural text. The article traces the development in Tyndale's thinking about reading a scriptural text under the following headings: right reading, reading that kills, juggling with the text, reading from the heart, and the whole text.—D.J.H.

90. M. L. STRAUSS, "Form, Function, and the 'Literal Meaning' Fallacy in English Bible Translation," *BibTrans* 56 (3, '05) 153-168.

After noting the rise of meaning-based Bible translation in the 1980s and 1990s and a recent resurgence in formal equivalence as a translation theory, the article first identifies the goal of a translation: to transfer the meaning of a text from one language to another language. Then it evaluates the manner in which formal- and functional-equivalent versions of the Bible pursue this goal with particular attention to translation as interpretation, the fallacy of lexical concordance, and the fallacy of syntactical correspondence. It concludes that while there are important cautions related to functional equivalence, there are intrinsic defects in formal equivalence as a philosophy of translation.—C.R.M.

Biblical Translation, §§ 50-340, 348, 372, 596.

Computer-Assisted Research

91. G. A. KLINGBEIL, "El Escritorio Digital: *Software* esencial para el Quehacer Teológico," *DavarLogos* [Libertador San Martín, Argentina] 4 (1, '05) 65-80.

The article first comments on the latest trends in digitalized information technology that are relevant for theological and biblical research as well as pastoral work. Next it discusses three major software packages (*BibleWorks* 6.0, *Biblioscape* 6.5, *Religious & Theological Abstracts* CD 2004) and assesses their practical value for professors, students, and pastors. Finally it reflects on some possible future developments.—C.R.M.

92. M. WALLRAFF, "Patristische Arbeitshilfen im Internet (V). Fremdsprachige Zeichensätze," *ZeitAntChrist/JournAncChrist* 8 (2, '04) 358-371.

This installment [see § 47-787] in an ongoing guide to Internet resources for early Christian studies covers fonts for ancient languages (primarily designed for Windows XP) with particular attention to Greek. After discussing the early development of character sets up to the appearance of Unicode fonts and providing tips for working with the latter, it surveys various Greek fonts (Palatino Linotype, Times New Roman and Garamond, Gentium, etc.). Then it briefly treats the font situation for Coptic, Syriac, Armenian, and Georgian, respectively. It concludes with information on websites dealing with phonetic transcription, transliteration, and character creation or modification. Web addresses (URLs) are provided as relevant throughout the article (see also www.martin-wallraff.de/fonts.html).—C.R.M.

Scholars

93. ANON., "Literary activity of Victor C Pfitzner," *LuthTheolJourn* 39 (2-3, '05) 243-247.

A list of Pfitzner's books and articles published between 1966 and 2003. [A photograph of Pfitzner appears on p. 101 of the fascicle, which honors him on the occasion of his retirement after thirty-eight years of service as a NT lecturer at Luther Seminary (now Australian Lutheran College).]—D.J.H.

94. A. Bastit, "Antonio Orbe (1917-2003) ou les deux sources du christianisme ancien," *RevÉtudAugPat* 51 (1, '05) 3-8.

Orbe devoted himself to studying the early church's doctrines and biblical interpretations through the different currents in the 2nd and 3rd centuries, especially Valentinian gnosticism, Irenaeus, and the Alexandrian schools. His enormous corpus of work was both innovative in conceiving of a pluralistic Christianity and original in associating dogmatic representations with early readings of scriptural (especially Gospel) texts. The article provides a list of his principal publications on pp. 7-8.—D.J.H.

95. W. Chrostowski, "Uniwersytet jako kontekst studiów biblijnych (University as the Context of Biblical Studies)," *CollTheol* 75 (1, '05) 97-114.

Biblical studies have become an integral part of several theological faculties recently established at public and state universities in Poland. This development presents challenges for the university and for the academic study of the Bible. While some solutions can be imported from the west, it is also necessary to take seriously local needs and expectations.—D.J.H.

96. B. Ericsson, "Religious Studies in Sweden During the 20th Century," *PolishJourn BibRes* 4 (2, '05) 161-165.

This survey of religious studies in Sweden in the 20th century gives particular attention to the contributions of biblical scholars such as A. Fridrichsen, K. Stendahl, G. Lindeskog, and H. Odeberg.—D.J.H.

97. C. Focant, "In Memoriam Joseph Ponthot," *RevThéolLouv* 36 (3, '05) 437-439.

The article describes Ponthot's life (1924-2005) and academic formation; his many contributions as a professor, administrator, editor, and NT scholar; and his personal qualities and diverse interests.—D.J.H.

98. R. Gertwagen, "Avner Raban (1937-2004)," *Bulletin of the Anglo-Israel Archaeological Society* [London] 22 ('04) 79-82.

This memorial note focuses on Raban's work in underwater archaeology, which more or less mirrors the development of this discipline in Israel. It also provides personal recollections of him as a professor and colleague, and observes that he dedicated many years of his life to major research activities at Caesarea Maritima. A photograph of Raban is provided on p. 79.—D.J.H.

99. M. D. Gibson, "Does Jesus have a say in the kerygma? A critical remembrance of Bultmann," *ScotJournTheol* 58 (1, '05) 83-103.

The paper examines R. Bultmann's concept of the relation of the words and preaching of Jesus Christ to the formulation of the kerygma of the early church. It observes that within the framework of Bultmann's theology, the actions and events in the life of the historical Jesus do not bear significance for the kerygma. Likewise, the preaching of Jesus is virtually divorced from the proclamation of the kerygma. To rescue Bultmann, it is necessary to "demythologize" the intrinsic character of his theological program, removing the husk of naturalism, radical form criticism, and the rejection of objective historical knowledge.—C.R.M.

100. M. HADAS-LEBEL, "Hommage à André Caquot," *RevÉtudJuiv* 164 (1-2, '05) 1-3.

A personal appreciation of the late Professor Caquot (1923-2004), with particular attention to his education as a Semitist, his skill as a teacher, and his contributions to Qumran studies.—D.J.H.

101. V. A. HUROWITZ AND S. DAR, "Dan Urman (1945-2004)," *Bulletin of the Anglo-Israel Archaeological Society* [London] 22 ('04) 83-85.

Hurowitz (pp. 83-84) first notes Urman's contributions to the study of sites in the Golan Heights and at Nessana in the Negev, and describes him as a popular teacher and a scholar with a talent for reaching out to the public at large. Dar (pp. 84-85) calls attention to the salvage excavations that Urman conducted in the Golan, and his work as a teacher, archaeologist, lecturer, and scholar. A photograph of Urman is provided on p. 83.—D.J.H.

102. J. W. JIPP, "The Quest for the Historical Machen," *Themelios* 30 (3, '05) 59-68.

In J. G. Machen we have an outstanding example of one who helped to uphold historic Christianity by interaction with the best of critical scholarship. For Machen, Christianity had its foundation in historical facts, not in religious experience or philosophical ideals. If God has vested memory, language, testimony, and reason with a significant degree of potential reliability and trustworthiness—and if he has acted to reveal himself within history—then something resembling Machen's epistemology may be critically appropriated by NT scholars as a template for a fruitful methodology.—D.J.H.

103. J. KARAVIDOPOULOS, "A Tribute to Professor Savas Agourides," *GkOrthTheolRev* 47 (1-4, '02) 1-6.

After personal recollections of Agourides and a sketch of his life (1921-), the article calls attention to his scholarly contributions in the areas of eschatology, Johannine literature, and history and hermeneutics, as well as his work as a translator and his other achievements and services.—D.J.H.

104. D. KER, "Rev. Professor Ernest Best. 23rd May 1917 – 1st October 2004," *IrBibStud* 26 (2, '05) 58-59.

As scholar and teacher Best could display a daunting rigor but also sought to encourage all students. He made significant contributions as an associate editor to the development of *Irish Biblical Studies* right from the year of its foundation.—C.R.M.

105. B. LANG, "Der Orientreisende als Exeget, oder Turban und Taubenmist. Beiträge der Reiseliteratur zum Verständnis der Bibel im 18. und 19. Jh.," *ZeitDeutschPalVer* 121 (1, '05) 67-85.

The article discusses the contributions to biblical studies made by the reports of (mainly) European travelers to the Middle East during the 18th and 19th centuries with regard to knowledge about the realia, geography, ethnology, and exegesis.—D.J.H.

106. A. LEMAIRE, "Hommage à André Caquot," *RevÉtudJuiv* 164 (1-2, '05) 5-8.

The article first describes Caquot's life (1923-2004), his academic formation, and teaching career. Then it notes some of his scholarly achievements in the areas of Hebrew Bible, Ugaritic, Qumran, Ethiopic literature, Semitic epigraphy, and comparative Semitics.—D.J.H.

107. H. LICHTENBERGER, "Otto Betz (8. Juni 1917 – 27. Mai 2005)," *PolishJournBibRes* 4 (2, '05) 109-112.

The article discusses the late Professor's Betz's academic formation, contributions to the study of the NT and Judaism, and personal qualities. [The same issue contains memorial notes on Betz by Z. J. Kapera (p. 108) and M. Hengel (pp. 113-115), along with photographs of Betz (pp. 107, 112, 116).]—D.J.H.

108. J. D. LOURENÇO, "Joaquim Carreira das Neves. Uma vida em prol da Bíblia," *Didaskalia* 35 (1-2, '05) 1-12.

The article first describes the personal qualities of Professor Carreira das Neves (1934-), the social and pastoral dimensions of his activities, and his writings and special interests as a biblical scholar. Then (on pp. 7-12) it presents his *curriculum vitae,* including a list of his publications. [A color photograph of him appears in the front of the fascicle, which is a *Festschrift* in his honor.]—D.J.H.

109. S. MÜLLER, "Kritik und Theologie. Christliche Glaubens- und Schrifthermeneutik nach Richard Simon (1638-1712)," *MünchTheolZeit* 56 (3, '05) 212-224.

Against critics such as B. Spinoza, Simon sought to defend the heart of the Christian worldview with the themes of historical criticism, church, Bible, tradition, and inspiration, as well as nature and grace. The historical-critical method founded by Simon was a way of grasping the meaning of faith and Scripture, starting with historical facts and becoming an integral part of theology as a historical dialogue with God.—D.J.H.

110. R. NORTH, "Biblical Scholarship as Pilgrimage," *BibToday* 43 (5, '05) 304-308.

Describing the life of religious scholarship as a pilgrimage of faith, the author reflects on his experiences of leading study tours through the Holy Land and other places pertinent to biblical studies.—D.J.H.

111. J. RUIZ, "N. T. Wright ou la recatholicisation de la pensée protestante," *Résister et Construire* [Lausanne] 55-56 ('05) 36-62.

Wright is not an "evangelical" theologian. On the contrary, he bases himself on the philosophical and theological principles of classic liberalism, particularly in his naturalist vision of biblical religion. In his attack upon the traditional version of the doctrine of justification by faith, he shows a disinterest in a genuine understanding of the work of Jesus Christ. Since his theology supposes a return to exegetical and theological positions prior to the Reformation, it is legitimate to consider his theological work as constituting a "recatholicization" of Protestant thought.—D.J.H.

112. S. K. SAMIR, "Michel van Esbroeck, SJ (1934-2003), le collègue et l'ami," *Collectanea Christiana Orientalia* [Córdoba] 2 ('05) 409-440.

The article describes van Esbroeck's academic formation, work as a member of the Bollandists, university teaching, personal qualities, and achievements as a scholar of early Christianity. Also included on pp. 415-440 is a list of his publications.—D.J.H.

113. C. SANCHEZ-MORENO ELLART, "José O'Callaghan, S. J. 7 octubre 1922 – 15 diciembre 2001," *Aegyptus* 82 (1-2, '02) 245-248.

The article describes O'Callaghan's academic formation, calls attention to his many schol-

arly contributions in various areas of papyrology, and notes the controversy surrounding his identifications of NT texts with Greek fragments found in Qumran Cave 7.—D.J.H.

114. I. SCHORSCH, "Coming to Terms with Biblical Criticism," *ConsJud* 57 (3, '05) 3-22.

The article describes how the Jewish Theological Seminary of America in New York City came to terms with the dictates of modern biblical criticism in the study of the Torah in the short span between 1950 and 1970. It gives particular attention to how this transition was greatly facilitated through the formidable work of Y. Kaufmann. Without fanfare, one mindset replaced another under the aegis, ironically, of an administration with a pronounced traditional bent.—D.J.H.

115. E. TAMEZ, "Living Ecumenically: An Absolute Necessity. Reflections from Academic Experience," *EcumRev* 57 (1, '05) 12-18.

True ecumenism comes from practical experience in daily life. In the light of her experiences of ecumenism as a university teacher and lay theological educator in Latin America, the author discusses relationships between the evangelical, Pentecostal, and Catholic churches, as well as those between Christianity and indigenous and traditional African religions.—D.J.H.

116. J. D. THOMAS, "T.C. Skeat 1907 – 2003," *Aegyptus* 82 (1-2, '02) 249-257.

For his outstanding work in editing Ptolemaic papyri and his many other contributions to the world of learning, Skeat will be remembered by papyrologists, paleographers, and NT scholars. A bibliography of his books and articles is provided on pp. 251-257.—D.J.H.

117. J. VAN ESS, "Franz Rosenthal (1914-2003). Alte und Neue Welt im Leben eines Orientalisten," *ZeitDeutschMorgGesell* 155 (1, '05) 51-67.

The article describes Rosenthal's life and academic career in Germany and the USA, with particular attention to his many contributions to Aramaic and Arabic philology, against the background of the university culture and political events of his time.—D.J.H.

118. K. J. VANHOOZER, "The joy of yes. Ricoeur: Philosopher of hope," *ChristCent* 122 (17, '05) 27-28.

P. Ricoeur was the hermeneutical equivalent of John the Baptist, preparing the way for a new hearing of hopeful words. He preferred to take the exegete, not the dogmatician, as his dialogue partner. What intrigued him most about the Bible was its eschatology, its hopeful expectation of something other and better, yet to come.—D.J.H.

Bulletins

119. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 43 (4, '05) 267-272.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

120. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 43 (5, '05) 330-335.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

121. W. Berry, "The burden of the Gospels," *ChristCent* 122 (19, '05) 22-27.

Reading the Gospels, comforting and clarifying and instructive as they frequently are, deeply moving or exhilarating as they frequently are, can also cause one to understand them as a burden, sometimes raising the hardest of personal questions, sometimes bewildering, sometimes contradictory, sometimes apparently outrageous in their demands.—D.J.H.

122. M. F. Bird, "The Formation of the Gospels in the Setting of Early Christianity: The Jesus Tradition as Corporate Memory," *WestTheolJourn* 67 (1, '05) 113-134.

In order to gain a greater understanding of the relation between the Gospels and early Christian communities as well as to understand the connection between the Gospels and the historical Jesus, the study examines two questions: (1) Do the Gospels aim to reflect or to inform the situation of the early Christian communities? and (2) What model of oral tradition best accounts for the transmission of the Jesus tradition leading to the composition of the Gospels? It discusses the Gospels and the early Christian communities; models of oral tradition (irretrievably lost; fluid, free, and flexible; rabbinic parallels; orality and textuality; informal controlled oral tradition); and a new paradigm—Jesus in corporate memory. It contends that the Gospels do not appear to be purely community formulations and that the oral transmission of the Jesus tradition is best explained by K. E. Bailey's "informed controlled oral tradition" model. Yet this model needs to be supplemented with a theory of corporate remembrance that characterizes the Gospels as the memory of Jesus interpreted and applied to the context of the early Christians.—C.R.M.

123. Y.-M. Blanchard, "'Je ne suis pas venu abolir mais accomplir': la relation aux Écritures, selon les Évangiles," *EspVie* 115 (129, '05) 1-9.

After introductory comments on Mt 5:17 in its context, the article discusses the fulfillment formulas in Matthew's Gospel, the meaning of the verb "to fulfill" (πληρόω, ἀναπληρόω), the motif of fulfillment in the Gospel of Luke, in the Gospel of John, and the language of OT Scripture in service of the new Word.—C.R.M.

124. B. G. Boschi, "I luoghi di culto e i calendari nelle origini cristiane," *RivistBib* 53 (3, '05) 325-332.

The article compares references to places of worship and to calendars in the Synoptic Gospels and in John's Gospel, with particular attention to events associated with Jesus' Last Supper and his death and resurrection.—D.J.H.

125. A. Freund, "Die Rezeption von Wundergeschichten — empirisch erforscht," *Evang Theol* 65 (2, '05) 155-158.

The history of reception and reception-aesthetics have become important areas of NT interpretation. The article illustrates the concerns and possibilities of this approach as applied to two NT miracle stories (Lk 18:35-43 and Mt 14:22-33), with reference to H. Bee-Schroedter's *Neutestamentliche Wundergeschichten in Spiegel vergangener und gegenwär-*

tiger Rezeptionen (1998). It concludes with reflections on what this approach can contribute to the practical exegesis and hermeneutics of biblical texts.—D.J.H.

126. P. M. HEAD, "Is P^4, P^{64} and P^{67} the Oldest Manuscript of the Four Gospels? A Response to T. C. Skeat," *NTStud* 51 (3, '05) 450-457.

In 1997 Skeat proposed [§ 41-1512] that P^4, P^{64}, and P^{67} came from the same original manuscript, and that this manuscript was a single-quire codex containing Matthew, John, Luke, and Mark, dating from the late 2nd century A.D. This critical response contends that there is simply insufficient evidence to conclude that the manuscript was originally a single-quire codex, and that there is no evidence that the original codex (of whatever format) contained anything beyond the Gospels of Matthew and Luke.—D.J.H.

127. M. PATELLA, "Magdala: The Town," *BibToday* 43 (5, '05) 301-303.

The appellation "of Magdala" or "Magdalene" indicates that Mary Magdalene was a woman of means (see Lk 8:2-3). It is likely that her wealth was somehow connected with fishing.—D.J.H.

128. A. PUIG I TÀRRECH, "El entorno de María," *EphMar* 55 (2-3, '05) 209-221.

The milieu in which Mary lived was essentially familial and situated in the small village of Nazareth in southern Galilee. She lived with her parents (Joachim and Anna, according to 2nd-century tradition) and a sister at least. Mary was from the tribe of Judah, but on her mother's side she could have been of priestly descent. The great support of her life would be her only son, Jesus, after the death of her legal husband, Joseph. But when Jesus left Nazareth, Mary received active protection from her own family of origin and from the family of Joseph, above all the sons from his first marriage known as the "brothers of Jesus."—D.J.H.

129. D. TRAKATELLIS, "The Four Gospels: Text as Interpretation," *GkOrthTheolRev* 47 (1-4, '02) 101-110.

The four Gospels constitute not only a sacred text but also the very interpretation of this text. Comparison of the openings of the four Gospels highlights the interpretative character of each one. Within their narratives all four Evangelists depict Jesus as a divine teacher, miracle worker, healer, revealer of the divine plan for humanity and the universe, and crucified and risen. The emphases and nuances in these christological images, however, are different in each Gospel, and this is precisely a matter of their author's interpretative choice.—C.R.M.

Gospels General, §§ 50-574, 624.

Jesus

130. G. K. BARR, "Jesus in Nazareth," *IrBibStud* 26 (2, '05) 93-104.

The article first contrasts the differing pictures of 1st-century Nazareth presented by C. P. Thiede on the one hand and by J. D. Crossan and J. L. Reed on the other. Then after noting how Crossan deals with the sayings of Jesus that reflect OT texts, it proposes that Jesus' sayings often quoted OT Scriptures, that Lk 4:16-30 is based on the memory of a real incident, and that Thiede's representation of Jesus is likely to be the more accurate.—C.R.M.

131. J.-P. Batut, "Towards a Theological Reading of the Baptism of Jesus," *Communio/IntCathRev* 32 (1, '05) 6-18.

The apostolic witness to Jesus begins at the moment of Jesus' manifestation at the Jordan River and of his baptism by John. This theological reading of Jesus' baptism treats the baptism of John, the concept of fulfilling righteousness, the baptism as Christ's act, the descent of the Spirit of sonship, the declaration "You are my Son," resurrection and begetting, and Jesus' baptism as the basis for the mission of the messianic people.—D.J.H.

132. M. F. Bird, "Jesus and the Gentiles after Jeremias: Patterns and Prospects," *Curr BibRes* 4 (1, '05) 83-108.

After noting the influence of J. Jeremias's monograph *Jesus' Promise to the Nations* (1958; German 1956) in which he argued that Jesus was essentially uninterested in the Gentiles, although he envisaged their eschatological salvation, the article highlights antecedents to Jeremias, evaluates Jeremias's own position, identifies views on Jesus and Gentiles that emerged after Jeremias wrote, and indicates new directions in recent research. It concludes that a promising alternative to Jeremias's position is one which recognizes the aims and intentions of Jesus as being oriented toward the restoration of Israel, but to understand the concept of restoration in Second Temple Judaism in such a way that it necessarily involves the Gentile world in some form (be it subjugation or salvation).—C.R.M.

133. M. J. Borg, "The Search Begins: The Fathers of Historical Jesus Scholarship," *BibRev* 21 (3, '05) 17-19.

The article describes and evaluates the contributions made to the quest of the historical Jesus by H. S. Reimarus (1694-1768), D. F. Strauss (1808-74), and A. Schweitzer (1875-1965), respectively.—D.J.H.

134. W. Braun, "'Wir haben doch den amerikanischen Jesus'. Das amerikanische Jesus-Seminar: Eine Standortbestimmung," *ZeitNT* 8 (16, '05) 30-39.

The essay treats the analytical goals of historical research in connection with Jesus; the American fascination with the figure of Jesus; the formation of the Jesus Seminar, its methodology, and its publications; and the results of the Seminar's work and the move from the Jesus of history to the Jesus of historical discourse.—C.R.M.

135. M. Elizondo, "Jesus and Prayer," *Way* 44 (3, '05) 9-20.

Jesus largely bypassed the religious institutions of his day, and prayed out of an experience of the Father in the whole range of human reality. When you take Jesus' experience as your starting point, the life of prayer is the very essence of life.—D.J.H.

136. P. Gamberini, "Gesù di Nazaret, chi sei?" *RassTeol* 46 (3, '05) 325-337.

Taking its starting point from G. Marchesi's *Gesù di Nazaret: chi sei? Lineamenti di cristologia* (2004), the article discusses the self-consciousness of Jesus with regard to the historicity and intentions of the Gospels, from the Gospels to dogmatic and theological interpretation, the faith of Jesus, the question of implicit Christology, and the sonship of Jesus.—D.J.H.

137. Z. Garber, "The Jewish Jesus: A Partisan's Imagination," *Shofar* [West Lafayette, IN] 23 (3, '05) 137-143.

The Gospels contain authentic traces of the historical Jesus shrouded in repeated motifs of

secrecy that are intended to obscure the role of Jesus as a political revolutionary sympathizer involved in the Jewish national struggle against Rome. The Jesus of Christology could never find support in Judaism, since the God-man of the hypostatic union is foreign to Judaism's teaching on absolute monotheism.—D.J.H.

138. M. García Cordero, "Hipérboles y paradojas en la predicación de Jesús (Iª parte)," *Ciencia Tomista* [Salamanca] 132 (1, '05) 63-110.

After distinguishing three steps in Jesus' public life (John the Baptist, Galilee, Jerusalem), the article discusses the essence of the religious message of Jesus the Galilean teacher, the motivations for his moral demands, his legal demands, the radical and extreme demands of Jesus and their possible fulfillment, the hyperbolic and paradoxical literary genre of the Galilean preacher, and the provocative and hyperbolic radicalism of the Sermon on the Mount. [To be continued]—D.J.H.

139. J. Granados, "The Ages of the Life of Jesus: The Mystery of the Baptism in the Jordan," *Communio/IntCathRev* 32 (1, '05) 19-51.

The article first discusses the relationships between modernity and history, narrative theology and the configuration of time, and the theology of the mysteries and the configuration of Jesus' time. Then it considers the baptism of Jesus in the network of the mysteries with reference to the Holy Spirit and Jesus' lived time, and to the configuration of Jesus' time. It concludes with reflections on moving from the time of Christ to the time of humans and the cosmos.—D.J.H.

140. R. Malone, "'You are my beloved Son': The Baptism of the Lord as a Trinitarian Event," *Communio/IntCathRev* 32 (1, '05) 52-75.

The baptism of Jesus is a mystery of Christ whom the Father identifies as his Son sent into the world and anointed with the Spirit as our Redeemer. The article develops this thesis with reference to the Synoptics and John, patristic writers from Ignatius to Athanasius, Augustine, Thomas Aquinas, and modern theologians.—D.J.H.

141. C. McMahon, "Stories, Hypotheses, and Jesus: N.T. Wright, John Meier, and Historical Jesus Research," *NewBlackfr* 86 (1005, '05) 537-545.

The article offers a brief summary and evaluation of Wright's approach to historical methodology, an overview of Wright's performance of historical Jesus research, and an overview of Meier's performance of historical Jesus research. It expresses the hope that Meier's fourth and final volume will offer more reflections on the theological significance of his work, take heed of the hermeneutical and methodological insights offered by Wright, and provide an important corrective to the oversights of both scholars.—C.R.M.

142. G. Neville, "Sinlessness and Uncertainty in Jesus," *ExpTimes* 116 (11, '05) 361-365.

The true meaning of Jesus' sinlessness must be that the human will of Jesus was in complete harmony with the divine will. In the Gospels there are many traces of genuine hesitation or uncertainty on Jesus' part that point to moments of what can be called creative doubt.—D.J.H.

143. J. Parappally, "Jesus' Vision of a New World Order and His Stand against Society and Religion of His Day," *Jnanadeepa* [Pune] 8 (2, '05) 143-163.

The article first discusses the context of Jesus' new vision of society expressed by the sym-

bol "kingdom of God" with attention to the Zealots' struggle for autonomy, and the Sadducees' and the Pharisees' insistence on the rule of the state by a hierarchically ordered sociopolitical and religious structure, respectively. Then it treats the source of Jesus' vision of a new world order (his intimate relationship with the Father), his stand against the structures of society and religion, and the implications of Jesus' vision of a new world order.—C.R.M.

144. S. J. PATTERSON, "Jesus Lives! Looking Back on 20 Years of Jesus Scholarship," *BibRev* 21 (3, '05) 14-16, 20-26, 48, 50.

The big question for the current generation of Jesus questers is, How did Jesus relate to his own social world? The article surveys recent scholarship regarding the relationship of Jesus to politics, Judaism, Hellenism, women, anthropology, and eschatology, respectively. It concludes by noting some recent landmarks in the Jesus quest. Quotations from nine scholars responding to the question, Who do they say that I am?, and a reading list are also included.—D.J.H.

145. B. REITSMA, "The Jewishness of Jesus: Relevant or Essential?" *NESTTheolRev* 26 (1, '05) 55-69.

Although fully Jewish, Jesus as savior of the world and divine savior also transcends his Jewishness. While acknowledging the Jewishness of Jesus is an epistemological and theological necessity, emphasizing the Jewishness of Jesus does not prove that Israel today is God's nation. The only thing that is really essential about the incarnation is the fact that Jesus became truly human.—D.J.H.

Jesus, §§ 50-99, 162.

Passion and Death

146. D. BLOCKER, "The Traditional Translation and Interpretation of the Last Supper: The Betrayal of the Original Text," *JournHighCrit* 11 (1, '05) 35-54.

The original Last Supper narrative recorded by the earliest members of the Jesus sect commemorated the self-sacrifice of their leader who saved them from Roman wrath and celebrated Judas' loyalty and obedience to Jesus. The political significance of the Last Supper story was altered and given an eschatological meaning when the messianic Judaism of the Jesus sect was supplanted by the hellenized version of Christianity promoted by Paul.—D.J.H.

147. T. E. BOOMERSHINE, "Mel, Go to Seminary, Please: A Biblical Storyteller's Reflections on 'The Passion of the Christ,'" *Journal of Theology* [Delaware, OH—Dayton, OH] ('05) 17-30.

The article discusses the discontinuities between the ancient performances of the passion of Jesus recorded in the canonical Gospels and Mel Gibson's *Passion of the Christ* under four headings: the imaginative non-Gospel content of the film, the exponential magnification of violence, the elimination of the experience of implication, and the reversal of ethnic meaning. The film is radically discontinuous with the Gospels. These distortions happened because

Gibson has not understood the dynamics of the Gospel narratives. He should go to seminary before he makes any more biblical films.—D.J.H.

148. R. A. Culpepper, "Designs for the Church in the Gospel Accounts of Jesus' Death," *NTStud* 51 (3, '05) 376-392.

The article considers the didactic function of the interpretation of Jesus' death in each of the Gospels as it is conveyed through the narrative's implicit commentary, and suggests that the Evangelists tied the developing self-understandings of the emerging Christian communities to the death of Jesus. Mark interprets the church as a new "temple not made with hands." Matthew relates Jesus' death to the signs of the endtime and the hope of resurrection. Luke provides ethical instruction of the church and interprets Jesus' martyrdom as a noble death. John develops a rich portrait by which the church could define itself through the themes, images, and allusions of the passion narrative.—D.J.H.

149. C. Eberhart, "The 'Passion' of Gibson: Evaluating a Recent Interpretation of Christ's Suffering and Death in Light of the New Testament," *Consensus* [Saskatoon, SK] 30 (1, '05) 37-74.

Comparison with the NT shows that in *The Passion of the Christ* Mel Gibson, inspired by extrabiblical sources and influenced by his traditionalist Catholicism, has stage-managed his own interpretation of the passion story. His approach is significantly different from that of the NT, and reflects rather his struggle during his own life and therefore his personal "passion."—D.J.H.

150. J. Fletcher, "The Meaning of the Death of Jesus: A Violent Means to a Nonviolent End. Part 2," *JournRadRef* 12 (2, '05) 2-16.

This second installment [see § 49-913] discusses atonement theories proposed by G. Aulen, R. Webber, W. Wink, R. Girard, and others. It concludes that an understanding of the nature of violence and scapegoating in particular, and of the role that the crucifixion of Jesus plays in exposing the lie of the powers, brings a cohesive understanding to a number of biblical themes and creates a more consistent view of God as a loving Father.—D.J.H.

151. C. R. Gren, "Piercing the Ambiguities of Psalm 22:16 and the Messiah's Mission," *JournEvangTheolSoc* 48 (2, '05) 283-299.

From a text-critical viewpoint the correct reading of Ps 22:16 is "for dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet." In Ps 22:16 we see a prophecy regarding the nature of Jesus' death that was written centuries before the event took place. The correct reading reinforces the theology that Jesus accomplished our salvation by suffering the most barbaric form of execution.—D.J.H.

152. R. L. Plummer, "Something Awry in the Temple? The Rending of the Temple Veil and Early Jewish Sources that Report Unusual Phenomena in the Temple around AD 30," *JournEvangTheolSoc* 48 (2, '05) 301-316.

The Gospel writers report at least four supernatural phenomena at the death of Jesus: the darkening of the sun from the sixth until the ninth hour; the tearing of the Temple curtain; the resurrection of dead saints; and an earthquake that may have indirectly caused the tearing of the Temple curtain and resulted in the tombs of resurrected persons being opened. Early non-

biblical Jewish sources also report unusual phenomena in the Temple prior to its destruction. Some of these traditions (e.g. an earthquake, the Temple curtain tearing, Temple doors opening on their own) seem to correlate closely with the Gospel traditions. One of the most significant details in some of these sources is the explicit dating of these odd events to "forty years before the Temple was destroyed"—the time of Jesus' crucifixion.—D.J.H.

153. G. D. YOUNG, "History, Archaeology, and Mel Gibson's Passion," *Shofar* [West Lafayette, IN] 23 (3, '05) 74-79.

Gibson's *Passion of the Christ* does justice neither to the Bible, nor to history, archaeology, and decades of research by scholars from a wide range of disciplines. Its failure to place the last hours of Jesus in the larger context of his time is unforgivable.—D.J.H.

154. R. ZIMMERMANN, "Die neutestamentliche Deutung des Todes Jesu als Opfer. Zur christologischen Koinzidenz von Opfertheologie und Opferkritik," *KerDog* 51 (2, '05) 72-99.

While early Christians drew on OT sacrificial theology in developing their metaphorical language of sacrificial Christology in interpreting the death of Jesus, at the same time they criticized the existing sacrificial practice as having been ultimately fulfilled in the fate of Jesus. Their focus on the sacrifice of Christ both denied justification to all other sacrifices and broadened the idea of sacrifice beyond the cultic realm into all areas of life. Thus NT sacrificial Christology is marked by a paradoxical coincidence of sacrificial theology and sacrificial criticism.—D.J.H.

Passion and Death, §§ 50-554, 565, 661.

The Resurrection

155. J. MOINGT, "S'éveiller à la Résurrection," *Études* 402 (6, '05) 771-781.

Resurrection, which is the heart of Christian faith, entered into history with Jesus. Rather than reducing resurrection to life after death, it is necessary to view it in connection with the justice of God, freedom, saying yes to life, and the reconciliation of the universe.—D.J.H.

156. P. RIDRUEJO ALONSO, "La resurrección de Cristo," *CiudDios* 218 (2, '05) 301-334.

After introductory remarks about the resurrection of Jesus and its significance, the article examines the pertinent NT texts, and reflects on the principal difficulties associated with the topic. Then it offers a meditation on the resurrection, discusses its consequences, and considers its place in the paschal mystery.—D.J.H.

Synoptics

157. M. DAY, "Reading the Fossils of Faith: Thomas Henry Huxley and the Evolutionary Subtext of the Synoptic Problem," *Church History* [Tallahassee, FL] 74 (3, '05) 534-556.

The article investigates why Huxley (1825-95) believed that all three Synoptic Gospels were dependent on a single *Ur-Marcus*. It contends that both the form and the content of the

Ur-Marcus solution to the Synoptic problem became an opportunity for Huxley to demonstrate the methodological superiority of scientific thought and the explanatory breadth of the Darwinian hypothesis.—D.J.H.

158. M. K. Dobrovolny, "Icon of Faith in the Midst of Darkness," *BibToday* 43 (5, '05) 283-287.

The article examines how Mary Magdalene is portrayed in the Gospels of Mark, Matthew, and Luke, respectively. The stories surrounding Mary are related in ways that fit the theology and literary purpose of each Evangelist. Their combined portrait testifies to the primacy of Mary's role in the early church community.—C.R.M.

159. J.-C. Giroud, "Qu'est-ce que 'parler en paraboles'?" *SémiotBib* 118 ('05) 4-20.

In light of the diverse parables presented in the Gospel accounts and with particular attention to the role and function of parables according to Matthew 13 and Mark 4, the article discusses two principles that govern parables: the parable is "adapted" to its listeners (it is not an operation of dissimulation), and the parable is "adapted" to its object (it is not an enigma but rather the most adequate means of expression with respect to the object about which it speaks).—C.R.M.

160. E. Hensell, "Encountering the Parables of Jesus," *RevRel* 64 (3, '05) 316-320.

Contemporary thinking about the parables of Jesus is especially concerned with appreciating them on their own historical and literary terms. These parables are powerful and at times dangerous stories aimed at transforming readers or hearers into new creations.—D.J.H.

161. L. R. Keylock, "The Sayings of Jesus: Source (Q) in Recent Research. A Review Article," *TrinJourn* 26 (1, '05) 119-130.

After noting the dominance of the Two-Source theory of Synoptic Gospel origins and the quite different theories of the nature of Q in recent scholarship, the article discusses work on Q by J. S. Kloppenborg; D. C. Allison; W. E. Arnal; the contributors to *The Sayings Source Q and the Historical Jesus,* ed. A. Lindemann; M. Goodacre; etc.—C.R.M.

162. S. J. Kistemaker, "Jesus as Story Teller: Literary Perspectives on the Parables," *Mast SemJourn* 16 (1, '05) 49-55.

The article discusses the specific literary techniques of the parables of Jesus in the Synoptic Gospels under the following headings: characteristics, artistry, emphasis, reality, allegory, and other sources of parables. It concludes that the parables that Jesus taught are part of the good news of salvation and are timeless and universal.—C.R.M.

163. R. L. Thomas, "Discerning Synoptic Gospel Origins: An Inductive Approach (Part Two)," *MastSemJourn* 16 (1, '05) 7-47.

The article first extends an earlier simultaneous comparison of the three Synoptic Gospels to determine the probability of literary interdependence among them [§ 48-1634], this time comparing them two at a time (Matthew and Mark, Mark and Luke, Matthew and Luke) to determine the extent of their verbal agreements when they cite the OT Scriptures. It shows that the Synoptic Gospel writers agree on average 79% of the time when citing the same OT passage but only 30% of the time in double- and triple-tradition episodes, far short of the 79%

standard for literary interdependence. Then it compares two portraits of Jesus "painted" by contemporary evangelicals, one assuming literary interdependence and the other literary independence.—C.R.M.

Synoptics, §§ 50-213, 270, 717.

Matthew

164. N. Di Bianco, "La trinità nel Vangelo secondo Matteo," *Asprenas* [Naples] 52 (2, '05) 163-178.

The article first discusses references in Matthew's Gospel to the three divine persons: "Father" and its lexical extensions, the Son and the christological titles, and the Holy Spirit. Then it considers the Trinity and its forms in the Matthean narrative: the virginal conception and the formula "God with us," the messianic investiture at Jesus' baptism, the transfiguration, the paschal mystery as trinitarian event, and the trinitarian baptismal formula.—D.J.H.

165. G. Keerankeri, "The Gospel of Matthew. The Mighty Deeds of Jesus," *Vidyajyoti* 69 (4, '05) 298-308.

Matthew presented the fundamental significance of Jesus' miracles as pointers to the nearness of God's kingdom and as signs of its presence breaking into history with him. The Evangelist also enriched the miracle stories with other perspectives expressing his own insights into their significance for instructing the community about Christology, discipleship, and praying faith.—D.J.H.

166. A. Lindemann, "Literatur zu den Synoptischen Evangelien 1992-2000 (V). Das Matthäusevangelium (Teil 1)," *TheolRund* 70 (2, '05) 174-216.

This first part of the fifth installment [see § 49-1711] on research on the Synoptic Gospels between 1992 and 2000 first treats nine commentaries on Matthew's Gospel, and then discusses ten studies of individual passages.—D.J.H.

167. A. Lindemann, "Literatur zu den Synoptischen Evangelien 1992-2000 (V). Das Matthäusevangelium (Teil 2)," *TheolRund* 70 (3, '05) 338-382.

This second part of the fifth installment [see § 50-166] first discusses comprehensive studies and collections of essays pertaining to Matthew's Gospel. Then it considers monographs on specific themes in Matthew's Gospel. Finally it focuses on works that deal with the Sermon on the Mount.—D.J.H.

168. T. Pasqualetti, "Lettura 'botanica' dei Vangeli," *RivistBib* 53 (2, '05) 191-210.

Taking as its base text Matthew's Gospel, the article supplies basic botanical information as well as literary and theological observations on the following topics: the tree and its fruits; wheat; thorns; weeds or darnel; mustard; the vine; lilies; reeds; grass; the fig tree; the sycamore; mint, dill, and cummin; the palm tree; and carob.—D.J.H.

169. P. W. Runyon, "The Gospel of Matthew: The Unfolding of Missions," *Caribbean Journal of Evangelical Theology* [Kingston, Jamaica] 9 ('05) 21-53.

The article examines the content of Matthew's Gospel in search of evidence for the inten-

tional, cross-cultural nature of the gospel—its universality—that is finally and unmistakably expressed in the great commission of Mt 28:18-20. It concludes that the theme of the mission to the nations as expressed in 28:18-20 is traceable throughout the Gospel and should not be viewed as an addendum, shift, or surprise at the end of the book.—C.R.M.

170. M. Schneider and L. A. Huizenga, "Das Matthäusevangelium in intertextueller Perspektive," *ZeitNT* 8 (16, '05) 20-29.

After describing the model of intertextuality developed by S. Alkier, the article discusses some examples of intertextuality in Matthew's Gospel: its beginning and end, the Suffering Servant of God, Jesus as the new Isaac, and the practice of creative text production. Then it offers some general comments about intertextuality and its place in biblical interpretation.—D.J.H.

171. J. Y. Siker, "Unmasking the Enemy: Deconstructing the 'Other' in the Gospel of Matthew," *PerspRelStud* 32 (2, '05) 109-123.

The author of Matthew's Gospel constructs the "other" in part by means of deconstruction. After looking at current sociological work on identity construction and its significance for NT studies, the article considers how Matthew's Gospel engages in a polemical construction of the Jewish leaders as "other." Then it shows how Matthew's construction of these Jewish leaders and the chasm between "us" and "them" is accomplished in part by unmasking the enemy and deconstructing the "other."—D.J.H.

172. M. C. Williams, "Teología de Mateo," *Kairós* [Guatemala City] 36 ('05) 39-50.

Matthew's theology is strongly christological, with emphases on Jesus' relationship to the Law of Moses and the character of the true people of God. He pays particular attention to the history of Jesus as it relates to the Jews. For Matthew, the people of God is defined now not by nationality but rather by obedience to Jesus Christ as the fulfillment of Israel and of the Law of Moses.—D.J.H.

Mt, § 50-200.

173. [Mt 1–2] B. E. Bowe, "Conceived by the Holy Spirit, Born of the Virgin Mary," *BibToday* 43 (5, '05) 309-313.

The creedal affirmations concerning Jesus' conception and birth are grounded in the witness of the faith experience of the earliest Christians and in the NT stories of Jesus. While Matthew and Luke provide infancy narratives (Mt 1–2; Lk 1–2), John's story of Jesus begins not with his human birth but with his life as *logos*-with-God before all time (Jn 1:1-18).—C.R.M.

174. [Mt 1–2] F. P. Retief, J. F. G. Cilliers, and M. J. H. Hoffman, "Die geboortedatum van Christus as 'n historiese probleem (The Date of Christ's Birth as a Historical Problem)," *ActaTheol* 25 (1, '05) 69-88.

The article examines the limited primary sources (Mt 1–2; Lk 1–2) about the birth of Jesus and assesses contemporary interpretations of them. On the basis of astronomical information concerning the "star of Bethlehem" (Mt 2:2, 9-10), it concludes that the birth of Jesus should be placed in 6 or 5 B.C. (between March and November).—C.R.M.

175. [Mt 1:2-16] B. SIVERTSEN, "New Testament Genealogies and the Families of Mary and Joseph," *BibTheolBull* 35 (2, '05) 43-50.

There are four independent sources in the most recent segments in the Matthean and Lukan genealogies of Jesus: the list of names after Zerubbabel to Matthan to Joseph in Mt 1:13-16, which is a list of Mary's priestly ancestors; the name of the father of Joseph, Mary's husband, in Mt 1:15-16; a somewhat altered name of the father of Joseph, Mary's father, in Lk 3:23; and the post-David list of ancestors of Joseph, Mary's husband, in Lk 3:24-31. Much of the confusion in the more recent parts of these genealogies stems from the fact that Mary, Jesus' mother, had both a father and a husband named Joseph, and the latter also had a daughter named Mary. The study concludes with a reconstruction of the lineages and families of Mary and Joseph.—D.J.H.

Mt 2:16-18, §§ 50-599, 635.

Mt 4:19, § 50-210.

176r. [Mt 5-7] C. H. TALBERT, *Reading the Sermon on the Mount* [*NTA* 49, p. 404].

L. HOULDEN, *Conversations in Religion and Theology* [Oxford] 3 (2, '05) 119-122.—The tone of the book is distinctly pedagogic, and carries with it a thoroughness of treatment as issue succeeds issue. However, despite the plethora of authorities referred to, several important perspectives (the origin of the sermon, its present placement, Matthew's relation to Mark, etc.) have been left out of account, perhaps lost in the mass of details. [In the same issue (pp. 122-123) Talbert replies that he has taken the synchronic approach of reading with the authorial audience, not the diachronic approach that Houlden calls for.]—D.J.H.

Mt 5–7, §§ 50-407–408.

177. E. VAMPA, "L'interpretazione patristica di Mt 5,3: 'Beati i poveri di spirito, perchè di essi è il Regno dei Cieli,'" *Teresianum* 56 (2, '05) 499-529.

After introductory observations regarding the Greek phrase οἱ πτωχοὶ τῷ πνεύματι and its Hebrew equivalent (*ʿānî ruaḥ*), the article examines how the beatitude about "the poor in spirit" in Mt 5:3 was interpreted by three patristic authors in the 2nd and 3rd centuries A.D.: Clement of Alexandria, Tertullian, and Origen. Particular attention is given to the process of adapting a Semitic locution to a very different culture and mode of thinking (Greek).—D.J.H.

178. C. CALDERÓN, "¿Qué significa 'justicia' en Mateo 5:6?" *Kairós* [Guatemala City] 37 ('05) 59-80.

The precise meaning of δικαιοσύνη ("righteousness, justice") in Mt 5:6 has been understood in various ways. In its other six occurrences in Matthew's Gospel the term always refers to righteous human conduct required by God, and probably the same is true in 5:6.—D.J.H.

Mt 5:17, § 50-123.

Mt 5:32, § 50-220.

179. G. MACASKILL, "Matthew 6:19-34: The Kingdom, the World and the Ethics of Anxiety," *ScotBullEvangTheol* 23 (1, '05) 18-29.

The point of Mt 6:19-34 is that the disciple is to have the correct attitude to worldly goods

and that this attitude should involve complete trust in God and prioritizing of the ethical requirements of the kingdom rather than of worldly sensibility. At its heart the passage suggests that a properly restored relationship of creature with creator—the idea of the recovery of the glory of Adam as part of the eschatological blessing—will cause the believer to be less anxious over the things of this world.—C.R.M.

Mt 6:25, § 50-462.

180. G. Bissoli, "'Metron'-misura in Mt 7,2, Lc 6,38 e Mc 4,24 alla luce della letteratura rabbinica," *StudBibFranLibAnn* 53 ('03) 113-122.

Ancient Judaism developed from the Bible a reflection on the divine qualities and epitomized them in the expressions "measure-judgment" and "measure-mercy." Analysis of the μέτρον-measure sayings in the Synoptic Gospels reveals mentions of God's retributive justice in Mt 7:2 and Mk 4:24, and shows how Luke in 6:38 expands the concept of measure-mercy and adapts it to the life situation of his communities.—D.J.H.

181. P. E. Zell, "Matthew 10:23—Which Coming of the Son of Man?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 102 (3, '05) 210-212.

The coming of the Son of Man that is promised in Mt 10:23b is best interpreted as referring to Jesus' death, resurrection, and ascension, as well as the outpouring of the Holy Spirit.—D.J.H.

182. [Mt 13:1-52] G. Keerankeri, "The Gospel of Matthew. Jesus' Parable Discourse," *Vidyajyoti* 69 (5, '05) 370-386.

After describing various approaches to Jesus' parables, the article considers the nature and dynamics of the parables, and discusses the parables in the three sections of Mt 13:1-52 (vv. 3-23, 24-43, 44-52). It concludes that there are three major themes in Mt 13:1-52: Jesus as teaching and embodying the mystery of the kingdom of heaven, his opponents' rejection of him, and the disciples as scribes trained for the kingdom.—D.J.H.

183. [Mt 13:24-30] G. Ruggieri, "Il male nel mondo e nella chiesa. Il destino di una parabola," *CristStor* 26 (1, '05) 5-23.

Throughout Christian history the parable of the wheat and weeds (Mt 13:24-30, 36-43) has been used in dealing with the presence of evil in the church and the world around it. The parable is thus an indicator of the attitudes and conduct of the church when facing the distance of the kingdom announced by Jesus from the concrete reality of history. [The same fascicle contains articles on how this parable has been interpreted in the first three centuries (by G. Visonà, pp. 25-64), from Ambrose to Leo the Great (G. Lettieri, pp. 65-121), during the Byzantine political and doctrinal conflicts (F. Fatti, pp. 123-172), in the Syrian church (P. Bettiolo, pp. 173-188), in commentaries from the 6th to the 10th century (R. Savigni, pp. 189-223), in the 12th and 13th centuries (M. T. Dolso, pp. 225-263), in the Reformation period (P. Bühler, pp. 265-278), by the Port Royalists (P. Chédozeau, pp. 279-295), by P. Bayle (J.-M. Gros, pp. 297-319), and in theological reflection in the 20th century (A. Köhn, pp. 321-348).]—D.J.H.

Mt 13:36-43, § 50-183.

Mt 15:21-28, §§ 50-71, 243.

Mt 19:1-12, § 50-220.

184. [Mt 21:5] M. KARTVEIT, "Daughter of Zion," *Theology & Life* [Hong Kong] 27 ('04) 25-41.

The expression "daughter of Zion" appears in Zech 9:9 (and elsewhere in the OT) and in Mt 21:5 and Jn 12:15. The word "daughter" in the phrase is an appositional genitive carrying the metaphorical sense of "dear" or "beloved," which is applied to the last word, that is "dear Zion."—D.J.H.

185. [Mt 21:23-27] G. R. SMILLIE, "Jesus' Response to the Question of His Authority in Matthew 21," *BiblSac* 162 (648, '05) 459-469.

Jesus' subtle answers to the religious leaders' challenge concerning his authority (Mt 21:23) continued for several chapters even after it initially seemed that he had stopped (21:27). Without reading on, one would miss the answers that Jesus gave, namely that he is the Son of the Father, and that he demonstrated his authority conclusively when challenged to debate by those who considered themselves authorities.—D.J.H.

186. D. C. OLSON, "Matthew 22:1-14 as Midrash," *CathBibQuart* 67 (3, '05) 435-453.

In Matthew's parable of the great feast in Mt 22:1-14, exegetical readings of Zephaniah 1 and *1 Enoch* were combined with a traditional parable of Jesus to create a new form of this parable, a king-mashal functioning as a midrash on Zephaniah/*1 Enoch*. The fall of Jerusalem in A.D. 70 apparently struck Matthew and his community as fulfillment of Zeph 1:7-10, 18, and a midrashic pattern strikingly similar to Matthew's was already available in the Parables of Enoch (*1 Enoch* 52:7-9; 54:4-6; 55:4; cf. 10:4-6), likewise composed with an attack on Jerusalem close at hand.—C.R.M.

187. L. CARDELLINO, "Fede e resurrezione (Mt 22,23-33; Mc 12,18-27; Lc 20,27-38)," *BibOr* 47 (1-2, '05) 71-87.

The article first describes the development of beliefs about life after death and resurrection in the OT, early Judaism, and early Christianity, with particular attention to the resurrection of Jesus. Then it focuses on Jesus' debate with the Sadducees about the resurrection of the dead in Mt 22:23-33 and its Synoptic parallels (Mk 12:18-27 and Lk 20:27-40).—D.J.H.

188. [Mt 22:34-40] G. KEERANKERI, "The Gospel of Matthew. The Love Commandments," *Vidyajyoti* 69 (7, '05) 535-543.

After comparing Mt 22:34-40 with the other Synoptic versions of the love commandments, the article considers its context, content, meaning, significance, and place in Matthean theology. It concludes that Mt 22:34-40 reveals a respect for the Jewish tradition and is profoundly faithful to Jesus' innovative interpretation by stressing the two love commandments as the hermeneutical principles of the Law and the inner criterion of the whole will of God.—D.J.H.

189. B. CHENOWETH, "Identifying the Talents. Contextual Clues for the Interpretation of the Parable of the Talents (Matthew 25:14-30)," *TynBull* 56 (1, '05) 61-72.

Examination of the parable of the talents in Mt 25:14-30 within the context of Matthew's Gospel uncovers contextual clues that point to a specific referent for the talents. The connec-

tion between 25:29 and 13:11-12 suggests that it was Matthew's intention that the talents be identified with "the knowledge of the secrets of the kingdom of heaven." Jesus has entrusted this knowledge to his disciples and to anyone who has read Matthew's Gospel.—C.R.M.

190. [Mt 25:14-30] M. Locker, "Reading and Re-reading Matthew's Parable of the Talents in Context," *BibZeit* 49 (2, '05) 161-173.

The article offers readings of the parable of the talents in Mt 24:14-30 (1) from the Matthean reader's perspective, in its immediate theological and historical context, primarily addressed through Mt 24:45-51; 25:1-13; and 25:31-46; (2) as an integral part of Jesus' whole parabolic preaching, from the assumed perspective of Jesus' audience; and (3) from the contemporary reader's experience, combining both reading experiences of the past with the reader's own world of the present. These readings call readers to interpret this text not only as a single, self-contained story about personal salvation but also with regard to their faith relationship to all other members of the Christian community.—D.J.H.

191. D. A. Reed, "'Saving Judas'—A Social Scientific Approach to Judas's Suicide in Matthew 27:3-10," *BibTheolBull* 35 (2, '05) 51-59.

After surveying modern biblical scholars' positions regarding the suicide of Judas described in Mt 27:3-10, the article first considers suicide in the 1st-century Mediterranean world and notes that it was often seen as a noble and positive act. Next it examines Judas' suicide in light of E. Durkheim's theories of suicide and social integration in an effort to show how Judas' suicide must be understood in terms of 1st-century cultural values such as honor and shame. Then it presents a cross-cultural examination of the act of hanging in the honor-shame culture of the Gainj of New Zealand. It concludes that Matthew had Judas hang himself in order to place blame upon the Jewish leaders and to shame them for their unwillingness to accept his offer of repentance.—C.R.M.

Mt 28:18-20, § 50-169.

192. A. von Dobbeler, H. Frankemölle, and F. Wilk, "Richtet sich der Missionsauftrag in Mt 28,19 auch an Israel?" *ZeitNT* 8 (15, '05) 44-59.

After von Dobbeler's introduction (p. 44) to the debate about the interpretation of Mt 28:19, Frankemölle ("Die Sendung der Jünger Jesus 'zu allen Völkern' [Mt 28,19]," pp. 45-51) from a contextual and intertextual reading of Matthew's Gospel offers various reasons for interpreting πάντα τὰ ἔθνη as including Israel along with the other nations of the world. Then Wilk ("Eingliederung von 'Heiden' in die Gemeinschaft der Kinder Abrahams. Die Aufgabe der Jünger Jesu unter 'allen Weltvölkern' nach Mt 28,16-20," pp. 52-59) on the basis of the Gospel's tradition history, composition, and mission theology argues that πάντα τὰ ἔθνη does not include Israel but refers to all nations other than Israel.—D.J.H.

Mark

193. N. Casalini, "Marco e il genere letterario degli annunci (o Vangeli)," *StudBibFranLibAnn* 53 ('03) 45-112.

The article confirms the common opinion that Mark was the first to write a "story of Jesus" and call it εὐαγγέλιον or "announcement." Thus he originated a specific textual genre for

Christian propaganda concerning Christian origins. While the word is Greek, the concept comes from Isaiah 40–66 (LXX). The common Greek language prefers the form εὐαγγέλιον to εὐαγγελίζομαι, especially the use of εὐαγγέλιον in the absolute without any specification as we find it in Mark's Gospel (8:35; 10:29; 13;10; 14:9) and Paul (Rom 1:16).—D.J.H.

194. C. C. Crocker, "Emotions as Loopholes for Answerability in the Unfinalized Gospel According to Mark," *PerspRelStud* 32 (3, '05) 281-294.

Drawing on insights developed by M. Bakhtin, the article contends that emotions are the vehicle through which responsibility, answerability, and transformation are achieved by Mark the Evangelist. The truest intentions and deepest selves of the Gospel's actors can escape established behaviors when propelled by strong, even painful emotions. As readers are drawn into some of the highly emotional scenes in Mark's narrative, they may similarly be moved to answerability and to acts of faith in their own lives, and as a result they may also be able to perceive the apparent incongruities of Mark's Gospel in a new light.—D.J.H.

195. A. Fortin, "From the Depths of Hunger," *Concilium* (2, '05) 46-53.

In Mark's narrative between the loaves of the "multiplications" (6:30-44; 8:1-9) and the Last Supper (14:22-25) there comes the parable of the murderous winegrowers (12:1-12), in which the fruit of the vine becomes charged with hatred, murder, and spilt blood. What is brought together at the Last Supper is openness to salvation through the conjoining of bread, word, body given, and blood shed. Going back to the biblical text in this way allows us to take a fresh look at Augustine's traditional definition of sign as applied to the Eucharist.—D.J.H.

196. E. Hensell, "Mark's Gospel and Jesus' Radical Humanity," *RevRel* 64 (4, '05) 424-428.

The theme of Jesus' radical humanity runs through Mark's story of Jesus. This Gospel presents Jesus as a model for people who are struggling, facing persecution, and looking to the future with fear and anxiety. Mark believed that the only way to grasp Jesus' divinity is in and through his humanity.—D.J.H.

197. S. P. Kealy, "Recent Reflections on the Gospel according to Mark," *BibTheolBull* 35 (3, '05) 82-88.

After reflecting on what modern readers admire about Mark's Gospel, the article notes some interpretations of it by S. Freyne, R. A. Horsley, J. D. Crossan, J. Fenton, W. Reiser, L. Houlden, and others. Then the author describes his own journey with Mark.—D.J.H.

198. J. S. Kloppenborg, "*Evocatio deorum* and the Date of Mark," *JournBibLit* 124 (3, '05) 419-450.

The extraordinary prediction made in Mk 13:2—the complete and final demolition of the Temple—presupposes awareness of Roman siege tactics and in particular the ritual of *evocatio deorum,* the calling out of the tutelary deity or deities of a city prior to its destruction. Mark's forecast of the Temple's destruction entails a claim that the divine presence is no longer there. Accordingly 13:2 should be read in concert with Q 13:35a and the oracle of Jesus ben Hananiah, both uttered before the revolt. But as an element in Mark's narrative, 13:1-2 is best seen as a historiographic effort to provide a retrospective account of the dual

fates of Jesus and the Temple where his allusion to the Roman ritual of *evocatio* is treated as another of the prodigies (along with the darkness at midday and the tearing of the Temple veil), analogous to those catalogued by Tacitus and Josephus, of the Temple's destruction by Titus.—C.R.M.

199. A. Nouis, "Proposition de plan de l'évangile de Marc," *Hokhma* 87 ('05) 32-60.

The article first discusses various examples of chiastic or concentric structures in the main parts of Mark's Gospel: 1:14–3:12; 3:13–6:13; 6:14–8:31; 8:31–10:52; 11:1–13:37; and 14:1–16:1. It also treats the Gospel's beginning (1:1-13) and new beginning (16:2-13). Then it reflects on the clarifications that such structural analysis contributes to understanding the Gospel.—D.J.H.

200. I. Nowell, "Peter in the Gospels of Mark and Matthew," *BibToday* 43 (4, '05) 217-221.

In Mark's Gospel Peter is a follower of Jesus, engages in mutual naming with Jesus, serves as spokesman for the disciples, falls and rises, and is passionate to a fault. Matthew heightens these characteristics by portraying Peter as daring to walk on water and speaking for Jesus. Although Jesus praises Peter for recognizing him as "Messiah" and expands on the meaning of his name ("rock"), he also calls Peter a stumbling block and warns that his faith is weak.—D.J.H.

201. D. Senior, "Preaching Mark," *NewTheolRev* 18 (3, '05) 85-87.

Three major motifs course through Mark's Gospel: the life-giving mission of Jesus, the death of Jesus as the summit of his mission of life, and Mark's portrayal of the Christian community.—D.J.H.

202. J. W. Voelz, "The Greek of Codex Vaticanus in the Second Gospel and Marcan Greek," *NovTest* 47 (3, '05) 209-249.

The article describes the characteristics of the Greek of MS Vaticanus (B) in Mark's Gospel (including features of orthography, vocabulary, morphology, and syntax), and compares them to the Greek of that Gospel as determined on the basis of a much greater range of manuscript evidence. It finds that the two Greek texts are largely but not completely congruent, and notes that the Greek of both exhibits a great "shift" in the latter half of the Gospel. From Mark 8 onward the Greek is more "Hellenic," new linguistic patterns emerge, and inconsistencies of usage begin to make a strong appearance. It concludes that Mark's Gospel is not a primitive or crude composition lacking linguistic skill but rather is a carefully crafted work demanding our close attention.—D.J.H.

203. C.-B. Amphoux, "Marc 1, 1-11. La tradition manuscrite grecque," *MélSciRel* 62 (2, '05) 5-15.

The article presents on facing pages the Greek texts (with a critical apparatus below) and French translations of Mk 1:1-11 according to six Greek manuscripts.—D.J.H.

204. S. Arbache and P. Roisse, "Marc 1, 1-11 arabe. Versions anciennes de Syrie-Palestine et d'al-Andalus," *MélSciRel* 62 (2, '05) 65-78.

The article first discusses the Arabic manuscripts of Mark 1 from Palestine-Syria and

Spanish Andalusia, respectively, and notes some variants in their texts of Mk 1:1-11. Then it presents on facing pages the Arabic texts of seven manuscripts and French translations of Mk 1:1-11.—D.J.H.

205. A. Boud'hors and S. Torallas Tovar, "Mc 1,1-11. La tradition manuscrite copte," *MélSciRel* 62 (2, '05) 37-49.

With reference to Mk 1:1-11 the article first distinguishes different textual traditions (three in Sahidic, one in Boharic) in the Coptic manuscripts. Then it provides the Coptic texts of Mk 1:1-11 according to representatives of the four text-types (with a critical apparatus below) and French translations of them.—D.J.H.

206. M. Debié, "Marc 1, 1-11. La tradition manuscrite syriaque," *MélSciRel* 62 (2, '05) 27-35.

The article first discusses the Syriac versions of the Gospels, and then presents on facing pages the Peshitta and Harklean versions and French translations of Mk 1:1-11.—D.J.H.

207. J.-C. Haelewyck, "Marc 1,1-11. La tradition latine (*vetus latina* et vulgate)," *MélSciRel* 62 (2, '05) 17-26.

After general comments on text-types of the manuscripts of the Latin version of Mark's Gospel, the article analyzes their variant readings in Mk 1:1-11 in relation to the Greek tradition. Then it presents on facing pages the Latin texts (Vetus Latina and Vulgate) of four manuscripts and French translations of Mk 1:1-11.—D.J.H.

208. M. Malevez, "La tradition manuscrite éthiopienne de Marc 1,1-11," *MélSciRel* 62 (2, '05) 79-89.

After general remarks about the Ethiopic versions of the Gospels, the article describes six text-types among the manuscripts. Then it present the texts of four Ethiopic manuscripts and French translations of Mk 1:1-11.—D.J.H.

209. B. Outtier, "La tradition géorgienne de *Marc* 1, 1-11 et 1, 40-45," *MélSciRel* 62 (2, '05) 51-63.

After noting the different ways of dividing Mark 1 in the Georgian manuscripts, the article discusses the various text-types, lists some textual variants in Mk 1:1-11 and 1:40-45, and provides the Georgian texts and French translations for both pericopes according to four text-types.—D.J.H.

210. [Mk 1:17] D. Rudman, "The Significance of the Phrase 'Fishers of Men' in the Synoptic Gospels," *IrBibStud* 26 (3, '05) 106-118.

The image of the disciples of Jesus as fishing for people (Mk 1:17 parr.) has a deeper resonance with OT theology than has been recognized. Underlying OT and NT texts dealing with the sea is the idea that the powers of chaos represent a continuing threat to the created order. In the NT the realm of chaos comes to expression in texts dealing with demonic powers, the authorities, the nations, and death. Thus it is appropriate to imagine the new role of the disciples as one of plucking other human beings from their subjugation to chaos.—C.R.M.

211. I. HIPÓLITO, "Jesus 'perseguido' pelos discípulos e 'procurado' por 'todos'. Uma leitura narrativa de Mc 1,35-39 à luz de 1 Sam 23,15-28," *Didaskalia* 35 (1-2, '05) 149-174.

In Mk 1:35-39, Jesus goes off into a deserted place, and is pursued by Simon and his companions. This leads to a new missionary impulse for the group in response to Jesus' command. The article first investigates Saul's pursuit of David in the wilderness according to 1 Sam 23:15-28 as a literary model for the disciples' pursuit of Jesus. Then it discusses the Markan text with reference to Israel's response to Jesus as seen in the disciples and the crowd and in the reader.—D.J.H.

Mk 1:40-45, § 50-209.

212. C. NIEMAND, "Das Geheimnis der Gottesherrschaft und die Verhärtung der Herzen. Markus 4,11-12 und Jesaja 6,9-10," *ProtoBib* 14 (1, '05) 35-47.

With attention to explicit syntactical and implicit communicative structures in Isa 6:9-10 and Mk 4:11-12, the article offers a reading of the latter text in the context of Jesus' own ministry. The passage indicates that Jesus experiences widespread and violent rejection of his kingdom-message, which he interprets with reference to preexisting biblical categories. But he does not cease struggling further for faith and understanding.—C.R.M.

213. T. A. FRIEDRICHSEN, "The Measure: Mk 4,24cd and Q 6,38c; 12,31b. A Note on Its Independence from Q," *EphTheolLov* 81 (1, '05) 186-196.

After reviewing H. T. Fleddermann's proposal that Mk 4:24cd represents Mark's redaction of Q 6:38c and 12:31b, the article critiques his methodology as insufficient for establishing Mark's dependence on Q for his "measure" saying. It is more likely that the measure axiom was known to Mark as an independent saying.—C.R.M.

Mk 4:24, § 50-180.

214. A. GAGNÉ, "De l'*intentio operis* à l'*intentio lectoris*. Essai herméneutique à partir de l'épisode du démoniaque de Gérasa (Mc 5,1-20)," *Théologiques* [Montreal] 12 (1-2, '04) 213-232.

The article proposes an interpretation of the narrative of the Gerasene demoniac (Mk 5:1-20) that involves both the intention of the text and the intention of the reader. It shows how a formal analysis makes it possible to discern the intention of the text and how the reader enriches the text by means of intertextual analogies and reading experience of the biblical accounts. While opting for an *intentio lectoris* controlled by the *intentio operis*, it acknowledges that the production of meaning by the reader confirms and enriches the meaning unfolded in the text.—D.J.H.

215. L. HARTMAN, "'Tell What the Lord Has Done'—Notes from a Class on Mark 5:1-20," *Theology & Life* [Hong Kong] 27 ('04) 75-91.

The article first discusses Mk 5:1-20 with regard to its literary context, literary structure, and characters and their relationships. Then it notes a few details of the content that are relevant for interpretation, provides a sketch of an interpretive synthesis, and reflects on the

text's significance then and now. It gives particular attention to the themes of coming to faith, being saved, and mission.—D.J.H.

216. [Mk 7:1-23] J. H. Elliott, "Jesus, Mark, and the evil eye," *LuthTheolJourn* 39 (2-3, '05) 157-168.

The article situates Jesus' mention of the "evil eye" in Mk 7:22 in its textual, social, and cultural contexts. Thus it treats some salient features of evil eye belief and practice, the evil eye in the Bible, and Mk 7:1-23 and the evil eye. For Jesus and Mark the evil eye was an internal reality linked with and seen as an expression of envy and related malicious dispositions arising within a human being. It was associated with Satan only later in the patristic period.—C.R.M.

Mk 7:24-30, § 50-71.

217. K. W. Larsen, "A Focused Christological Reading of Mark 8:22–9:13," *TrinJourn* 26 (1, '05) 33-46.

The article proposes that the three episodes of Mk 8:22–9:13 should be read intertextually with each other so as to begin offering a resolution to the christological question of 4:41: Who then is this? It first suggests that rather than reading 8:22-26 primarily in terms of discipleship, this miracle episode should equally be read in terms of Christology, specifically Jesus' revelatory role. Next it points out that important christological elements connect 8:22-26 and 8:27–9:1—the sight of the blind man and the understanding of the disciples both move through two stages. Finally it indicates how the transfiguration narrative in 9:2-13 confirms a proper understanding of Jesus' person in the context of his mission of suffering, death, and resurrection.—C.R.M.

218. L. M. Kwan, "The Meaning of Discipleship according to Mk 8,22-10,52," [in Chinese] *Theology & Life* [Hong Kong] 28 ('05) 173-185.

This narrative-critical study seeks to clarify the meaning of discipleship embedded in Mk 8:22–10:52. After showing that the confession of Jesus as the Messiah is a prerequisite for being disciples, it notes that they should leave things of human standard/value for the sake of the gospel, follow Jesus on the way to the kingdom through the cross, and respond by fulfilling Jesus' commandment faithfully and by serving humbly.—D.J.H.

219. J. Rius-Camps, "Les variants del text occidental de l'Evangeli de Marc (XV) (Mc 9,2-29)," *RevistCatTeol* 29 (2, '04) 455-475.

This installment [see § 49-1704] compares cases of textual variation in Mk 9:2-29, especially as they are found in the Western text represented by Codex Bezae (D05) and the Alexandrian text represented by Codex Vaticanus (B03).—D.J.H.

Mk 9:14-29, § 50-53.

220. [Mk 10:1-12] P. Garuti, "*Scripsit vobis praeceptum istud.* Gesù, il ripudio e la scrittura fallace," *Angelicum* 82 (2, '05) 335-354.

Jesus' teaching about divorce (see 1 Cor 7:10-11) extended to everyone the priestly precept on marriage in Lev 21:14. The Q version (Mt 5:32/Lk 16:18) forbids repudiation

because it exposes the woman to adultery, while the pre-Markan source (see Mk 10:11-12) extends the concept of adultery to the act of repudiating, making it into an attack on the divine will. The logion sought to discourage divorce on the initiative of either party. The saying about not separating what God has united probably comes from Jesus too. The tradition then transformed the sayings into a chreia (Mk 10:1-12; Mt 19:1-12) and motivated it by quoting Gen 2:24. In doing so, it had to resolve the contradiction coming from Deut 24:1-4. By insisting on the act of writing, the chreia recalls cases of fallacious writing known from prophetic literature.—D.J.H.

221. J. G. Crossley, "The Damned Rich (Mark 10:17-31)," *ExpTimes* 116 (12, '05) 397-401.

The understanding of Mk 10:17-31 as perilously close to absolutely condemning the rich is correct, particularly so on the level of the historical Jesus when attention is paid to the Jewish theological context and the social context of Galilee in the A.D. 20s. In a reversal of traditional reward theology, the rich are damned, at least in the commercializing agrarian society of Jesus' Galilee. Being rich was to be part of the marked social and economic inequality, contrary to scriptural tradition, and would inevitably lead to sin. Jesus' critique was quite sensibly aimed at the rich.—D.J.H.

222. J. D. M. Derrett, "Miracles of Feeding: A Biblical-Buddhist Dilemma (Mark 11,24)," *BibOr* 47 (1-2, '05) 89-99.

The article treats Buddhist stories of the miraculous feeding of many from trifling materials, OT parallels (1 Kgs 17:12-16; 2 Kgs 4:1-7; cf. Isa 55:1-3; Exod 16:13-18; etc.), Buddhist miracles (the *iddhis*) and their origin, and Mark's concept of prayer that expects those with faith to pray while believing that the wish is already theirs (Mk 7:7-8; 11:24).—C.R.M.

223. M. Mikołajczak, "Działalność Jezusa w świątyni jerozolimskiej — teologia ἱερὸν (Mk 12) (The Activity of Jesus in the Jerusalem Temple — Theology of ἱερὸν [Mk 12])," *CollTheol* 75 (1, '05) 5-45.

In the various episodes in Mark 12 the Jerusalem Temple area serves as the battleground between Jesus and his opponents (the religious leaders of the people). The key to the chapter comes in Mk 12:28-34 where love is declared to be superior to sacrifices and other offerings. In order to gain access to the kingdom of God, Judaism must believe in Jesus as the Messiah and Lord.—D.J.H.

224. P.-Y. Brandt, "Erzählung und Identitätsbildung. Die Spiegelfunktion von Mk 12,1-12 in der Konstruktion der Identität Jesu," *EvangTheol* 65 (2, '05) 135-147.

After considering how Mark in his narrative constructed the identity of Jesus and of the disciple/reader, the article discusses the "mirror" function of narrative in constructing identity according to N. Peseschkian, and explores the mirror function of Mk 12:1-12 with regard to the religious leaders, Jesus, and the reader/hearer, respectively. Then it reflects on the influence of Mk 12:1-12 on the construction of Christian identity.—D.J.H.

225. M. I. Aguilar, "The Archaeology of Memory and the Issue of Colonialism: Mimesis and the Controversial Tribute to Caesar in Mark 12:13-17," *BibTheolBull* 35 (2, '05) 60-66.

After outlining a tentative archaeology of social memory, the article discusses the com-

monality of the archaeology of colonialism (the historical period of the Maccabees in Judea and the period of Roman persecution alluded to in the literary text of Mark); the archaeology of Mark's text concerning the "tribute to Caesar" (Mk 12:13-17); social memories, mimesis, and alterity; and the creativity of mimetic memories. It concludes that social memory, with its functional use of mimicry and sensorial creation of social otherness becomes an important way of reading the Gospels, particularly those that have historical connections with varied colonial periods.—C.R.M.

Mk 12:18-27, § 50-187.

226. E. M. Cornelius, "Old Testament References in Mark 12:28-34," *ActaPatByz* 15 ('04) 76-90.

The article investigates why Mark included four references to the OT in the summary of the law in Mk 12:28-34 (Deut 6:4-5; Lev 19:18; Deut 4:35; 1 Sam 15:22) and what these references communicate to the reader. After commenting on the use of the Hebrew Scriptures by NT authors, it treats the genre of the story in 12:28-34, the structure of the dialogue, the narrator, the scribe, Jesus, and the originality of Jesus' answer. It concludes that OT references in NT texts actively form part of new arguments.—C.R.M.

Mk 13:2, § 50-198.

227. [Mk 14:1–16:20] J. R. Nightingale, "Practices in the Composition of Certain Christian Documents, and the Purposes to Which They were Directed," *JournHighCrit* 11 (1, '05) 95-117.

The article reports on investigations of the column-by-column layout of various NT texts based on F. R. Hoare's claim that the columns of the Fourth Gospel averaged 397 letters in length. After reviewing "the metrics" and noting the lector's challenge in the transition from the bottom of a column of *scripta continua* to the head of a facing column, it treats the layout of Mk 14:1–16:20 (couplets and their orientation, beginning from a fixed point, letter control, etc.). Then it examines Lk 22:1–24:53. It concludes with remarks on metrics and their common source, the mechanics of wax tablet use, "reliable" texts, and portability (i.e. text columns having no necessary relation to the text preceding or following).—C.R.M.

228. [Mk 14:3-9] H. Hearon, "The Art of Biblical Interpretation: Re-membering the Past into the Present," *Encounter* 66 (3, '05) 189-197.

The three NT accounts about the woman who anoints Jesus beg us to hear how each storyteller has filled in the empty spaces in the story's frame, evoking images within the shared memory of the storyteller's audience and using these images to encourage the audience to hear the story in a particular way: the woman as the prophet who anoints Jesus and anticipates his death (Mk 14:3-9); the woman as a model for how we as sinners should respond to Jesus (Lk 7:36-50); and the intimate relationship between the lover and the beloved (Jn 12:1-8).—D.J.H.

229. D. P. Kuske, "Mark 16:9-20," *Wisconsin Lutheran Quarterly* [Mequon, WI] 102 (1, '05) 58-59.

The arguments advanced by those who cast doubt on Mk 16:9-20 as originally part of

Mark's Gospel—the early witnesses, the vocabulary, and the awkward connection between 16:8 and 16:9—are less than convincing.—D.J.H.

230. V. M. Fernández, "'¿Tomarán serpientes en sus manos?'. Exégesis de extrañas promesas (Mc 16, 14-18)," *Revista Teología* [Buenos Aires] 41 (85, '04) 29-49.

After observations on the date and context of the composition of the longer ending of Mark (16:9-20), the article investigates the promises made in 16:14-18 with particular attention to glossolalia and exorcism.—C.R.M.

Luke

231. C. Alzati, "San Luca evangelista testimone della fede che unisce. Presentazione del vol. III degli Atti del Congresso internazionale di Padova," *StudPat* 52 (2, '05) 615-627.

The article describes essays that illustrate the influence of Luke's Gospel chiefly in patristic times that are contained in the third volume of the proceedings of an international conference held in 2000 at Padua. The authors of the essays include V. Peri, V. Grossi, A. Catella, C. Corsato, O. Raquez, M. Bacci, C. Valenziano, G. Mezzalira, V. A. Vasiliou, M. E. Bottecchia Dehò, M. van Esbroeck, and E. Morini.—D.J.H.

232. W. G. Campbell, "Le récit du Royaume de Dieu dans l'évangile selon saint Luc. 'Son règne sera sans fin' (Lc 1.33)," *RevRéf* 56 (233, '05) 24-43.

This synchronic examination of the principal characteristics of the kingdom of God according to Luke treats Jesus as the promised royal Messiah, the dethroning of Satan, welcoming the king through repentance, associates of the king, a reign that turns everything upside down, etc. It concludes that the rich Lukan presentation may be paraphrased as the history of the triumph of God the king, who brings salvation to humankind.—C.R.M.

233. J. S. Croatto, "Jesus, Prophet Like Elijah, and Prophet-Teacher Like Moses in Luke-Acts," *JournBibLit* 124 (3, '05) 451-465.

In the Gospel of Luke the prophetic character of Jesus is (1) the epistemological center at the literary and semantic level, and (2) the essential kerygma at the level of communication. Distinguishing between a historical Jesus "prophet" and a "paschal" Jesus Messiah, the article discusses the theological plan of Luke, the prophetic dimension of the terrestrial Jesus, the prophet Jesus in the style of the great prophets, and the prophetic testimony of the original *ekklesia.* The prophetic perspective of Jesus' activity is so intense in Luke-Acts that it is astonishing that it could be replaced by the messianic readings, and that such interpretation became almost the only one.—C.R.M.

234. M. Ibita, "Dining with Jesus in the Third Gospel: Celebrating Eucharist in the Third World," *East Asian Pastoral Review* [Quezon City] 42 (3, '05) 249-261.

A critical and radical consideration of the Lukan Jesus at table is a strong resource toward a more eucharistic spirituality that is rooted in Filipino food culture and will also be responsive to the reality of hunger in the Philippines and other Third World countries. In Luke, Jesus is portrayed as one who moves from being guest, to host, to servant. Followers of Jesus are challenged to do the same.—C.R.M.

235. C. Upchurch, "Luke's Lessons about Peter," *BibToday* 43 (4, '05) 223-227.

Though Luke shares with the other Synoptic Gospels a core of stories involving Peter, there are some that are unique to Luke and even those that are shared in common are nuanced for a different audience. The article examines a number of these stories as well as some found in Acts to see what Luke teaches about leadership through the life of Peter.—C.R.M.

236. J. R. Watson, "Pitying Tenderness and Tenderest Pity: The Hymns of Charles Wesley and the Writings of Saint Luke," *EpworthRev* 32 (3, '05) 33-38.

The article notes the links between Luke's writings and Wesley's hymns with regard to the themes of salvation, steady purpose, and felt experience. It concludes that Wesley's hymns breathe the spirit of Luke, are in communion with that spirit, and breathe the same air of heavenly love and compassion.—D.J.H.

237. M. C. Williams, "Teología de Lucas," *Kairós* [Guatemala City] 37 ('05) 81-95.

According to Luke, God's sovereign plan of salvation unfolds with Jesus Christ as its agent, the Holy Spirit as its instrument, and the disciples as those who continue Jesus' work in the power of the Spirit. These theological emphases may be clearly observed in the accounts of Jesus' temptation (Lk 4:9-11), sermon at Nazareth (4:16-30), and postresurrection appearance to the disciples (24:33-36).—C.R.M.

Lk, § 50-717.

Lk 1–2, §§ 50-173–174.

238. K. Seidel, "Letting Go of Power: Searching for an Erotic Reading of Luke 1:26-56," *Women Church* [Sydney] 37 ('05) 41-47.

The essay argues for a reading of Lk 1:26-56 as primarily a sexual encounter between the spiritual and the human. Traditional readings marginalize female reproductive power and read God as the male controller of the overshadowing act who, with the aid of the male Gabriel, colonizes Mary's body. A reconstruction of eroticism may involve a reading of the angelic Gabriel as Mary's lover.—C.R.M.

Lk 1:33, § 50-232.

239. R. Simons, "La pregunta de María (Lucas 1:34)," *Kairós* [Guatemala City] 36 ('05) 51-64.

Luke preserved Mary's question in Lk 1:34 to maintain the parallelism between the announcements of the births of John the Baptist and Jesus, a parallelism that suggests that Jesus is greater than John. The question also introduces a contrast between Zechariah's doubt and Mary's faith, the first example of the reversal-of-expectations theme that Luke used to help persuade his readers that Jesus is the Messiah and Savior.—D.J.H.

Lk 2:2, § 50-613.

Lk 3:22, § 50-717.

Lk 3:23-38, § 50-175.

240. [Lk 4:14–9:50] J. T. Mendonça, "Identidade e enigma: a interacção dos personagens na secção galilaica de Lucas," *Didaskalia* 35 (1-2, '05) 175-200.

After observing that Luke blends two heterogeneous levels (supernatural and natural) into one historical reality and that characters in both of these levels serve either to confirm or oppose Jesus, the article examines how Luke has synchronized the interaction of the characters in the Galilean section of the Gospel (Lk 4:14–9:50) by exploring the parallelism, synthetic and antithetic, between the situations and characters under the following main headings: super-terrestrial figures; collective terrestrial figures—crowds, disciples, publicans and sinners, and Pharisees and scribes; and individual terrestrial figures—those directly interacting with Jesus (e.g. Herod in 9:7), emerging from the crowds (e.g. the widow of Nain in 7:12), among the disciples (e.g. Mary Magdalene in 8:2), among the publicans (Levi in 5:27), and among the Pharisees and sinners (e.g. Simon in 7:36).—C.R.M.

Lk 4:16-30, § 50-252.

Lk 5:10, § 50-210.

241. S. Stasiak, "Gesù è Signore del sabato. Studio diacronico di Lc 6,1-5," *Antonianum* 80 (2, '05) 245-276.

After situating Lk 6:1-5 in its Lukan context and reviewing the text-critical questions, the article presents a historical-critical analysis of the text. It first treats the history of the tradition with attention to the relation of the Lukan passage to Mk 2:23-28 and Mt 12:1-8, the sources of Lk 6:1-5, and the transmission (redaction) of the passage. Next it treats the historicity of the event and the life-setting of the present text. Then it considers the form criticism of the passage and its implications for the meaning of the text. It concludes that the author accents Jesus' restoration of the Sabbath as a time of liberation and restoration.—C.R.M.

Lk 6:27-35, § 50-12.

Lk 6:38, §§ 50-180, 213.

Lk 7:36-50, § 50-228.

Lk 9:28-36, § 50-8.

242. M. Theobald, "'Ich sah den Satan aus dem Himmel stürzen. . . .' Überlieferungskritische Beobachtungen zu Lk 10,18-20," *BibZeit* 49 (2, '05) 174-190.

After mentioning recent claims that the saying in Lk 10:18 may be ascribed to the historical Jesus and noting longstanding questions about its meaning and methodological problems regarding its isolation, the study presents a tradition-critical analysis of Lk 10:17-20, argues that the saying that may be reconstructed in 10:18b + 20c-d is a coherent unity as a call to eschatological joy (cf. Mt 5:12/Lk 6:23; Rev 12:12; 18:20), confirms this finding by analyzing how Luke has redactionally employed the saying, and reflects on the question whether the saying in 10:18b + 20c-d is an authentic word of Jesus (especially as regards its consistency with the profile of Jesus elsewhere, and its discontinuity with the view of the early

church, which understood victory over Satan to be a consequence of the crucifixion and resurrection).—C.R.M.

Lk 12:31, § 50-213.

243. [Lk 13:10-17] L. PANIER, "Discours et figures dans le récit. Dispositifs paraboliques et énonciatifs dans des séquences narratives," *SémiotBib* 118 ('05) 21-41.

The article examines two healing accounts in which figurative segments are introduced into the narrative sequence: the healing of the crippled woman in Lk 13:10-17, and the healing of the Canaanite woman's daughter in Mt 15:21-28, respectively. In each case the linear narrative deployment of the account is complicated by figurative devices (the ox and the donkey in Lk 13, and the dogs and the crumbs in Mt 15) that highlight meaning beyond the narrated events.—C.R.M.

244. H. TORGERSON, "The Healing of the Bent Woman: A Narrative Interpretation of Luke 13:10-17," *CurrTheolMiss* 32 (3, '05) 176-186.

The story of the bent woman in Lk 13:10-17 points to two major Lukan themes: the Law is appropriately interpreted only through the lens of mercy, and the lowly are lifted and the mighty are brought down. Witnesses to and participants in Jesus' actions catch a glimpse of what God's coming rule entails. Jesus' activity emphasizes his commitment to stand at the margins with those who are outcast rather than on the side of the establishment leadership.—C.R.M.

245. [Lk 15:11-32] A. DOS SANTOS VAZ, "*Lectio divina* da parábola do pai misericordioso," *Didaskalia* 35 (1-2, '05) 201-224.

With reference to the parable of the prodigal son (Lk 15:11-32), the article illustrates the method of *lectio divina* under the following headings: *lectio, meditatio, collatio, contemplatio, actio,* and *oratio.*—D.J.H.

Lk 16:18, § 50-220.

246. D. B. GOWLER, "'At His Gate Lay a Poor Man': A Dialogic Reading of Luke 16:19-31," *PerspRelStud* 32 (3, '05) 249-265.

The parable of the rich man and Lazarus in Lk 16:19-31 provides an excellent example of how M. Bakhtin's dialogic approach offers insights on the relation between Gospel contexts and parables. The article treats the literary context of Lk 16:19-31, the characterization of the Pharisees prior to 16:19-31, texts and contexts in dialogue, intertextual dialogues in 16:19-31, texts and cultural contexts in dialogue, and the ideological point of view of 16:19-31.—C.R.M.

247. W. COTTER, "The Parable of the Feisty Widow and the Threatened Judge (Luke 18.1-8)," *NTStud* 51 (3, '05) 328-343.

After reviewing the major reasons why the "commentaries" (Lk 18:1, 6-8) on the parable core of the widow and the judge (18:2-5) are ruled secondary, the article reexamines the latter for its image and significance. While the judge represents a very common type throughout the empire, indicating that the parable is a burlesque of the whole justice system, the widow

should not be seen as a meek and subservient sort of woman. Rather, contrary to convention, she is feisty and frustrated and unwilling to abide by the social rules that would keep her invisible and silent while the judge refuses her. The commentaries in the surrounding verses, however, try to move the widow back into a conventional role of the meek woman.—C.R.M.

248. T. A. FRIEDRICHSEN, "The Temple, a Pharisee, a Tax Collector, and the Kingdom of God: Rereading a Jesus Parable (Luke 18:10-14a)," *JournBibLit* 124 (1, '05) 89-119.

This study of the parable of the Pharisee and the tax collector in Lk 18:10-14 considers it apart from its Lukan context in order to ask how it may have functioned on the level of Jesus' preaching of the kingdom of God. It first presents a summary of the defense of the historicity of the parable and the redactional nature of the Lukan context (vv. 9 and 14b). Next it considers the original structure and wording of the parable and possible Lukan touches to the parable proper. Then it proposes a context for the parable in Jesus' ministry. In the absence of explicit reference to sacrifice and in the face of the Pharisee's tithing and fasting, some original hearers may have connected the latter with the tax collector having been made "upright in the sight of God" by God, and reacted with shock and dismay that the Pharisee's supererogation might benefit, of all people, their nemesis, a tax collector.—C.R.M.

Lk 20:27-40, § 50-187.

Lk 22:1–24:53, § 50-227.

249. L. D. CHRUPCAŁA, "'Fate questo in memoria di me' (Lc 22,19b; 1Cor 11,24.25): Ma fare che cosa esattamente? Storia, teologia e prassi a confronto," *StudBibFranLibAnn* 53 ('03) 123-156.

The article first presents a historical-critical analysis of Jesus' command "Do this in memory of me" (Lk 22:19b; 1 Cor 11:24-25), and then examines it in light of the liturgical background of the Jewish Passover (Exod 12:1-14) and Paul's eucharistic paraenesis (1 Cor 11:17-34). It contends that the commemoration of the Lord does not consist only of the ritual repetition of the gestures and words of the Last Supper but demands above all an immersion into the event of Jesus' death. His atoning love, celebrated in a cultic meal, is a critical moment that judges, corrects, purifies, and forms the Christian memory of Jesus in an ever more intense way.—D.J.H.

250. C. L. LEWIS, "Narrative Insights into the Crucifixion of Jesus in Luke (23:33-43)," *CurrTheolMiss* 32 (5, '05) 355-365.

Luke's account of the crucifixion in Lk 23:33-43 highlights Jesus' ability to forgive and offer salvation even at the time when he appears to be powerless. The article treats the place of forgiveness in the passage, various reactions to the crucifixion (the crowd, the Jewish leaders, the Roman soldiers, a criminal), the question of salvation, and the promise of paradise.—C.R.M.

251. J. TORCHIA, "The Death of a Righteous Man: Redactional Elements in Luke's Passion Narrative (23:44-56)," *IrBibStud* 26 (2, '05) 60-92.

After comments on the context and outline of Luke's presentation of Jesus' death in Lk 23:44-56, the article considers Luke's parallels with Mark in three different contexts (expository, exegetical, hermeneutical) in order to assess Luke's redaction. It shows that Luke's departures from Mark with respect to the tearing of the Temple curtain (v. 45), Jesus' last

words (v. 46), and the centurion's confession (v. 47) support the thesis that salvation can only be realized once Jesus freely submits himself to an unjust execution (see 24:26). In the crucifixion scene Luke brings home the hard-hitting fact that the type of death meted out to Jesus was wholly inconsistent with his character as a righteous man.—C.R.M.

Lk 24, § 50-68.

252. F. Manzi, "Identità e memoria di Gesù nell'attestazione narrativa di Lc 24,1-49 e 4,16-30," *ScuolCatt* 133 (2, '05) 351-382.

The article examines Lk 24:1-49 and 4:16-30 (with attention also to Lk 1:1-4 and Acts 1:1-2 among other Lukan texts) in order to highlight significant aspects of the connection between Jesus' identity and his appeal to the OT. The scriptural passages "recalled" by Jesus in Luke 24 manifest him for his disciples as the Messiah crucified and risen from the dead, the fulfillment of the whole of biblical revelation. In 4:16-30 Jesus announces that he is bringing to completion the prophetic missions of the Servant of the Lord (Isa 61:1-2a), Elijah, and Elisha. By recalling only their deeds of liberation from evil, that is by affirming but also suppressing memory of the punishments that they inflicted, Jesus reveals God the Father as one who is unconditionally good to all.—C.R.M.

253. D. Schipani, "A la manera de Jesús: Inspiración para el proceso de enseñanza-aprendizaje según Lucas 24:13-35," *Kairós* [Guatemala City] 36 ('05) 65-72.

The article examines the narrative of the encounter on the road to Emmaus in Lk 24:13-35 to show how the actions of the disciples and Jesus as the teacher reveal key principles for the educational ministry of the church that can foment worship, community life, and mission.—C.R.M.

John

254. S. Agourides, "Structure and Theology in the Gospel of John," *GkOrthTheolRev* 47 (1-4, '02) 111-137.

This discussion of the structure and theology of the Fourth Gospel treats structure in the early chapters of John, the meaning of Jesus' signs, signs and discourses, history and theology in John, the farewell discourse, the passion narrative, and the unity of the Gospel and the question of gnosticism. The differences between the Johannine and the Synoptic traditions are instructive for our theologizing today.—C.R.M.

255. P. Barnett, "Indications of Earliness in the Gospel of John," *Reformed Theological Review* [Doncaster, Australia] 64 (2, '05) 61-75.

Profuse geographical and cultural details in John's Gospel point to a Palestinian provenance, while the references to "the Jews" do not mitigate that viewpoint. Several factors suggest that it was composed before A.D. 70: historical precision, closeness to Jesus, exclusive mission to Jews in Palestine, and connection with the early mission in Acts.—D.J.H.

256. B. Byron, "Non-Explicit Allusions to the Pentateuch in the Gospel of John: Catchwords for Catechesis on Jewish Basics?" *AusCathRec* 82 (3, '05) 335-345.

The article first adds to the list [see § 43-1763] of nonexplicit allusions to the Pentateuch in

early chapters of John's Gospel by noting further instances in Jn 1:45-51 (Nathaniel, the Israelite, the fig tree, Jacob's ladder). Next it suggests that John's use of these allusions was meant to trigger his audience's recollection of the earlier OT stories against which the story of Jesus had to be told. Then it uses these allusions to gain an idea of the outline of the Bible history that Christian teachers in the Johannine community were using in their instruction of catechumens.—D.J.H.

257. M. A. GETTY, "Peter and the Gospel of John," *BibToday* 43 (4, '05) 228-232.

In John's overall treatment of Peter compared to the Beloved Disciple, Peter is presented in a less than flattering light. But all of that changes in John 21 when Peter is not only rehabilitated but is given a commission by Jesus to "feed my lambs."—C.R.M.

258. M. M. GORMAN, "The Commentary on the Gospel of John by Haimo of Auxerre," *RevBén* 115 (1, '05) 61-111.

The previously unknown and unstudied commentary on John's Gospel (Stegmüller 7229) found in at least four manuscripts and presented in this article for the first time shows how an exegete of the Carolingian period with remarkable skills was able to create a commentary that was not merely a series of citations. The article first (pp. 61-74) argues that the commentary was composed by Haimo of Auxerre, and then presents on pp. 75-111 an edition of the Latin text (with a critical apparatus below).—D.J.H.

259. D. J. HARRINGTON, "John's Gospel Revisited," *America* 193 (9, '05) 25-26.

Life in Abundance. Studies of John's Gospel in Tribute to Raymond E. Brown, S.S. [*NTA* 50, pp. 163-164] is important for what it tells us about current Johannine scholarship and about Brown the scholar and priest. After describing the 2003 conference on which the volume is based, the article offers a sketch of Brown's life (1928-98) and scholarly contributions, and summarizes the papers contained in the volume. It concludes that even in death Brown continues to teach more and more people all over the world.—D.J.H.

260. P. M. HEAD, "P. Bodmer II (P^{66}): Three Fragments Identified," *NovTest* 47 (2, '05) 105-108.

The article proposes identifications (recto and verso) for three more fragments [see §§ 19-434; 44-56] of P.Bodmer II (P^{66}): Nos. 9 (Jn 18:31 and 18:36), 8 (Jn 19:10 and 19:14), and 3 (Jn 21:5 and 21:7-8). These identifications extend our knowledge of P^{66}, its scribe, and its text.—D.J.H.

261. H. E. HEARON, "Discipleship as Journey," *BibToday* 43 (5, '05) 288-292.

The article focuses on the appearances of Mary Magdalene in the Fourth Gospel, namely, her presence at the crucifixion (Jn 19:25), discovery of the empty tomb (20:1-2), and encounter with the risen Jesus (20:11-18). It is her testimony that enables the disciples to properly interpret what they previously could not understand.—C.R.M.

262. Y. LABBÉ, "Symbole et dialogue. Une double structure d'accueil de l'Évangile," *RevSciPhilThéol* 89 (2, '05) 295-314.

The article seeks to show how in the Fourth Gospel dialogue and symbolism, thanks to their dissimilarity, remain essential to each other for the reception of the gospel, revelation, and salvation. The identity of the believer passes through both dialogues born of separation

and symbols ordered to gathering. The dialogical and symbolic forms are united by their function of facilitating the eternal life announced and communicated by Jesus.—D.J.H.

263r. D. Lee, *Flesh and Glory* [*NTA* 46, p. 557].

M. Salazar, "Flesh and Glory: Symbolism, Gender, Theology in the Gospel of John," *East Asian Pastoral Review* [Quezon City] 42 (3, '05) 303-310.—Lee shows us a unique way of reading the Fourth Gospel, a way that engages the reader both cognitively and affectively. Her symbolic reading can bring the reader more closely to an encounter with Christ through the Johannine Jesus, an encounter that can lead to transformation.—D.J.H.

264. F. J. Moloney, "The Gospel of John as Scripture," *CathBibQuart* 67 (3, '05) 454-468.

The article examines (1) the topic of the fulfillment of Scripture (use of the OT) in the Fourth Gospel, and (2) uses of ἡ γραφή (Jn 2:22; 20:9) that reinforce the suggestion that the author of the Fourth Gospel regarded this story of Jesus as the fulfillment of Scripture. It contends that for the Fourth Evangelist and the subsequent Johannine tradition, the Gospel brings the biblical narrative to an end and thus represents a story of Jesus already understood and passed on as Scripture (20:31).—C.R.M.

265. M. Morgen, "Les écrits johanniques," *RechSciRel* 93 (2, '05) 291-324.

This bulletin [see § 46-968] offers summaries and evaluations of books (in English, French, German, and Spanish) published between 2000-2004 under three headings: the Fourth Gospel (17 items), the Johannine epistles (2 items), and the Apocalypse of John (5 items).—C.R.M.

266. C. E. Morrison, "The 'Hour of Distress' in *Targum Neofiti* and the 'Hour' in the Gospel of John," *CathBibQuart* 67 (4, '05) 590-603.

Comparison of the "hour of distress" in *Targum Neofiti* and the "hour" in John's Gospel uncovers several points of intersection. Both texts describe concrete situations in which the main character would naturally be distressed: Isaac is to be immolated, Tamar burned, and Jesus arrested and killed. Though their lives hang in the balance, all three manifest similar attitudes toward their "hour." Each one willingly steps forward with full confidence in divine intervention, and they all enjoy divine rescue in their hour. These points of intersection are best explained by G. Vermes's notion that both John and *Targum Neofiti* received this leitmotif from Jewish traditional teaching.—D.J.H.

267. B. Nongbri, "The Use and Abuse of P^{52}: Papyrological Pitfalls in the Dating of the Fourth Gospel," *HarvTheolRev* 98 (1, '05) 23-48.

John Rylands Greek Papyrus 3.457 (also known as P^{52}), which contains Jn 18:31-33 on the recto and 18:37-38 on the verso, has often been used in inappropriate ways to date the composition of John's Gospel. But any serious consideration of the comparative evidence must include dates in the later 2nd and early 3rd centuries as possible dates for P^{52}. Thus P^{52} cannot be used as evidence to silence other debates about the existence (or nonexistence) of John's Gospel in the first half of the 2nd century A.D.—D.J.H.

268. G. L. Parsenios, "'No Longer in the World' (John 17:11): The Transformation of the Tragic in the Fourth Gospel," *HarvTheolRev* 98 (1, '05) 1-21.

The paper offers a literary interpretation of the Fourth Gospel's portrayal of Jesus as the

resurrected one prior to the crucifixion (e.g. Jn 17:11) based on a comparison of John with Greek tragedy. It first demonstrates the basic connections with the tragic evidence, and then explores how the Fourth Gospel twists tragic techniques to its own purposes: the Gospel of John as drama, the hour of Jesus, farewell to the light of the world, dying into death, and the process of death and resurrection. There is a basic symmetry between the presentation of death in Greek tragedy and the presentation of the glorification and resurrection of Jesus in the Fourth Gospel.—C.R.M.

269. T. K. SEIM, "Descent and Divine Paternity in the Gospel of John: Does the Mother Matter?" *NTStud* 51 (3, '05) 361-375.

Besides framing Jesus' life in the flesh in John's Gospel, the mother of Jesus is present under the cross as his kin in a group uniquely composed of family and friends together. As Jesus entrusts her and the beloved disciple to each other, a process begins by which a *familia Dei* comes into being—in which the matter provided by the mother is superfluous. These children are begotten/born from above not of blood(s) or of the will of the flesh or of the will of man but of God alone.—D.J.H.

270. P. VASSILIADIS, "Beyond *Theologia Crucis:* Jesus of Nazareth from Q to John *via* Paul (or John as a Radical Reinterpretation of Jesus of Nazareth)," *GkOrthTheolRev* 47 (1-4, '02) 139-163.

After highlighting the challenge of Q to the conventional picture of Christian origins, the article focuses on the issue of how one can explain the trajectory of Jesus traditions from an eschatological pattern and a non-Pauline literary genre of *logia* (Q and *Gospel of Thomas*) to a historical pattern and a literary genre of story (the canonical Gospels). In light of Jesus' practice of sharing common meals with his disciples and friends, it observes that if Paul and the Synoptic Gospels underline the significance of the soteriological/sacramental understanding of the Eucharist via the Pauline *theologia crucis,* the Fourth Gospel went beyond this with a life-oriented understanding. Without losing its connection with Jesus' death (Jn 19:34), the eschatological meal of the community in John is essentially distanced from death and associated rather with life (Jn 6:51).—C.R.M.

Jn, § 50-73.

271. [Jn 1:1-18] A. G. MURPHY, "Re-reading the Johannine Prologue," *Pro Ecclesia* 14 (3, '05) 306-323.

There is evidence especially in the Jewish wisdom tradition and in Philo's writings that before John's Gospel—in particular by the middle of the 1st century—Jewish thinkers had developed a notion of God's *logos* that integrated Hellenistic concepts while maintaining key concepts of Jewish thought. Against this Jewish and Hellenistic background, we can better appreciate what Jn 1:1-18 says about Christ the *Logos* and his relation to the Father.—D.J.H.

Jn 1:1-18, § 50-173.

272. C. SAVASTA, "Le nozze di Cana (Gv 2,1-12)," *BibOr* 47 (1-2, '05) 101-122.

The article first examines parallels to the various parts of Jn 2:4b-c in the NT, OT, and John's Gospel. Then it discusses the context, provides a literal translation of Jn 2:1-12, and

offers a detailed commentary. It concludes that Jn 2:4 finds its logical referent in 2:12 and Jesus' subsequent separation from his family as he begins his public ministry.—D.J.H.

273. K. O. Sandnes, "Whence and Whither. A Narrative Perspective on Birth ἄνωθεν (John 3,3-8)," *Biblica* 86 (2, '05) 153-173.

In John 3 birth ἄνωθεν (3:3) is illustrated by the wind (3:8). Its effects can be experienced without knowledge of whence it comes and where it goes. Jn 3:3-8 belongs within the epistemological pattern of "like is known by like" found throughout the Gospel. The whence and whither of both Jesus and faith are a reference to God in heaven. That is where the origin of both is to be found. This corresponds very much with birth ἄνωθεν as being born from above.—D.J.H.

274. E. A. Towne, "Reason and the 'More Excellent' Spirit: A Reformed Reflection on John 3:16," *Encounter* 66 (3, '05) 233-253.

After a logical analysis of Jn 3:16b, the article considers Calvin's discussion of Jn 3:16 and 14:6, the relationship between being born again (from above) and hope of eternal life, and the superiority of the Spirit. It concludes that Jn 3:16 does not permit interpreters to confine the freedom of the Holy Spirit to the conferral of eternal life only upon believers in Jesus.—D.J.H.

275. J. A. Davidson, "John 4: Another Look at the Samaritan Woman," *AndUnivSemStud* 43 (1, '05) 159-168.

This examination of the account of the Samaritan woman in Jn 4:1-42 focuses on the verbal and literary subtleties of the account and what they mean for its interpretation. It contends that the negative picture of the Samaritan woman often found in commentaries overlooks important narrative details. When the text is properly read, the woman emerges neither as ignorant and base nor as the town prostitute. Rather, she is a well informed, politically savvy person to whom people listen when she speaks.—C.R.M.

276. E. J. Wyckoff, "Jesus in Samaria (John 4:4-42): A Model for Cross-Cultural Ministry," *BibTheolBull* 35 (3, '05) 89-98.

The account of Jesus and the Samaritan woman in Jn 4:4-42 demonstrates a particular sensitivity to an encounter between cultures and may function as a textbook case in how to minister across barriers such as ethnicity, cult, and gender. The article discusses Jesus as a *Ioudaios,* the historical context of the passage, and the interpretation of the text (vv. 4-6, 7-15, 16-26, 27-30, 31-38, 39-42) with particular attention to the phases or dimensions of pastoral action. It suggests that the account of Jesus in Samaria shows that the Johannine community looked to the Jesus tradition to illuminate their missionary challenges.—C.R.M.

Jn 6, § 50-282.

277. V. Balabanski, "'Let anyone who is thirsty come to me': John 7:37-38 in dialogue with Josephus and the archaeology of aqueducts," *LuthTheolJourn* 39 (2-3, '05) 132-139.

The article explores the significance of the aqueducts to Jerusalem for the water symbolism of the Fourth Gospel. It focuses on Josephus' accounts in *War* 2:175-177 and *Antiquities*

18:57-61 about Pilate's controversial appropriation of money from the Temple treasury in order to build an aqueduct to Jerusalem, and considers what is otherwise known through archaeology about Jerusalem's water sources. In addition to an invitation, Jesus' words in Jn 7:37-38 present a challenge against all who claim to supply the true necessities of life, whether it be the Jewish leadership or the Roman government.—C.R.M.

278. M. KEHL, "'Wer ohne Sünde ist, der . . .' (Joh 8,1-11)," *GeistLeb* 78 (4, '05) 307-312.

Jn 8:1-11 is one of the most striking witnesses to the central biblical theme of God's mercy. After describing the passage as a later insertion into John's Gospel, the article considers its background in early Christian penitential practice and the controversies concerning rigorism in the 2nd and 3rd centuries A.D. Then it discusses the text's function as illustrating how Jesus resolves the conflict between law and mercy, and reflects on the woman taken in adultery as a type of the church.—D.J.H.

Jn 9:1-11, § 50-563.

279. M.-É. KIESSEL, "Intertextualité et hypertextualité en Jn 11,1–12,11," *EphTheolLov* 81 (1, '05) 29-56.

Employing the notions of intertextuality and hypertextuality as distinguished by G. Genette, the article analyzes the relation between the Johannine narratives of the raising of Lazarus and the anointing at Bethany (Jn 11:1–12:11) and several Synoptic texts (Mk 5:21-43 parr.; Mk 14:3-9 par.; Lk 7:11-17; 10:38-42; 16:19-31). Thus it identifies the intertextual traces of the Synoptic accounts in the Johannine text, compares the various action-sequences to determine whether a hypertextual relationship exists, and examines the transformations during the Johannine process of rewriting that affect both the construction of characters as well as the sequence of the action.—C.R.M.

280. J. DENNIS, "Restoration in John 11,47-52. Reading the Key Motifs in Their Jewish Context," *EphTheolLov* 81 (1, '05) 57-86.

The article contends that John's explanation of the final plot to kill Jesus in 11:47-52 is constructed in such a way that Jesus' death is the event that provides an answer to the plight of Israel after A.D. 70: the destruction of the Temple and the people, and the ongoing dispersion of Israel. Read against the background of OT and early Jewish texts, the motifs that make up the argument of this pericope draw upon Israel's historical plight in order to show that Jesus' death will effect the restoration promises of Israel's Scriptures.—D.J.H.

281. G. HÄFNER, D. PETTINGER, AND S. WITETSCHEK, "Die Salbung Jesu durch Maria (Joh 12,1-8). Zwei Rätsel und drei Lösungen," *BibNotiz* 122 ('04) 81-104.

Compared to its Synoptic parallels, John's account of the anointing at Bethany in Jn 12:1-8 bears editorial characteristics that on the surface level of the narrative render it rather implausible: Mary anoints Jesus' feet and immediately wipes the ointment away with her hair; and to Judas' objection Jesus states that she should keep "it" for the day of his burial. The article presents three attempts to shed light on these highly coded features: a proleptic hint of Jesus' resurrection, a symbol for the gift of the Holy Spirit as promised in the farewell discourses, and a presentation of Mary as the exemplary disciple in contrast to Judas as the antidisciple.—C.R.M.

Jn 12:1-8, § 50-228.

Jn 12:15, § 50-184.

282. [Jn 13] L. Abramowski, "Die Geschichte von der Fusswaschung," *ZeitTheolKirch* 102 (2, '05) 176-203.

The article first explores the relationship of John 6 to John 13, and the relationship of footwashing to the Eucharist. Next it considers the footwashing according to John 13, with particular attention to its status as a sacrament and its relationship to the other sacraments. Then it discusses two recent treatments of the function of the footwashing by J. C. Thomas (1991) and C. Niemand (1993), respectively, along with P. F. Beatrice's proposal (1983) that footwashing was the baptism of the Quartodecimans.—D.J.H.

283. [Jn 13:1-30] R. Tremblay, "L'eucaristia, l'amore dei nemici e l'essere cristianio," *RassTeol* 46 (3, '05) 377-384.

Jesus' teaching about love of enemies (see Mt 5:43-45; Lk 6:27-36) appears in John's Gospel in the scenes of the footwashing (Jn 13:1-30). Among those whose feet were washed were Judas who betrayed Jesus, and Peter who denied Jesus but repented (see Jn 21:15-19). Peter's reconciliation and subsequent following of Jesus to the point of martyrdom highlight the eucharistic dimensions of love of enemies and of Christian life.—D.J.H.

Jn 15:15, § 50-38.

Jn 17:11, § 50-268.

284. M. Przyszychowska, "J 19, 25-27 w interpretacji łacińskich Ojców Kościoła (J 19: 25-27 as Interpreted by the Latin Fathers of the Church)," *StudTheolVars* 43 (1, '05) 55-78.

Although Jn 19:25-27 is particularly important for Mariology today, the majority of comments on the scene by the Latin Fathers concern the apostle John (especially his personality, virtue, and faith), followed by the relationship of Jesus to his mother, while only the smallest number of texts relate to Mary herself. The Fathers speak of her virginal maternity and holiness in connection with the main points of their beliefs about God and Christ, viewing proper Mariology as a proof of proper christological doctrine.—C.R.M.

285. [Jn 20:24-29] J. H. Barkhuizen, "Thomas — Portrait of an Apostle: Proclus Constantinopolitanus and Romanus Melodus," *ActaPatByz* 15 ('04) 22-37.

The article examines how two authors from Constantinople interpreted the character of Thomas in the episode in Jn 20:24-29. Both Proclus and Melodus expand the Johannine account in such a way that we are left with a portrait of an apostle whose features operate on an inner psychological and theological dimension far beyond the bare details of the biblical narrative.—C.R.M.

Acts of the Apostles

286. K. A. Fryer, "The Book of Acts in Congregational Renewal," *WordWorld* 25 (4, '05) 448-452, 454-456, 458.

The article suggests that stories in the book of Acts offer groups choosing to read and reflect together on them a number of themes (e.g. the Spirit's work in and through the church,

the calling of unlikely people into leadership, surprising developments) that are critical in the process of revitalizing a congregation.—C.R.M.

287. S. Guijarro Oporto, "La articulación literaria del Libro de los Hechos," *EstBib* 62 (2, '04) 185-204.

The study first considers the *dispositio* of Acts from the perspective of ancient rhetoric, identifies its genre as historical monograph, and highlights some features of ancient historical writings (e.g. the programmatic character of the proem). Then on the basis of the foregoing observations it proposes a literary structure for Acts, consisting of a proem (Acts 1:1-11) and three parts (1:12–8:1a; 8:1b–15:35; 15:36–28:31), each of which contains two narrative sections (1:15–5:42 and 6:1–8:1a; 8:4–11:18 and 11:19–15:35; 16:10–20:38 and 21:1–28:31). Finally it draws attention to the implications of this proposal for the purpose of Acts, the function of the "we passages," and the traditional division of Paul's journeys.—C.R.M.

288. J. B. Tyson, "Why Dates Matter. The Case of the Acts of the Apostles," *The Fourth R* [Santa Rosa, CA] 18 (2, '05) 8-11, 14, 17-18.

The suggested dates for the composition of Acts range from about A.D. 60 to about A.D. 150, but within this period one may speak of an early date (early 60s), an intermediate date (after 70 but before 100), and a late date (ca. 110-120). The article discusses the significance of each dating option and identifies the late date as probable (Acts as an anti-Marcionite text).—C.R.M.

Acts, §§ 50-234–235, 320.

289. [Acts 1–5] M. Öhler, "Die Jerusalemer Urgemeinde im Spiegel des antiken Vereinswesens," *NTStud* 51 (3, '05) 393-415.

Luke's portrayal of the early Jerusalem community in Acts 1–5, particularly in the summaries (2:42-47; 4:32-35; 5:12-16), is shaped by a variety of influences. The article investigates neglected features found especially in connection with ancient associations that can illuminate Luke's picture. It highlights the following parallels: members designated by family terminology, the ancient ideal of friendship, community of goods, the central significance of meal celebrations, private meeting places, hierarchical structure, and fundamentally egalitarian orientation. These parallels, but also the differences with respect to the meaning of status and the unrestricted access to the Christian community, show that Luke wanted to portray a new form of community that not only realized ancient ideals but exceeded them.—C.R.M.

290. S. de Gruchy, "Mission in Acts 1–11: An Experiment in Bible Study," *International Review of Mission* [Geneva] 94 (373, '05) 228-234.

After noting the place of Bible studies in the 2003 Council for World Mission consultation, the article shares the introductory material for each day under four headings: gospel and mission (Acts 1–2), world and mission (3–5), church and mission (6–8), and formation and mission (9–11). It concludes with reflections on the value of reading the Bible together.—D.J.H.

291. [Acts 1:15-26] J. Rius-Camps and J. Read-Heimerdinger, "After the Death of Judas: A Reconsideration of the Status of the Twelve Apostles," *RevistCatTeol* 29 (2, '04) 305-334.

The study focuses on the account of Judas' death and replacement in Acts 1:15-26 princi-

pally according to Codex Bezae, and asks whether Luke intended to express some criticism of the decision to replace Judas. It treats Jesus' conferral of sovereignty on the apostles (Lk 22:24-34), the death of Judas, Jesus' nonreplacement of Judas (Lk 24:46-53; Acts 1:1-11), the threat posed by the presence of Jesus' brothers (Acts 1:14), Peter's intervention, the conditions for the replacement candidate, etc. It interprets the text to mean that (1) the circle of the twelve apostles should not have been restored after the death of Judas, and (2) the eleven forced through the replacement of Judas against Jesus' wishes to avoid rival claims on the part of Jesus' brothers to represent the Messiah. Pertinent Greek texts of Codex Vaticanus (B03) and Codex Bezae (D05) are set out in parallel columns on pp. 321-332.—C.R.M.

292. [Acts 2] G. K. Beale, "The Descent of the Eschatological Temple in the Form of the Spirit at Pentecost: Part 1: The Clearest Evidence," *TynBull* 56 (1, '05) 73-102.

The paper explores the possibility that in Acts 2 Luke narrates the initial establishment of the church as the latter-day temple in replacement or, better, in escalated continuation of the true temple of God. It argues that God's heavenly tabernacling and theophanic presence began to descend on his people at Pentecost in the form of the Spirit, thus extending the heavenly temple down to earth to include his people in it by building them into it. This is shown by analyzing various OT (see Isa 4:2-6; 30:27-30; Jer 3:16-17; Zech 1:16–2:13; cf. Ezek 40–46) and Jewish allusions and backgrounds that in their original contexts are integrally connected with the temple.—C.R.M.

293. M. C. Parsons, "The Character of the Lame Man in Acts 3–4," *JournBibLit* 124 (2, '05) 295-312.

The article explores the character of the lame man in Acts 3–4 as an example of Luke's teaching about the inappropriateness of using physiognomy to judge one's worthiness for inclusion in the family of God. It treats the "physiognomic consciousness" and Luke; Acts 3:7b and 4:9 in light of ancient physiognomy; the lame man and ancient perceptions of disability; the transformation of the character of the lame man; and Luke's subversion of ancient physiognomic conventions. It concludes that Luke employs OT allusions to encourage his audience to accept his conclusion that the lame man's healing is paradigmatic for the potential restoration of Israel within the establishment of the cosmic reign of God, and that Luke invokes the categories of physiognomy and cultural biases against the disabled only to overturn them.—C.R.M.

294. D. Hamidović, "La remarque énigmatique d'Ac 5,4 dans la légende d'Ananias et Saphira," *Biblica* 86 (3, '05) 407-415.

The article first discusses the difficulty of understanding and translating the text of Acts 5:4. Then it considers how the treatment of "the community of goods" at Qumran (1QS i 11-13; vi 16b-25a; vii 6b-8a; CD ix 10b-16a; xii 8b-11a; xiv 12b-13; xvi 13-18) might illuminate the same phenomenon as it appears in Acts. It suggests that the enigmatic proposition in Acts 5:4 may be explained with reference to Ananias' retention of a usufruct over his possessions after their donation to the community.—C.R.M.

295. [Acts 6–7] J. H. Barkhuizen, "Proclus of Constantinople, Homily 17: '*Encomium* of the Holy Stephen, First of the Martyrs'. Translation and Analysis," *ActaPatByz* 15 ('04) 1-21.

After an outline of Proclus' *Homily* 17, the article presents an English translation of it followed by an analysis that treats its literary genre, Stephen's status as πρωτομάρτυς in the

patristic and Byzantine periods, and Proclus' characterization of Stephen and portrayal of those who were involved in his martyrdom based on an exegesis of Acts 6:8-14 and 7:55 in conjunction with Mt 23:38; 24:2; 27:25; and Heb 12:2b.—C.R.M.

Acts 6–8, § 50-704.

296. [Acts 8:9-24] D. R. CARTLIDGE, "The Fall and Rise of Simon Magus," *BibRev* 21 (4, '05) 24-36.

According to the Church Fathers, Simon Magus is the founder of all Christian heresies. The article traces the story of Simon the magician from his initial appearance in Acts 8:9-24, through developments in the apocryphal Acts (especially *Acts of Peter*) and Pseudo-Clementine writings, to medieval expansions of his legend.—C.R.M.

297. I. CHUECAS SALDÍAS, "'¿Entiendes, con seguridad, lo que lees?' Hch 8, 30. Caminos de la hermenéutica de [en] la Escritura," *TeolVida* 46 (1-2, '05) 75-102.

With attention to methodological developments in recent literary-critical research, the article focuses on the encounter between Philip and the Ethiopian in Acts 8:26-40 in an attempt to make a contribution to practical biblical hermeneutics. It also seeks to clarify the hermeneutical methods of the NT writers with reference to the path of Jewish-Christian midrash. Philip's question in 8:30 ("Do you understand what you are reading?") serves as the leitmotif of a process in which biblical hermeneutics is understood as a way of reading in which the Scriptures are self-interpreted.—C.R.M.

298. C. DIONNE, "L'épisode de Lystre (Ac 14,7-20a): une analyse narrative," *SciEsp* 57 (1, '05) 5-33.

After placing the account of Paul and Barnabas in Lystra in Acts 14:7-20a in its larger context, the article first discusses the delimitation of the passage with attention to changes of place, time, and characters, and notes the similarity of the structure of the scene with the immediately surrounding episodes (vv. 1-6 and 21a-23c). Then it analyzes the plot of 14:7-20a according to a five-part schema: proclamation of the good news (v. 7), the healing of a man crippled from birth (vv. 8-10), the reaction of the Lycaonians (vv. 11-13), the apostles' reaction (vv. 14-18), and the arrival of Jews from Antioch (vv. 19-20). It argues that all of the various subplots are interrelated in such a way that the passage forms a unified whole.—C.R.M.

299. D. SUAZO, "El poder de la verdad para transformar culturas: El evangelio transforma a individuos, estruturas y sociedades (Hechos 16:11-40)," *Kairós* [Guatemala City] 37 ('05) 97-110.

The narrative in Acts 16:11-40 demonstrates that the gospel transforms individuals, structures, and societies. In it a businesswoman becomes a servant of the kingdom (vv. 11-15), a demon-possessed and exploited slave girl is liberated and an oppressive economic structure is destroyed (vv. 16-24), a cruel jailer is transformed into one who cares for others (vv. 25-34), and Paul denounces abuses in the justice system (vv. 35-39). The proclamation of the gospel today should transform our cultures in similar ways.—C.R.M.

300. P. GRAY, "Athenian Curiosity (Acts 17:21)," *NovTest* 47 (2, '05) 109-116.

The popular stereotype of the busybody and its treatment by Greco-Roman moralists provide a fresh clue to the opening and closing of Paul's Areopagus address in Acts 17:16-34.

Luke's mention of the Athenians' insatiable curiosity (v. 21) and Paul's comment that they are δεισιδαιμονέστερος (v. 22) invokes the common association between superstition and curiosity in the 1st century. Other components of the speech and its narrative frame overlap with matters of concern in discussions of curiosity and contribute to the negative characterization of Paul's audience. In their reaction to the last two verses of the speech, Paul's Athenian audience displays the most culpable traits of the busybody.—C.R.M.

301. [Acts 18:12-17] M. V. HUBBARD, "Urban Uprisings in the Roman World: The Social Setting of the Mobbing of Sosthenes," *NTStud* 51 (3, '05) 416-428.

The study places the incident of the beating of Sosthenes narrated in Acts 18:12-17 within the broader sociohistorical context of urban uprisings and vigilantism in the Greco-Roman world, making use of the emic/etic hermeneutic pioneered by modern anthropologists. After treating the precise subjects of "all" (πάντες) in 18:17, it discusses urban uprisings in the Roman world, responses to civic unrest, emic and etic perspectives, and intraethnic violence. It concludes that urban unrest is the primary lens through which the account of the beating of Sosthenes should be evaluated and not 1st-century race relations.—C.R.M.

302. [Acts 28:1-6] J. CLABEAUX, "The Story of the Maltese Viper and Luke's Apology for Paul," *CathBibQuart* 67 (4, '05) 604-610.

The episode of the viper in Acts 28:1-6 in tandem with the shipwreck in Acts 27 is Luke's version of the death of Paul. But the story of the viper more closely parallels the death of Jesus in Luke 23. Like Jesus in Luke 23–24, Paul is here judged and sustained. In addition Acts 28:1-6 is part of an elaborate series of connections between the end of Acts and the beginning of Luke's story of the ministry of Jesus in Luke 3–4.—C.R.M.

303. [Acts 28:26-27] V. A. LEHNERT, "Die 'Verstockung Israels' und biblische Hermeneutik. Ein exegetisches Kabinettstückchen zur Methodenfrage," *ZeitNT* 8 (16, '05) 13-19.

The article examines how methodological decisions influence theological results in interpretations of Luke's employment of Isa 6:9-10 in Acts 28:26-27: what Luke does not say he also does not mean (G. Wasserberg); what Luke means he does not say (Lehnert); Luke means what he says (M. Karrer); Luke means more than he says (M. Vahrenhorst); and Luke suggests what he does not say but nevertheless means (M. Hoffmann). It outlines five consequences that can be drawn from the similarities and differences of the positions surveyed, and maintains that the Isaiah text functions at the end of Acts as a rhetorical provocation to awaken readers to a new sensitivity toward the future of God's promise for his people.—C.R.M.

EPISTLES—REVELATION

Paul

304. J.-N. ALETTI, "Bulletin Paulinien," *RechSciRel* 93 (3, '05) 381-405.

The article presents descriptions and evaluations of twenty-nine recently published books on Paul and related topics, in various languages, under five headings: the settings of Paul's life and of his communities (ten); commentaries on and studies of single letters (seven);

theology and hermeneutics (four); various topics—Paul and his interpreters (five); and other NT writings (three).—D.J.H.

305. M. F. Bird, "When the Dust Finally Settles: Coming to a Post-New Perspective Perspective," *CriswellTheolRev* 2 (2, '05) 57-69.

The essay urges a dialogical and irenic approach to critiquing and appropriating what the new perspective on Paul has to say. It summarizes the primary points of contention against the new perspective (e.g. some strands of Judaism were more nomistic than others, merit theology disguised with the language of election), and areas of concurrence (e.g. the Jewish context of early Christianity, the sociological function of the law as a boundary marker for Jewish people), respectively.—C.R.M.

306. P. Bony, "L'ecclésiologie paulinienne dans la recherche récente," *EspVie* 115 (130, '05) 18-23; (131, '05) 12-16; (132, '05) 16-21; (133, '05) 14-21.

The first installment in this investigation of Pauline ecclesiology focuses on the church as the "people of God" and as the "people of promise," with particular attention to W. Kraus's *Das Volk Gottes. Zur Grundlegung der Ekklesiologie bei Paulus* (1996). The second installment traces the development from understanding the church as the "people to God" to viewing it as the "family of God" with reference to 2 Cor 6:16-18 and Rom 9:25-26, and concludes with observations on the relationship of these two images to regarding the church as the body of Christ. The third installment considers the Pauline concept of the church as a "fraternity in Christ" as seen in Paul's use of "household" imagery, as well as his references to believers as "sons" and "brothers" and to Christ as the elder brother (Rom 8:29). The fourth installment focuses on the church as the body of Christ with reference to the pertinent passages first in 1 Corinthians 12 and Romans 12, and then in Colossians and Ephesians. It concludes with a brief reflection on how the various images fit together.—D.J.H.

307. P. Bony, "La place de Paul dans le développement du christianisme" *EspVie* 115 (126, '05) 1-8.

The article discusses three areas in which Paul manifested both his roots in tradition and his originality: the missionary field (universalism and mission, the apostle to the nations, Paul in the Hellenist movement and beyond, contested inside and combated from outside), the christological field (concentration on the paschal Christ, the Pauline understanding of the paschal event, the new Adam and Son of God), and the ecclesial field (the church of God, relationship to the Law, the church as the people of God, Jews and Gentiles together).—D.J.H.

308. C. Breytenbach, "Der einzige Gott — Vater der Barmherzigkeit. Thoratexte als Grundlage des paulinischen Redens von Gott," *BerlinTheolZeit* 22 (1, '05) 37-54.

Phrases that Paul took from early Christian confessions, hymns, doxologies, prayers, eulogies, and benedictions (see 1 Cor 8:6; 1 Thess 1:9-10; 2 Cor 1:3; Gal 6:16; etc.) reflect concepts about God that are fundamental to Paul's arguments and admonitions. Such traditional phrases were the result of the influence of central texts from the Torah (see Exod 20:11; 34:6; Deut 6:4; 32:39-40; etc.). These OT texts shaped the ways in which God was perceived and spoken about in hellenized early Judaism and thus by Paul himself.—D.J.H.

309. B. Byrne, "Paul and the Diaspora: Re-imagining Church with the Aid of Rahner and Harink," *AusBibRev* 53 ('05) 1-12.

The essay first summarizes the political aspect of D. Harink's interpretation of Paul as it is developed in his *Paul among the Postliberals* (2003). Then it tests Harink's view that Paul was not seeking to make believers of all members of the Gentile world but rather calling out certain individual Gentiles from among the Gentile mass to become members of the eschatological people of God. It suggests that statements such as are found in 1 Cor 9:19-22; 2 Cor 2:14-16a; 4:1-4; and Rom 11:26-32 either directly or implicitly stand against Harink's view.—C.R.M.

310. W. S. Campbell, "Perceptions of Compatibility between Christianity and Judaism in Pauline Interpretation," *BibInt* 13 (3, '05) 298-316.

The primary issue in Pauline interpretation is to discover what Paul was thinking in his context, and only then to consider how what Paul was thinking impinges on our context. It is also important to consider how previous interpretations of Paul in their respective historical contexts influence contemporary interpretation, and how we perceive Paul's life and activity as apostle to the Gentiles. The article concludes that Christians cannot justifiably continue to use Judaism in a sectarian manner as a negative foil for Christian self-understanding, and that Christian faith, including the doctrine of justification, demands neither the denigration of Judaism nor the subversion of Pauline theology into a subjective search for identity.—D.J.H.

311. C. K. Economou, "Paul's Ecumenical Mission," *GkOrthTheolRev* 47 (1-4, '02) 199-213.

After noting Paul's autobiographical references to his Jewish identity, the article considers his Jewish-centeredness and his work as a persecutor in opposition to the ecumenical mission. Then it focuses on Paul's call as the basis for his ecumenical mission, and shows how he was led from a Jewish introversion to an ecumenical mission.—D.J.H.

312. P. Eisenbaum, "Paul, Polemics, and the Problem of Essentialism," *BibInt* 13 (3, '05) 224-238.

Much anxiety over the Jewish understanding of Paul presumes essentialist definitions of Christianity and Judaism. Christianity is defined as devotion to Christ, and Judaism means devotion to Torah. Essentialism exacerbates the problem of Christian-Jewish polemic in the study of Paul because Judaism and Christianity are assumed to be mutually exclusive as well as immutable categories of religious identity.—D.J.H.

313. N. Elliott, "An American 'Myth of Innocence' and Contemporary Pauline Studies," *BibInt* 13 (3, '05) 239-249.

Certain important historical questions about Paul remain unanswered and an inadequate and unconvincing reading of Paul remains dominant, not so much because of any historical probability as because of its congeniality to contemporary cultural values. The "new perspective" understands Paul's doctrine of justification by faith as fundamentally a theological affirmation of inclusion and as a defensive reaction against Jewish opposition to inclusion. But does it simply replace the prejudicial characterizations of Jewish "works-righteousness" with equally prejudicially characterizations of Jewish "exclusivism"? Why do interpreters simply modify older answers to E. P. Sanders's question (What in Paul's view is wrong with

Judaism?) rather than ask whether that line of inquiry is appropriate to Paul's thought in the first place?—C.R.M.

314. D. B. Garlington, "The New Perspective on Paul: An Appraisal Two Decades Later," *CriswellTheolRev* 2 (2, '05) 17-38.

The essay attempts to clarify what the new perspective on Paul is and what it is not, and then to ask what kind of a future it may expect. After outlining what the new perspective is (e.g. an attempt to understand Paul within his own context, a view rooted in the basic architecture of biblical eschatology) and is not (an attack on the Reformation, a repudiation of the creeds of the church), it treats the new perspective and Roman Catholicism, the contribution of the new perspective to the law/gospel debate, and the prospects for the new perspective. [The same issue (pp. 91-111) contains J. E. Smith's select and annotated bibliography on the new perspective on Paul.]—C.R.M.

315. L. Gaston, "The Impact of New Perspectives on Judaism and Improved Jewish-Christian Relations on the Study of Paul," *BibInt* 13 (3, '05) 250-254.

Pauline scholarship, even in its guise as a new perspective, is not sufficient to advance Jewish-Christian relations. But the work of scholars such as E. P. Sanders and M. D. Nanos contributes toward Jewish-Christian relations especially by increasing Christian understanding of and respect for early Judaism. That in turn ought to have a strong impact on improving our understanding of Paul.—C.R.M.

316. R. B. Hays, "Christ Died for the Ungodly: Narrative Soteriology in Paul?" *HorBib Theol* 26 (2, '04) 48-68.

The essay reflects on the ways in which attention to narrative may be fruitful for interpreting Paul's soteriology. After noting that there are good reasons for suggesting that any soteriology inescapably bears a narrative character, it examines two key texts (1 Cor 15:1-28; Rom 5:6-11) in which Paul makes explicit soteriological claims and explores whether there are signs of a narrative structure. Next it proposes a few general observations about the narrative pattern of Paul's soteriology and its significance for theological reflection. Then it replies to F. Watson's thesis that Paul's gospel proclaims a nonnarratable vertical incursion of God's grace. It concludes that Paul's theological language is grounded in story, and that his letters must be interpreted as theological reflection on the first-order kerygmatic narrative about Jesus. [In the same issue (pp. 115-122) A. Brown offers a response to Hays and S. Keesmaat [§ 50-321].]—C.R.M.

317. F. Hebart, "The logic of justification in the theology of Paul: some ecclesiological and ethical implications," *LuthTheolJourn* 39 (2-3, '05) 140-156.

In Paul's thinking justification is now the definitive way of describing God's salutary acts; and due to Paul's theology, justification becomes the central statement of Reformation theology. Paul's ecclesiological concern is an outcome of his understanding of justification by faith, not its presupposition. Nevertheless, the new perspective on Paul has rightly drawn our attention to the wider background of Paul's soteriology, reminding us that justification has significant implications for our understanding of the church.—D.J.H.

318. D. G. Horrell, "Recent Pauline Studies," *EpworthRev* 32 (3, '05) 65-74.

The article discusses recent developments in Pauline studies under five headings: new and

old perspectives—the battle rages; Paul in his Greco-Roman social and political context; the faith of Christ—how much turns on a phrase?; narrative and the underlying structure of Paul's theology; and Paul's use of Scripture and its implications.—D.J.H.

319. C. Johnson Hodge, "Apostle to the Gentiles: Constructions of Paul's Identity," *BibInt* 13 (3, '05) 270-288.

In light of recent theoretical work on race and ethnicity suggesting that identities are fluid constructs, the article draws on the work of anthropologists, scholars of ancient ethnicity, and Pauline texts to outline a model of multiple identities in which individuals maintain several identities simultaneously and move between them with relative ease. Because being "in Christ" is the most important of Paul's identities and because adaptability (imitating Christ) is central to what it means to be "in Christ," Paul is willing to rearrange other components of his Judean (*Ioudaios*) identity for the sake of his pedagogical interaction with Gentiles. The fact that Paul shares "in-Christness" with Gentiles does not imply that Paul gives up his Judeanness, becoming Gentile or "Christian" or anything else.—C.R.M.

320. E. A. Judge, "The Roman Base of Paul's Mission," *TynBull* 56 (1, '05) 103-117.

One third of those around Paul bear Latin names, ten times more than we should expect. The types of names used suggest that most of these should have held Roman citizenship. In the Greek-speaking cities of the Roman east, however, most Romans kept the Greek names they or their ancestors used before enfranchisement. It is therefore likely that over half of Paul's associates ranked as Roman. If so, the view that Acts has only made Paul himself a Roman citizen as window-dressing becomes pointless. Instead we should assume that Paul linked himself with other Romans used to traveling on business or able to offer hospitality to him and his mission.—C.R.M.

321. S. C. Keesmaat, "Crucified Lord or Conquering Savior: Whose Story of Salvation?" *HorBibTheol* 26 (2, '04) 69-93.

The article (1) explores Paul's quotations of and allusions to Scripture, both to discern the symbolic world that informed his language of salvation and to see how he transformed that symbolic world; and (2) describes the competing imperial story of Rome that his language evokes. The narrative of Jesus as crucified Lord that emerges from Paul's letters challenges not only the Roman imperial narrative of a conquering savior but also those places in Israel's Scripture that tell the story of God as a conquering savior. [In the same issue (pp. 115-122) A. Brown offers a response to Keesmaat and R. B. Hays [§ 50-316].]—C.R.M.

322. D. Kelly, "Nouvelles approches à la théologie biblique de la justification," *Résister et Construire* [Lausanne] 55-56 ('05) 9-21.

After sketching the development of the "new perspective" on Paul (with attention to the contributions of W. D. Davies, E. P. Sanders, J. D. G. Dunn, and N. T. Wright), the article examines critically the affirmations of the proponents with regard to (1) the "works of the Law," and (2) justification as a sign of belonging to the covenant community. It concludes that in light of pertinent NT passages the reinterpretation of Paul's understanding of justification is indefensible.—D.J.H.

323. M. Masango, "Reconciliation: A way of life for the world," *VerbEccl* 26 (1, '05) 133-145.

Paul seems to reserve the word "reconciliation" for use as the most powerful way of

expressing the meaning of the life, death, and resurrection of Jesus Christ (see 2 Cor 5:18-19; Col 1:20, 22; Rom 5:10-11; 11:15; Eph 2:16). The main aim of reconciliation is to bring people together in such a way that they may begin to deal with their conflict in the midst of their tension (e.g. in South Africa).—C.R.M.

324. F. J. MATERA, "Preaching in a Different Key. Preaching the Gospel According to Paul," *NewTheolRev* 18 (3, '05) 52-65.

Preaching the gospel according to Paul is different from preaching on the four Gospels. It is more explicitly theological and conceptual, and gives tonality to the great issues of Christian faith such as the human condition apart from Christ, the new situation inaugurated by Christ's death and resurrection, the shape of the Christian life under the guidance of the Spirit, and the hope of the Christian life in the light of Christ's resurrection.—D.J.H.

325. D. P. MOESSNER, "Paul, the 'Gospel,' and 'Narrative Prompts': 'Just the Same Thing, for Ever,'" *HorBibTheol* 26 (2, '04) 94-114.

There are sufficient indicators in the Greco-Roman milieu prior to Paul's activity that should lead us to conclude that Paul's use of narrative ("diēgētic") sequences in rhetorically-oriented communications is neither idiosyncratic nor an accommodation to audiences unable to engage rational, ideologically-driven presentations of "truth-telling." In other words, for Paul, arguing the soteriological content of the gospel as story is not only the honest answer to believers and antagonists alike, it is also the surest way to present the essence of salvation when he himself cannot be physically present.—C.R.M.

326. M. D. NANOS, "How Inter-Christian Approaches to Paul's Rhetoric Can Perpetuate Negative Valuations of Jewishness—Although Proposing to Avoid that Outcome," *BibInt* 13 (3, '05) 255-269.

While the discourse about Judaism in Pauline studies has improved immensely, negative evaluations of Jewishness—that is, the identity, ideas, motives, and behavior associated with the ideals of Jewish people and religious life—continue to arise in the interpretation of Paul's texts. The article first illustrates this phenomenon in J. L. Martyn's work on Paul's letter to the Galatians, with regard to the interpretation of Paul's voice and the construction of Judaism implied in it. Then it offers some proposals for avoiding the perpetuation of anti-Jewishness in Pauline discourse.—D.J.H.

327. J. J. PILCH, "Paul the Apostle in Cultural Context," *BibToday* 43 (5, '05) 317-322.

In contemporary social-scientific terms, Paul is best understood as a change agent. His tasks included developing a need for change, establishing a relationship of information exchange, diagnosing the problem, creating the intent to change in the client, translating intent into action, stabilizing change, and achieving a terminal relationship.—D.J.H.

328. J.-M. POFFET, "Les choix apostoliques de Paul et leur portée. Ou: comment être témoin d'une vérité divine sans devenir un fanatique religieux?" *Théologiques* [Montreal] 12 (1-2, '04) 233-244.

Paul's life journey provides a model of conviction allied with gentleness, two attributes anchored in a two-faceted spiritual experience: the revelation of the Son, and the kindness of

the Father. A reading of 1 Thessalonians allows us to renew our understanding of this aspect of Paul's apostolate.—D.J.H.

329. F. Ramírez Fueyo, "San Pablo, gigante de la comunicación," *Sal Terrae* [Madrid] 93 (9, '05) 701-710.

This reflection on Paul as a "giant of communication" considers the network of coworkers that he developed and relied upon, the oratorical and rhetorical means by which he expressed the gospel, and his refusal to accept financial support for himself. It concludes that Paul is the prefect model for all who take up the task of evangelization.—D.J.H.

330. D. D. Schmidt, "Translating Paul's Faith," *The Fourth R* [Santa Rosa, CA] 18 (3, '05) 17-19.

The new perspective on Paul hinges especially on a new understanding of three key Greek phrases: πίστις Ἰησοῦ traditionally rendered as "faith in Jesus (Christ)," δικαιοσύνη θεοῦ as "the righteousness of God," and ἔργα νόμου as "the works of the law." The article discusses each phrase and indicates the fresh ways that the new Scholars Version translation of Paul has sought to express the new insights on Paul ("total trust like that of Jesus, God's anointed"; "God's integrity"; and "religious customs"; respectively).—C.R.M.

331. W. Schrage, "Schöpfung und Neuschöpfung in Kontinuität und Diskontinuität bei Paulus," *EvangTheol* 65 (4, '05) 245-259.

Views on the relation between the past, present, and future acts of God and the corresponding status of Christians have always been controversial. The essay first explores the relation between creation and new creation in Paul, and then focuses on the issue of the present and future aspects of new creation. It argues that these relationships can only be determined dialectically. Attention to the pertinent Pauline texts indicates that there is both complementarity as well as radical discontinuity, the arrival of a *novum* as well as a process of transformation and *renovatio*.—C.R.M.

332. C. Setzer, "Does Paul Need to be Saved?" *BibInt* 13 (3, '05) 289-297.

The article first states four insights that can deepen our understanding of Paul: (1) For Paul, being "in Christ" and being a self-identified Jew are not exclusive of each other. (2) Gentiles are the heart of Paul's gospel. (3) Gentiles, by being "in Christ," come under the umbrella of Israel. (4) Paul writes not about individuals but about peoples. Then it raises four questions: (1)Why, if Paul remains a robust Jew and maintains the election of Israel, is he so virulently opposed to Gentiles taking on circumcision? (2) What is the role of the cross in Paul's mission to the Gentiles? (3) Does Paul think he is doing something new? (4) Does Paul need to be "saved" for contemporary Jews and Christians?—D.J.H.

333. R. A. Streett, "An Interview with Martin Hengel," *CriswellTheolRev* 2 (2, '05) 13-15.

Hengel responds to questions put by Streett about the new perspective on Paul and several issues connected with it (e.g. imputed righteousness, Law and gospel, tension between historical research and faith).—C.R.M.

334. R. A. Streett, "An Interview with N. T. Wright," *CriswellTheolRev* 2 (2, '05) 5-11.

Wright responds to questions put by Streett about the new perspective on Paul and various

issues connected with it (e.g. Second Temple Judaism, forensic justification, tension between historical research and faith).—C.R.M.

335. W. F. TAYLOR, "Reciprocity, siblings, and Paul: why act ethically?" *LuthTheolJourn* 39 (2-3, '05) 181-195.

After reflecting on the themes of gift and obligation and of reciprocity, the article focuses on the relationship between siblings and how that became the basis for ethical behavior in Paul's writings (especially in Romans). It concludes that the siblings in Paul's community, that is, the fictive family of Christ believers, were to be united in the same body/family, were to treat each other honorably, and to love each other with a sibling love that was to be expressed in emotional and practical ways.—D.J.H.

336. T. J. R. TRUMPER, "A Fresh Exposition of Adoption: I. An Outline," *ScotBull EvangTheol* 23 (1, '05) 60-80.

This installment of a biblical-theological exposition of adoption contends that Paul's adoption model should not be conflated or confused with the language of other NT authors. It discusses Paul's five references to υἱοθεσία in the following salvation-historical order: predestination to adoption (Eph 1:4-5), the privilege of adoption (Rom 9:4), the reception of adoption (Gal 4:4-5), the assurance of adoption (Rom 8:15-16), and the consummation of adoption (Rom 8:22-23). It concludes that these main contours of Paul's adoption model help establish its uniqueness among the filial/familial models of the NT.—C.R.M.

337. A. G. VAN AARDE, "Geloof as antwoord op versoening — 'n Pauliniese perspektief (Faith as response to reconciliation — a Pauline perspective)," *VerbEccl* 26 (1, '05) 222-243.

The article critically assesses F. Nietzsche's accusation that Paul replaced the "gentle gospel" of Jesus with an ideology of punishment, forgiveness, and reward. It contends that the purport of reconciliation in Paul's view is neither the satisfaction of divine wrath nor human need. For Paul faith functions as a response to God's act of reconciliation. Transformation and ethics are two sides of a responsive conduct that follows when God expiates the inequities of human beings as a gift.—C.R.M.

338r. B. W. WINTER, *Roman Wives, Roman Widows* [*NTA* 48, p. 437].

S. JAMES, "Review Article," *Churchman* 119 (3, '05) 262-266.—Based on careful study of literary and archaeological sources, Winter's work offers a convincing reconstruction of the life-setting of the Pauline texts pertaining to women. The main drawback is that in focusing on the 1st-century context it might be assumed that Paul's teaching on women only had relevance within his own culture. However, the reference back to creation in 1 Tim 2:13-14 points to a lasting principle.—D.J.H.

Paul, §§ 50-270, 469, 622, 710, 732, 739r.

Romans, 1–2 Corinthians

339. N. A. RØSÆG, "God's Image—the Hidden Theme in Romans," *Theology & Life* [Hong Kong] 27 ('04) 93-116.

The word "image" in Rom 1:23 and 8:29 forms an inclusion for chapters 1–8. The letter

tells the story of humankind created in the image of the glory of God and being restored in Christ (see 1:18-23; 3:23; 5:9-11; 5:12-21; 7:7-13; 8:29-30). The significance of the theme of "image" in Rome ca. A.D. 57 is illuminated by Tacitus' statements in *Annals* 3.26-29 and by the prominence of images throughout the city.—D.J.H.

340. J. LAMBRECHT, "Het evangelie over Gods Zoon. Romeinen 1,3-4 en De Nieuwe Bijbelvertaling" [The gospel concerning God's Son. Romans 1:3-4 in De Nieuwe Bijbelvertaling], *Collationes* 35 (2, '05) 135-138.

The article first compares the translations of Rom 1:3-4 in the Willibrordvertaling (1995) and De Nieuwe Bijbelvertaling (2004). Then it compares their rendering with a literal translation of the Greek text. It concludes that while the Willibrordvertaling is rather stiff, on many points it follows the original text more faithfully than De Nieuwe Bijbelvertaling.—D.J.H.

341. J.-B. EDART, "Le Drame de l'humanisme païen. Réflexions sur *Rm* 1,18-32 et l'homosexualité," *Anthropotes* [Vatican City] 20 (2, '04) 285-304.

Analysis of the structure and language of Rom 1:18-32 shows that, according to Paul, homosexual persons are deprived of freedom and subject to passions, negate the communal vocation of the body by dishonoring it, and reduce their capacity for moral discernment.—D.J.H.

342. B. R. GAVENTA, "God Handed Them Over: Reading Romans 1:18-32 Apocalyptically," *AusBibRev* 53 ('05) 42-53.

The study first argues that the verb παραδίδωμι in the phrase παρέδωκεν αὐτοῦς ὁ θεός in Rom 1:24, 26, and 28 may be understood as "surrender" or "hand over to another power." Next it outlines the implications that this translation has for the interpretation of Rom 1:18-32. Then it considers the implications of this understanding of παραδίδωμι for a more comprehensive interpretation of sin in Romans 1–8. In response to human rebellion, God surrenders humanity for a time to what we may call the anti-God powers, chief among which are Sin and Death. This proposal places 1:18-32 firmly in the realm of cosmic apocalyptic discourse.—C.R.M.

343. P. H. BOTHA AND F. J. VAN RENSBURG, "Homosexuality as 'Against Nature': An Interpretation of Romans 1:26-27," *ActaPatByz* 15 ('04) 38-56.

The article investigates the meaning of the Greek words and phrases in Rom 1:26-27 to alleviate confusion around their meaning. Within the larger section of Paul's exhortation concerning God's wrath toward nonbelievers who had rejected God (1:18-32), it is clear that Paul intended his denouncement in vv. 26-27 to apply to all homosexual practices among both men and women.—C.R.M.

344. [Rom 3:21-26] S. CHOW, "Justification by Faith Reconsidered," [in Chinese] *Theology & Life* 27 ('04) 117-131.

In Paul's teaching on justification (see Rom 3:21-26), "faith" is not simply human belief but, more important, the faithfulness of God toward believers, i.e. people obediently submitted to the gospel as revealed in the faith (i.e. obedience) of Jesus. For Paul and his readers, the

teaching deals with internal relationships in the church. Therefore it should not be taken as a criterion to distinguish and separate believers and the nonbelieving world.—D.J.H.

345. P. Basta, "Abramo in Romani 4. Quali priorità nell'interpretazione?" *Theologia Viatorum* [Potenza, Italy] 8 ('03) 11-56.

After discussing the *propositio* in Rom 3:21-31 and the challenge of Rom 4:1, the article considers the vocabulary, the actors, and the phrases in Romans 4. Then it examines two models for interpreting the passage (diatribe, midrash) and focuses on the figure of Abraham in Jewish literature and in the various parts of Romans 4: the basic assertion (vv. 1-8), the righteousness of faith reckoned not in circumcision but in uncircumcision (vv. 9-12), the promise not through the Law but through faith (vv. 13-18), and the righteousness reckoned through faith to those who believe like Abraham in the God who gives life (vv. 19-25).—D.J.H.

346. F. Genuyt, "La justice d'Abraham selon saint Paul. Épître aux Romains, chapitre 4," *LumVie* 54 (266, '05) 33-42.

The article follows the stages of Paul's argument in Romans 4 regarding Abraham's justification by faith. It treats two modes for acquiring righteousness (4:1-4); faith and works (4:5-8); faith, circumcision, and the Law in the perspective of the promise (4:9-22); and Abraham's faith and the faith of Christians (4:23-25).—C.R.M.

347. C. W. Lee, "Understanding the Law in Rom. 7:1-6: An Enthymemic Analysis," *Scriptura* 88 ('05) 126-138.

After noting some interpretive problems associated with Rom 7:1-6, the article takes issue with J. D. Earnshaw's approach to the text [§ 38-1498], discusses the nature and function of enthymemes in argumentation, and offers an enthymemic analysis of Rom 7:1-6.—D.J.H.

348. J. Lambrecht, "Romeinen 7,25b in De Nieuwe Bijbelvertaling," *EphTheolLov* 81 (1, '05) 197-199.

The rendering of Rom 7:25b in De Nieuwe Bijbelvertaling (2004) is rather poor. The consecutive ἄρα οὖν is not translated; the rendering of δουλεύω by *zich onderwerpen aan* is too weak; and the translation of σάρξ by *natuur* risks suggesting that νοῦς (*verstand*) does not belong to the nature of the wretched "I."—D.J.H.

349. M. Diefenbach, "'Gott erbarmt sich aller.' Literaranalytische Interpretation von Röm 9,1–11,36 als Beitrag zum jüdisch-christlichen Dialog," *Kirche und Israel* [Neukirchen-Vluyn] 20 (1, '05) 9-18.

After placing Rom 9:1–11:36 in the context of classical rhetoric, the article presents a rhetorical analysis of the text with particular attention to Paul's use of repetitions and corrections, and to parallels to texts in other Pauline letters. Then it discusses Pauline theology and its relevance for Christian-Jewish dialogue today.—D.J.H.

350. [Rom 11:11-15] M. Baker, "Paul and the Salvation of Israel: Paul's Ministry, the Motif of Jealousy, and Israel's Yes," *CathBibQuart* 67 (3, '05) 469-484.

The article contends that J. Munck's "yes of the Gentiles/jealousy/yes of Israel" schema and the current dominant view of the relation between the Gentiles (Paul's ministry), jeal-

ousy, and the salvation of "all Israel" is faulty. It discusses weaknesses in the current view of Rom 11:11-15, the meaning of παραζηλόω in 11:11 and 14, Israel's temporal dislocation, and the salvation of "all Israel" in 11:25-27. No direct line can be drawn to intersect Paul's ministry, the motif of jealousy, and the salvation of Israel. Rather, Paul's ministry to the Gentiles divides his kinsfolk, spurring some to jealousy and thus revealing their hardened state, and saving others, the remnant. In the end, it is God who will act to save "all Israel."—C.R.M.

Rom 11:25-27, § 50-350.

Rom 11:26, § 50-351.

351. M. Waymeyer, "The Dual Status of Israel in Romans 11:28," *MastSemJourn* 16 (1, '05) 57-71.

The article first discusses the three main views held concerning the identity of "all Israel" in Rom 11:26 (the church, the remnant, ethnic Israel). Then it shows that because the pronoun "they" in v. 28 refers to the people designated as "all Israel" in v. 26, while the pronoun "you" in v. 28 refers to Gentiles, the "enemies" and the "they" of v. 28 must be ethnic Jews. Thus the view that "all Israel" in v. 26 refers to the ethnic nation of Israel corresponds to the dual status of Israel described in v. 28: simultaneously they are enemies according to the gospel and beloved because of the fathers.—C.R.M.

352. K. B. McCruden, "Judgment and Life for the Lord: Occasion and Theology of Romans 14,1–15,13," *Biblica* 86 (2, '05) 229-244.

Paul's comments in Rom 14:1–15:13 function simultaneously on both a situational and nonsituational level. Considering that specific concerns over food were likely operative in the Roman congregation, Paul employed nonspecific language in this passage in order to espouse a larger theological vision of the essential unity of Jews and Gentiles under God's salvation in Christ.—D.J.H.

353. [1 Cor] A. L. A. Hogeterp, "Paul's Judaism Reconsidered: The Issue of Cultic Imagery in the Corinthian Correspondence," *EphTheolLov* 81 (1, '05) 87-108.

This discussion of Paul's perspective on and relation to contemporary Judaism from the angle of his use of cultic imagery first treats previous approaches and their shortcomings (spiritualization, substitution, supposed links to Qumran). Next it considers Jewish and early Jesus movement attitudes toward the Temple before A.D. 70. Then after noting that Paul's Judaism and attitude toward the Temple can only be accurately studied on the basis of his own letters, it examines his use of cultic imagery in 1 Corinthians (3:16-17; 5:6-8; 6:19; 9:13; 10:18). It observes that the context in which Paul uses cultic imagery does not presuppose an antagonism with Judaism and the Temple, and that Paul's readers appear to be knowledgeable with regard to Jewish traditions. Thus Paul can use cultic imagery as a normative model to underpin his message with regard to moral issues.—C.R.M.

354. [1 Cor 1:13] T. George, "Is Christ Divided?" *ChristToday* 49 (7, '05) 30-33.

To jar the Corinthians—a divided church if ever there was one—out of complacency, Paul asked three pointed questions in 1 Cor 1:13, questions we need to reconsider today. Most of

the divisions we endure are unnecessary if, in fact, Jesus Christ the crucified, in whom we have all been baptized, is not divided.—D.J.H.

1 Cor 2:10–3:4, § 50-355.

355. A. GIGNAC, "La mise en discours de l'humain chez saint Paul et ses interprétations anthropologiques en christianisme. Relecture de 1Co 6,12-20; 1Co 2,10–3,4 et 1Co 15,35-53," *Théologiques* [Montreal] 12 (1-2, '04) 95-124.

Examination of Paul's uses of the terms ψυχή, σάρξ, σῶμα, and πνεῦμα in 1 Cor 2:10–3:4; 6:12-20; and 15:35-53 reveals that each of these words indicates the whole self but in different aspects, respectively: action, finiteness (or sin), choice, and relationship to God. Pauline anthropology reflects an apocalyptic vision. The cross and resurrection of Jesus are interpreted as the event that triggers the advent of the new world order and a humanity that is renewed and different.—D.J.H.

1 Cor 7:10-11, § 50-220.

356. M. TÁBET, "La situazione ordinaria di vita come 'chiamata' in 1Cor 7,17-24," *Rivist Bib* 53 (3, '05) 277-312.

After situating 1 Cor 7:17-24 in its immediate context and clarifying the structure of the passage (a—v. 17; b—vv. 18-19; c—v. 20; b′—vv. 21-23; a′—v. 24), the study discusses the diverse interpretations of Paul's instruction in v. 20 about remaining in the condition in which one was called, the application of the principle according to one's ethnic-religious condition at the time of one's calling (vv. 17-19), and the application of the principle to social conditions (vv. 20-23). It argues that Paul's use of κλῆσις in this passage can be understood as "vocation" not only in the sense of a calling to the Christian life but also in the sense of one's ordinary life as the place where the fullness of the faith is carried out.—C.R.M.

357. J. FOTOPOULOS, "Arguments Concerning Food Offered to Idols: Corinthian Quotations and Pauline Refutations in a Rhetorical *Partitio* (1 Corinthians 8:1-9)," *Cath BibQuart* 67 (4, '05) 611-631.

The apparent contradictions in 1 Cor 8:1-9 can be sensibly explained by recognizing the passage as a rhetorical *partitio* (the device in which orators establish their own positions and the positions of their opponents) containing Corinthian quotations and interspersed Pauline refutations. This approach allows for Paul's instructions to be interpreted as a coherent, sustained prohibition of intentional consumption of food offered to idols.—D.J.H.

358. J. FOTOPOULOS, "The Rhetorical Situation, Arrangement, and Argumentation of 1 Corinthians 8:1-13: Insights into Paul's Instructions on Idol-Food in Greco-Roman Context," *GkOrthTheolRev* 47 (1-4, '02) 165-198.

After discussing the application of rhetorical criticism to Paul's letters and describing the rhetorical situation of 1 Cor 8:1-13, the article presents a detailed analysis of the rhetorical arrangement and argumentation of the passage. It finds that Paul consistently rejects the consumption of sacrificial food in pagan temple precincts. In particular it shows that Paul employed the popular rhetorical convention of a *partitio* in order to present the position of the Corinthian strong in the form of quotations, which he then refutes with his own contrasting arguments. The recognition of these quotations in 8:1-8 exonerates Paul from having gener-

ated inconsistent or incoherent instructions in the discussion of idol food in 8:1–11:1.—C.R.M.

359. D. P. Leyrer, "All Things to All People: An Exegetical Study of 1 Corinthians 9:19-23 with Application to North American Outreach," *Wisconsin Lutheran Quarterly* [Mequon, WI] 102 (2, '05) 89-100.

The article presents an exegesis and an application for each verse in 1 Cor 9:19-23, with particular attention to the significance of the text for pastoral ministry in the church today.—D.J.H.

360. S. Brown, "The Dialectic of Relationship: Paul and the Veiling of Women in 1 Corinthians 11:2-16," *Salesianum* 67 (3, '05) 457-477.

After proposing a chiastic structure for 1 Cor 11:2-16, the article presents a detailed exegesis under the following headings: A: 11:2-3—commendation and initial vision of dialectic relationship; B: 11:4-6—social custom in the liturgical context—societal norms; C: 11:7-9—relationship between men and women in creation; D: 11:10—new expression of social custom and relationship; C′: 11:11-12—relationship between men and women in new creation in the Lord; B′: 11:13-15—social custom in the natural context—judge among yourselves; and A′: 11:16—conclusion and reenvisioning of dialectic relationship. In this passage Paul reenvisions the veil as a new symbol of power and mutuality in the relationship between men and women and their roles in the worship life of the church.—C.R.M.

361. C. Mount, "1 Corinthians 11:3-16: Spirit Possession and Authority in a Non-Pauline Interpolation," *JournBibLit* 124 (2, '05) 313-340.

The knowledge revealed in 1 Cor 11:3-16 suggests a situation and set of exigencies quite different from the situation in chapters 12 and 14. The "I" of chapters 12 and 14 speaks with the authority of one possessed by the Spirit. The "I" of 11:3-16 speaks with the authority of one who represents an ecclesiastical consensus of the churches that enforces a theology of the order of creation and male-female biology on manifestations of spirit possession. Thus 11:3-16 is a non-Pauline interpolation that displaces the authority and knowledge of the possessed "I" from the center to the periphery of Paul's religion.—C.R.M.

362. [1 Cor 11:17-34] L. Panier, "Bread and Cup: Word Given for a Time of Absence," *Concilium* (2, '05) 54-63.

Taken in the context of Paul's ongoing argument in his quarrel with the practices of the Corinthians, the institution narrative of the Eucharist in 1 Cor 11:17-34 does not come across as a simple model or example of sharing the bread and the word in assemblies. It rather seems to set the structural conditions for making people fit for the word-event that brings Jesus' paschal meal into being.—D.J.H.

1 Cor 11:24-25, § 50-249.

363. H. Goede, "Die voorstelling en die verteenwoordiging van die liggaam-metafoor in 1 Korintiërs 12:1-31," *ActaPatByz* 15 ('04) 181-211.

The article engages in a grammatical-historical study of 1 Cor 12:1-31 in order to determine the presentation and representation of the body metaphor. It also employs J. G. van der

Watt's method for the analysis of metaphors. It pays particular attention to the phrase μέλη ἀσθενέστερα in 12:22.—C.R.M.

364. A. Portier-Young, "Tongues and Cymbals: Contextualizing 1 Corinthians 13:1," *BibTheolBull* 35 (3, '05) 99-105.

The article examines the metaphor of the "ringing bronze thing" or "loud-sounding cymbal" in 1 Cor 13:1 in light of the use of cymbals together with other musical instruments in the Septuagint. It treats χαλκός, κύμβαλον, reading 1 Cor 13:1 in context, and other musical metaphors in 1 Corinthians (14:7, 8-9; 15:52). It observes that in Paul's analogy in 13:1 as nowhere else in the Bible, the cymbal occurs in the singular (i.e. apart from its usual liturgical context). Paul uses musical metaphors to convey the vital importance of unity in the mutual building up of the church and to urge the tongues-speakers to abandon their "solo" performances.—C.R.M.

365. B. J. Capper, "To Keep Silent, Ask Husbands at Home, and not to Have Authority over Men. Part I (I Corinthians 14:33-36 and I Timothy 2:11-12). The Transition from Gathering in Private to Meeting in Public Space in Second Generation Christianity and the Exclusion of Women from Leadership of the Public Assembly," *TheolZeit* 61 (2, '05) 113-131.

The article seeks to develop a better understanding of 1 Cor 14:34-35 and 1 Tim 2:11-12 by examining their relation to the ancient ideology of gender and space, the sociocultural and rhetorical milieu which in particular placed restrictions on women's behavior in public, as opposed to private or domestic space. It contends that the transition to a public form of worship happened in the major urban locations of Christianity within the NT period. This helps to explain the very limited evidence for women in church leadership roles from the 2nd to the 4th century compared with the NT. The first installment considers gender and the ideology of public and private space; the rise of the threefold ministry and the move out of domestic space; and Phoebe, Lydia, and Nympha as overseer-servants, presbyters, and priests in first-generation Christianity.—D.J.H.

366. N. Kontzi-Méresse, "Le silence des femmes dans l'assemblée. Réflexion autour de 1 Corinthiens 14, 34-35," *ÉtudThéolRel* 80 (2, '05) 273-278.

The article suggests that the injunction to silence in 1 Cor 14:34-35 has a theological and spiritual relevance separable from the theme of the submission of women, allowing it to be read other than as a legitimation of patriarchy. When the text is interpreted in the larger context of vv. 26-40, the focus is not on the gender of community members but on the word at the heart of the assembly before which all are exhorted to be silent.—C.R.M.

1 Cor 15:35-53, § 50-355.

367. F. J. Matera, "Paul and the Renewal of the Ministerial Priesthood. A Reflection on 2 Cor 2:14–7:4," *LouvStud* 30 (1-2, '05) 49-69.

After brief comments on the situation that occasioned 2 Corinthians, the essay presents Paul's understanding of his apostolic ministry as reflected in 2 Cor 2:14–7:4 in three ways: (1) as the ministry of the new covenant empowered by the Spirit (2:14–4:6); (2) as a ministry that witnesses to the resurrection through apostolic suffering (4:7–5:10); and (3) as a ministry of reconciliation (5:11–7:4). It concludes with five reflections on how Paul's understanding

of his apostolic ministry can contribute to the renewal of the ministerial priesthood today.—C.R.M.

2 Cor 5:14-21, § 50-369.

368. [2 Cor 5:16-21] A. J. Dewey, "Reminting Paul," *The Fourth R* [Santa Rosa, CA] 18 (2, '05) 15-17.

Comparison of the Scholars Version of 2 Cor 5:16-21 with the NRSV reveals Paul's use of the language of a change in regime, wherein the reminting of coins is a major symbol of the new situation. The passage highlights Paul's radically transformative vision of the new human situation.—D.J.H.

369. M. Gignilliat, "2 Corinthians 6:2: Paul's Eschatological 'Now' and Hermeneutical Invitation," *WestTheolJourn* 67 (1, '05) 147-161.

Paul's quotation of Isa 49:8 in 2 Cor 6:2 is an eschatological reading of the text in its plain sense that is faithful to its final canonical form and an invitation into the eschatological world of Isaiah 40–55 (66), a text that for Paul has abiding theological/eschatological significance for our understanding of Christ's person and mission. For Paul the eschatological now of God's new redemptive activity by means of his Servant has been realized and is continuing to be realized in the person and work of Christ. The message of the Servant of Isaiah 40–55 is for Paul the gospel in figural form. A figural presentation of God's current activity in Christ as presented in 2 Cor 5:14-21 is active in the narrative drama and movement of Isaiah 40–55.—C.R.M.

370. L. Brink, "A General's Exhortation to His Troops: Paul's Military Rhetoric in 2 Cor 10:1-11," *BibZeit* 49 (2, '05) 191-201.

Analysis of the military vocabulary in 2 Cor 10:1-11 suggests that Paul was patterning his remarks after those of a general's exhortation to his troops, a purposeful military metaphor, designed to affirm his authority as a general in Christ's army with the Corinthians as faithful fellow-soldiers. After presenting a translation of the passage, this installment discusses military metaphors and ancient rhetoric, the arrangement (τάξις) of a general's exhortation speech to troops, and the arrangement (τάξις) of 2 Cor 10:1-11. After acknowledging the Corinthians' πάθος and confusion over Paul's ἦθος (10:1-2), the speech follows up with battle instructions (10:3-6), and concludes with exhortation and assurance that the power of Paul's letters will be matched by his deeds (10:7-11). [To be continued]—D.J.H.

371. [2 Cor 12:1-10] P. M. Beaude, "Le 'je' comme figure du discours. Une anthropologie du sujet paulinien," *SémiotBib* 118 ('05) 42-55.

When as in 2 Cor 12:1-10 the Pauline "I" puts itself on stage and becomes a figure of discourse, narrative analysis alone does not seem sufficient to extract all its riches. Comparison with texts such as *1 Enoch* 14 can help in establishing a kind of cartography of the Pauline "I" and in opening up an anthropology of the subject. Insistence on the narrator's rhetorical strategy in these texts does not do justice to the complexity of the "I" put forth in them.—D.J.H.

372. J. Lambrecht, "Zwakheid en kracht (2 Korintiërs 12,1-13). Kritische beschouwingen bij de Nieuwe Bijbelvertaling (Weakness and Strength [2 Corinthians 12:1-13]. Critical Remarks on the Dutch New Bible Translation)," *Bijdragen* 66 (3, '05) 326-340.

The article first compares the translation of 2 Cor 12:1-13 in the new interconfessional

Dutch Bible, the Nieuwe Bijbelvertaling, with the last edition of the well known Catholic Willibrord translation from 1995. Next it criticizes the NBV's version of vv. 9, 10, and 12. Then it discusses Paul's rhetorical strategy with respect to the paradoxical language employed in vv. 9-10 and its place in Paul's larger apologetic argument.—C.R.M.

Galatians–Philemon

373. J.-N. Aletti, "Galates 1–2. Quelle fonction et quelle démonstration?" *Biblica* 86 (3, '05) 305-323.

The article contends that Gal 1:11–2:21 is a unified argument in which 1:11-12 constitutes the *propositio,* that Gal 2:14b-21 represents a short speech bringing the argument to its climax, and that Gal 2:16 takes up the Jerusalem agreement about Paul's gospel and not only fulfills a rhetorical function within the short speech of 2:14b-21 but also provides the thesis of the argument that unfolds in Galatians 3–4.—D.J.H.

374. C. E. Arnold, "'I Am Astonished That You Are So Quickly Turning Away!' (Gal 1.6): Paul and Anatolian Folk Belief," *NTStud* 51 (3, '05) 429-449.

A better understanding of the pre-Christian religious experience of Paul's converts in Galatia can help us to understand the appeal of the rival gospel message that they received from the Torah-observant missionaries. After describing the local-popular religious environment of central Anatolia, the article considers some reasons for the susceptibility of the Galatians to the message of the opponents, with particular attention to the obligation to fulfill cultic requirements and to perform good works to maintain a favorable standing with the deity. Then it discusses the Pauline gospel, the gospel of the opponents, and the temptation to defect. Finally it reflects on the religiosity of the propitiatory inscriptions and contextualization in Galatians.—D.J.H.

375. P. Ellingworth, "A note on Galatians 2.16," *BibTrans* 56 (2, '05) 109-110.

The chiastic structure of Gal 2:16 (with "we have come to believe in Christ Jesus" as the center) seems to strengthen the argument that Paul is speaking about our faith or trust in Christ rather than the faith of Christ.—D.J.H.

376. H.-S. Choi, "ΠΙΣΤΙΣ in Galatians 5:5-6: Neglected Evidence for the Faithfulness of Christ," *JournBibLit* 124 (3, '05) 467-490.

This contextual and exegetical study of Gal 5:5-6 concludes that πίστις in these verses refers to "the faithfulness of Christ" and not to the Christian's act of faith in Christ. If the unqualified πίστις in 3:23-25 and 5:5-6 refers to "the faithfulness of Christ," then all the occurrences of πίστις in Galatians that emerge in the context of justification probably denote "the faithfulness of Christ." The occurrences of πίστις in 5:5-6 are neglected evidence for the interpretation of πίστις Χριστοῦ as "the faithfulness of Christ" in the history of the πίστις Χριστοῦ debate.—C.R.M.

377. M. Turner, "Approaching 'personhood' in the New Testament, with special reference to Ephesians," *EvangQuart* 77 (3, '05) 211-233.

After outlining a rough-and-ready stereotype of "person" and reviewing preliminary biblical/theologically-oriented issues, the article identifies three cardinal guiding considerations offered by the NT on the question of the nature of "personhood." Next it discusses person-

hood in Ephesians with particular attention to the writer's understanding of the symbolic universe relating to the old and new humanity. Then it considers some implications of the dynamic/relational model of personhood that comes to light in Ephesians with respect to more modern questions about personhood.—C.R.M.

Eph, § 50-384.

378. M. Saltarelli, "La 'Lettera agli Efesini' al capitolo 1. Un esempio scritturistico di teologia mistagogica," *DivThom* 108 (2, '05) 118-134.

After reflecting on the concept of "mystery" and on Paul as a mystagogue, the article considers various themes in Ephesians 1: apostle, the economy or divine plan, time, fullness, Christ and the church, the mystery revealed, and the ministry of intercession.—D.J.H.

379. W. Walden, "Translating Ephesians 5:21," *RestorQuart* 47 (3, '05) 179-182. [See § 48-1137.]

The resuming force of the participle ὑποτασσόμενοι, the "fear" of Christ, the contextual understanding of ἀλλήλων, and the transitional role of the verse should be incorporated into a translation of Eph 5:21: "and, along with respectful obedience to Christ, by being in subordination among yourselves."—D.J.H.

380. [Eph 5:22–6:9] T. G. Gombis, "A Radically New Humanity: The Function of the *Haustafel* in Ephesians," *JournEvangTheolSoc* 48 (2, '05) 317-330.

Although most scholars understand the *Haustafel* in Eph 5:22–6:9 apologetically as an attempt to shield the new Christian movement from the suspicion of outsiders that it might undermine contemporary social structures, there is little evidence in the epistle to support this view. The article contends that Paul via the *Haustafel* is laying out a manifesto for a radically new humanity, giving concrete instructions regarding the manner in which the people of God are to conduct relationships. Paul is not being socially conservative in maintaining a place for hierarchicalism, nor is he merely trying to shield the Christian community from imperial pressure. Rather, his exhortations are radical in that they directly confront and subvert the social structures of contemporary society.—C.R.M.

381. J. K. McVay, "'Our Struggle': *Ecclesia Militans* in Ephesians 6:10-20," *AndUnivSemStud* 43 (1, '05) 91-100.

After noting that most interpreters have assumed that the emphasis of Eph 6:10-20 is on the individual, the article presents a critical survey of the work of three scholars (T. R. Yoder-Neufeld, M. Kitchen, A. T. Lincoln) who defend and develop a corporate understanding of the passage. Read as the culmination of both the content and rhetoric of the epistle, Eph 6:10-20 is best understood in a corporate rather than in an individualist manner. It does not envision Christians as lone warriors battling in splendid isolation, but instead portrays the *ecclesia militans* in which the addressees are to enlist as fellow soldiers against the church's foes.—C.R.M.

382. W. Richards, "Reading Philippians: Strategies for unfolding a story," *StudRel/SciRel* 34 (1, '05) 69-79.

After introductory comments on Hellenistic epistolary forms, the article reviews the evidence that Philippians is constructed from several pieces of correspondence, identifies how

each separate piece actually reads as a letter, and reflects on the difference that recognizing Philippians as a composite text makes for our reading. It offers the following suggestions for reading each letter: Letter A—Phil 4:10-20 (private epideictic, thanks and acknowledging receipt); Letter B—3:2–4:9 (official judicial, apology and adjudication); and Letter C—1:3–3:1 (official friendly, report and prognosis).—C.R.M.

383. A. H. Snyman, "A Rhetorical Analysis of Philippians 1:12-26," *ActaTheol* 25 (1, '05) 89-111.

After briefly summarizing the main points of D. F. Tolmie's proposal for a text-centered approach to the rhetorical analysis of NT writings, the article applies his framework to Phil 1:12-26. It contends that a text-centered approach aimed at reconstructing Paul's rhetorical strategy from the text itself provides a better understanding of his rhetoric than an approach where external rhetorical categories are forced upon the text.—C.R.M.

384. H. Roose, "Die Hierarchisierung der Leib-Metapher im Kolosser- und Epheserbrief als 'Paulinisierung': Ein Beitrag zur Rezeption paulinischer Tradition in pseudo-paulinischen Briefen," *NovTest* 47 (2, '05) 117-141.

Both Colossians and Ephesians give the metaphor of the cosmological body an ecclesiological and soteriological significance. Soteriology in these texts is viewed in increasingly hierarchical fashion: Christ stands above as the ruling head, the community is under him as his body, and the world is below ("under the feet of Christ"). At the latest stage in Ephesians the traditional head-body metaphor is burst open by the conception of a "ruling" body. The reinterpretations visible in these texts, which depart from Paul's "democratic" use of the body metaphor, resulted from the interpretation of non-Pauline traditions by Pauline concepts.—C.R.M.

385. M. Trainor, "The Cosmic Christology of Colossians 1:15-20 in the Light of Contemporary Ecological Issues," *AusBibRev* 53 ('05) 54-69.

The article treats the letter to the Colossians and its addressees, the introduction to the christological hymn (Col 1:1-14), the hymn (1:15-20), its structure and theology, Jesus as "icon" (1:15), and Jesus as "firstborn of creation" (1:16) and "fullness" (1:19). It suggests that the Sophia-nature of the ancient Colossian hymn and the language of creation that permeates it reinforce what we might anachronistically call an ecologically sensitive, creation-tempered Christology.—C.R.M.

386. M. Carson, "For Now We Live: A Study of Paul's Pastoral Leadership in 1 Thessalonians," *Themelios* 30 (3, '05) 23-41.

The article considers the profile of Paul's pastoral leadership in 1 Thessalonians and evaluates the claims made by some (E. A. Castelli, S. Moore, G. Shaw) that he is manipulative, controlling, and self seeking. It shows that in light of 1 Thessalonians Paul should be seen as a benevolent leader, driven by theological rather than by selfish motives.—C.R.M.

1 Thess, § 50-328.

387. J. Varickasseril, "Establishing in the Faith through Personal Presence: A Study with Special Reference to 1 Thessalonians 3:1-13," *Mission Today* [Shillong, India] 7 (4, '05) 362-369.

After describing the historical context and the occasion of 1 Thessalonians, the article

examines the missionary strategy that unfolds in 3:1-13, namely, the sending of Timothy to encourage the community that Paul had initiated in the faith. It concludes that continual contact with those responsible for the governance of a community is a sine qua non for its stability and steady growth.—C.R.M.

388. M. Seitz, "Die Grundhaltung des Mönchtums: 'Betet ohne Unterlass!' (1. Thessalonicher 5,17). Ein Beitrag zur Wirkungsgeschichte," *TheolBeitr* 36 (2, '05) 80-91.

After an exegetical analysis of Paul's challenge to "pray without ceasing" in 1 Thess 5:17, the article examines how it was interpreted and practiced from Paul to Cassian, in the *Apophthegmata Patrum,* and in other early monastic texts.—D.J.H.

389. G. H. Harris, "Does God Deceive? The 'Deluding Influence' of Second Thessalonians 2:11," *MastSemJourn* 16 (1, '05) 73-93.

After preliminary considerations concerning deception in the Bible, the article treats the controversy over the "deluding influence" sent by God in 2 Thess 2:11, biblical examples of God's use of deception as a means of judgment (1 Kgs 22:22; Ezek 14:9; Rom 1:18-32), divine judgment in tribulational deception, and defining the ἐνέργειαν πλάνης of 2 Thess 2:11 (a major aspect of tribulational judgment to come upon the unredeemed).—C.R.M.

390. D. J. Downs, "'Early Catholicism' and Apocalypticism in the Pastoral Epistles," *CathBibQuart* 67 (4, '05) 641-661.

The study investigates the extent to which the Pastoral epistles exhibit the primary feature of "early catholicism," namely, a diminished apocalyptic worldview. It treats features associated with the emergence of "early catholicism" in nascent Christianity, the Pastorals and "early catholicism," institutionalism and apocalypticism, eschatology and epiphanic Christology in the Pastorals, and other apocalyptic features of the Pastorals (supernatural beings, periodization of history). It concludes that the apocalyptic worldview that persists in the Pastorals is evidence that "early catholicism" (so-called) and "apocalypticism" are not mutually exclusive categories.—C.R.M.

391. M. M. Jacobs, "On 1 Timothy 2:9-15: Why Still Interpret 'Irredeemable' Biblical Texts?" *Scriptura* 88 ('05) 85-100.

Only with the start of historical-critical biblical scholarship was it possible to understand a text like 1 Tim 2:9-15 within its cultural-historical context. With the rise of feminist biblical scholarship, the God-male-insider-contextless text circle finally broke up. Women could now begin to interpret from a different position, from which the "truth" looks substantially different. A text like 1 Tim 2:9-15 can shed some light on aspects of the origin of the Christian churches and Christian theology, on why, for example, their official face and conceptual tools are so male.—D.J.H.

1 Tim 2:11-12, § 50-365.

392. [Titus 1:12] R. Faber, "'Evil Beasts, Lazy Gluttons': A Neglected Theme in the Epistle to Titus," *WestTheolJourn* 67 (1, '05) 135-145.

The citation of Epimenides in Titus 1:12 ("Cretans are always liars . . .") illustrates Paul's argument in 1:10-16 and its purpose is to show that doctrinal error is accompanied by moral

corruption. This theme, which courses throughout the letter, is employed to exhort Titus and the Christians on Crete to see the basis, nature, and effect of joining sound teaching with good practice. The hexameter is used not so much to denounce the false teachers without argument as to encourage the Christian community by means of positive and negative exempla. The unusual words and expressions promoting the theme of true doctrine accompanied by sound living do not attest to non-Pauline authorship but point up both concerns particular to this letter and the unity of the work as a whole.—C.R.M.

393r. P. Arzt-Grabner, *Philemon* [*NTA* 47, pp. 571-572].

S. Llewelyn, "Paul's Letter to Philemon in the Light of the Documentary Papyri. The Pioneer Work in a New Project," *BibZeit* 49 (2, '05) 262-263.—Arzt-Grabner's volume is part of a project that seeks to analyze the Pauline letters in light of the documentary papyri. The article provides some examples to show why this commentary represents an important tool for all NT scholars. It also notes several provisos with regard to the interpretation of linguistic evidence and the need to examine language usage across its entire spectrum.—C.R.M.

394. J. L. Caballero, "Retórica y teología. La carta a Filemón," *ScriptTheol* 37 (2, '05) 441-474.

The letter to Philemon shows the most human aspect of Paul and reflects a rich theological content centered on the relation between faith and works. The article first discusses the reception of the letter to Philemon, literary analyses and the Pauline corpus, and the literary genre of this letter. Then it presents an exposition of the various parts of the letter to Philemon (vv. 1-3, 4-7, 8-16, 17-20, 21-25), and concludes with comments on the letter's purpose and theological message.—D.J.H.

395. T. D. Still, "Philemon among the Letters of Paul: Theological and Canonical Considerations," *RestorQuart* 47 (3, '05) 133-142.

The article examines the theological content of Paul's letter to Philemon and discusses its inclusion in and contribution to the Pauline corpus. It observes that reconciliation between Christian believers lies at the heart of the letter.—C.R.M.

396. G. Bentoglio, "Il ministero di Paolo in catene (Fm 9)," *RivistBib* 53 (2, '05) 173-189.

This investigation of human relationships among Paul, Onesimus, and Philemon focuses on v. 9 and its parallel in v. 17. It suggests that Paul's idea of "communion" would be made clearer by the "chains of the gospel" shared by Paul and Philemon, and that the imperative of welcoming Onesimus would be better enlightened by Paul's role as both "old man" and "ambassador."—D.J.H.

Hebrews

397. D. E. Benjamin, "Commentaries on Hebrews for Pastors and Teachers," *RevExp* 102 (2, '05) 303-321.

The article describes and evaluates seven commentaries on Hebrews by W. L. Lane (1991), P. Ellingworth (1993), H. W. Attridge (1989), E. V. McKnight (2004), D. A. deSilva (2000), G. H. Guthrie (1998), and T. G. Long (1997), respectively.—D.J.H.

398. R. W. Canoy, "Insights for Preaching and Teaching Hebrews," *RevExp* 102 (2, '05) 281-301.

After suggesting to preachers and teachers how to prepare themselves to read Hebrews, the article explores the theological themes of Hebrews (and how to relate them in preaching and teaching), the means by which these themes are (and can be) articulated, and some of the challenges associated with the document (and how to address them).—D.J.H.

399. S. Griffith, "The Epistle to the Hebrews in Modern Interpretation," *RevExp* 102 (2, '05) 235-254.

The article first surveys the opinions of modern scholars on the following historical-critical issues in Hebrews: author, date, audience, location, genre, literary integrity, and use of the OT. Then it discusses the overall aim of Hebrews, and the striking and unique theme of priesthood so prominent in it, respectively.—C.R.M.

400. P. Hampson, "Persons and Places in Sacred Spaces: A Psychologist Reads Hebrews," *EpworthRev* 32 (3, '05) 51-63.

The article contends that besides the relocation required to enter the sacred space the letter to the Hebrews also delocates the holy, having offered a route to entry, and in so doing provides a future as well as a realized eschatology. While defending the claim that a locative self is implied by the metaphor of sacred space, it also tries to show that having embarked on an extended metaphor of space, Hebrews ends by discovering much that is true of the psychology as well as the theology of the Christ event.—D.J.H.

401. S. R. Harmon, "Hebrews in Patristic Perspective," *RevExp* 102 (2, '05) 215-233.

The article seeks to acquaint pastors and other ministers with patristic homilies and commentaries on Hebrews, the contributions of Hebrews to the development of patristic theology, and the resources that are available for consulting the Fathers' interpretations of specific passages in Hebrews.—D.J.H.

402. E. V. McKnight, "Literary and Rhetorical Form and Structure in the 'Epistle to the Hebrews,'" *RevExp* 102 (2, '05) 255-279.

The article first takes up the issue of the genre(s) of Hebrews and treats the different ways in which the text can be read: as covenant literature, as a letter, as a christological treatise, and as a sermon. Then it discusses the interrelated issue of the document's structure under the following headings: christological exposition, exhortation, christological exposition and exhortation, "architectural" structure, and rhetorical structures. It observes that viewing Hebrews as a sermon allows us to correlate other forms or genres with the primary sermon form as well as correlate the intention of an author with the creativity of hearers and readers.—C.R.M.

403. S. Motyer, "'Not apart from us' (Hebrews 11:40): physical community in the Letter to the Hebrews," *EvangQuart* 77 (3, '05) 235-247.

Hebrews dramatically qualifies the extent to which two features of our human personhood—our experience of alienation and rescue, and our inescapable physical weakness—really separate us from divine personhood. It deepens and refines our understanding of personhood by its presentation of the incarnation of Christ, and of our physical bondedness or solidarity with him and with the rest of the church.—D.J.H.

404. P. NYENDE, "Why Bother with Hebrews? An African Perspective," *HeythJourn* 46 (4, '05) 512-524.

Hebrews can be particularly significant for the development of African theology by providing a model for African theological reflection. After an overview of the rhetoric of Hebrews, the article discusses how Hebrews engages the Aaronic priesthood in comparison with the priesthood of Jesus, and draws lessons (paradigms) that African theologians can use to engage their own religio-cultural context.—D.J.H.

Heb, § 50-406.

405. D. J. MACLEOD, "Christ, the Believer's High Priest: An Exposition of Hebrews 7:26-28," *BiblSac* 162 (647, '05) 331-343.

The article examines Heb 7:26-28, which many scholars identify as part of an early Christian hymn in praise of Christ, under three main headings: the purity of Jesus' person (v. 26), the finality of Jesus' work (v. 27), and the superiority of Jesus' priesthood (v. 28). The message of the passage is that Jesus Christ is precisely the kind of priest people need.—C.R.M.

Heb 11:40, § 50-403.

Catholic Epistles

406. G. J. STEYN, "Reconciliation in the General Epistles?" *VerbEccl* 26 (1, '05) 205-221.

Although the technical terms that are usually employed for reconciliation elsewhere in the NT do not appear in Hebrews, James, 1 and 2 Peter, and Jude, the concept is not absent. The article treats the image of the cornerstone in 1 Peter 2, the vertical and horizontal dimensions of reconciliation according to Hebrews, the expectations for a sound and healthy relationship in James, the consequences of reconciliation according to 1 Peter, and the dangers connected with and purpose of reconciliation in 2 Peter and Jude.—C.R.M.

407. V. V. PORTER, "The Sermon on the Mount in the Book of James, Part 1," *BiblSac* 162 (647, '05) 344-360.

This installment considers similar statements and parallel themes between the epistle of James and the Sermon on the Mount (Matthew 5–7). It first provides a table of forty-five statements in James that parallel words of Jesus in Matthew 5–7. Then it reviews the following topics addressed by the two texts: the Law, wealth and poverty, speech, prayer, trials, temptation, perfection, wisdom and folly, judgment, righteousness, and people. James' familiarity with the Lord's teachings argues for an early date for the writing of the epistle by James, the Lord's brother.—C.R.M.

408. V. V. PORTER, "The Sermon on the Mount in the Book of James, Part 2," *BiblSac* 162 (648, '05) 470-482.

This installment [see § 50-407] considers the theological connections between the Sermon on the Mount (Matthew 5–7) and the epistle of James. It treats anthropology, bibliology, Christology, demonology, ecclesiology, eschatology, soteriology, and theology proper. It concludes that the striking similarities between the epistle of James and Matthew 5–7 demon-

strate that James was remarkably familiar with Jesus' teaching and most likely heard Jesus give the Sermon on the Mount.—C.R.M.

409. D. V. Palmer, "James 2: 14-26: Justification as Orthopraxy," *Caribbean Journal of Evangelical Theology* [Kingston, Jamaica] 9 ('05) 54-78.

After comments on the structure and content of James as a whole, the article examines the interrelation of faith and works in 2:14-26 under the following headings: faith discredited by someone in the conversation (the plutocrat?)—vv. 14-19; faith demonstrated by someone within the covenant (the patriarch)—vv. 20-24; and faith displayed by someone without the covenant (the prostitute)—vv. 25-26. The entire passage demonstrates James' orthopraxy.—C.R.M.

410. D. P. Kuske, "James 5:14—'Anoint Him with Oil,'" *Wisconsin Lutheran Quarterly* [Mequon, WI] 102 (2, '05) 125-127.

In the context of Jas 5:13-18 the important thing about anointing with oil (5:14) is prayer. The best explanation for the practice is that this was a custom among the Jews that brought with it the symbolism of God's blessing.—D.J.H.

411. D. Senior, "The Petrine Letters and the Petrine Ministry," *BibToday* 43 (4, '05) 233-237.

The article offers brief characterizations of the context and content of 1 Peter and 2 Peter, respectively, and suggests that they originated from a "Petrine circle" in Rome that drew on the tradition and example of Peter after his death and took some pastoral responsibility for encouraging other Christian communities beyond Rome.—C.R.M.

412. S. Bénétreau, "Évangile et prophétie. Un texte original (1 P 1,10-12) peut-il éclairer un texte difficile (2 P 1,16-21)?" *Biblica* 86 (2, '05) 174-191.

The particularly difficult text of 2 Pet 1:16-21 becomes clearer when it is read in the light of 1 Pet 1:10-12. The article first presents expositions of 1 Pet 1:10-12 ("prophecy in the service of the gospel") and 2 Pet 1:16-21 ("the firmness of the gospel and prophecy"). Then it examines the correspondences between the two texts and their significance for understanding the two letters.—D.J.H.

413. T. Callan, "The Syntax of 2 Peter 1:1-7," *CathBibQuart* 67 (4, '05) 632-640.

The article contends that there is no obstacle to interpreting 2 Pet 1:3-7 as a conditional sentence, and that 1:3-4 should be understood as the continuation of the salutation in 1:1-2 and the protasis of a conditional sentence of which 1:5-7 is the apodosis.—D.J.H.

2 Pet 1:16-21, § 50-412.

1–3 John, § 50-265.

414. J. M. Rovira Belloso, "Lectura teològica de la Primera carta de Joan," *RevistCat Teol* 29 (2, '04) 421-443.

This theological reading of 1 John treats the following themes: communion with God (including remaining in the light, in truth, in love), Jesus Christ's action of taking away the

sin of the world, the Christology of 1 John (the man Jesus, the Messiah, the Son of God), divine sonship, faith in Jesus, the Holy Spirit, present and future eschatology, and the love of God.—C.R.M.

415. P.-B. Smit, "A Note on the Relationship between II and III John," *BibNotiz* 123 ('04) 93-101.

There is no good reason to assume that 3 Jn 9 refers to 2 John. This is neither necessary nor likely both on a textual basis and on the basis of the theology or theological problems addressed in the two letters. Therefore we have to refrain from inferring issues from 2 John into the discussion of 3 John.—D.J.H.

416. B. Witherington, "Jude. Another Brother of Jesus," *BibRev* 21 (4, '05) 15-16, 50.

Jude, the brother of Jesus (Mk 6:3; Mt 13:55), wrote an important letter in the early 50s A.D. His letter is polemical, eschatological, trinitarian, and christological.—D.J.H.

Revelation

417. I. Boxall, "Violence in the Apocalypse," *ScriptBull* 35 (2, '05) 73-84.

Particularly problematic for modern readers of Revelation is the spiral of violence into which the text appears to plunge. But analysis of various strategies for reading the book suggests that something more subtle and at times more profound may be going on. After general comments illustrating these alternative readings, the article focuses on the passages about the trumpet and bowl plagues (8:2-21; 15:5–16:21).—D.J.H.

418. W. G. Campbell, "La royauté de Dieu, de l'agneau et des siens dans l'Apocalypse de Jean. 'La vainquer, je lui donnerai de s'asseoir avec moi sur mon trône . . .' (Ap 3.21)," *RevRéf* 56 (233, '05) 44-61.

As a way of illumining the reign of God and of the Lamb in Revelation, the article discusses various features of the divine kingship, the contest concerning the reign of God, the thousand-year reign, and the eternal reign. It concludes with reflections on the significance of these themes for people today.—D.J.H.

419. P. G. R. de Villiers, "The Septets of Seals and of Angels in Revelation: A Missing Link?" *ActaPatByz* 15 ('04) 119-143.

This approach to the composition of Revelation considers the formal characteristics that give coherence to the text and argues that there are special links (location, seven elements, sets of four, sets of three, chiastic structure, middle of the septet) between the septet of seals (Rev 6; 8:1-5) and the septet of angels (14:5-20). It observes that the septets of seals and angels are intricately connected by their strong focus on the judgment of the world and the preservation of the church, a perspective that differentiates them from the other two septets in Revelation in which the church is not discussed.—C.R.M.

420. C. R. Koester, "Revelation and the *Left Behind* Novels," *WordWorld* 25 (3, '05) 274-282.

The essay considers the theological and biblical basis of T. F. LaHaye and J. B. Jenkins's *Left Behind* novels, the nature of their appeal, problems with their "system," and what main-

line churches might learn from this phenomenon. The challenge is to be more biblical than *Left Behind* and to read Revelation theologically as well as historically, taking seriously the questions people ask about God and the future.—C.R.M.

421. J. L. Kovacs, "The Revelation to John: Lessons from the History of the Book's Reception," *WordWorld* 25 (3, '05) 255-263.

When one turns to study the reception history of Revelation—that is, to the many and various ways it has been used and interpreted over the centuries—it comes as a surprise to see how very influential this troublesome book has been. The history of its reception offers an embarrassment of riches in media as diverse as ancient sermons, medieval manuscript illustrations, political commentary, poetry, song, and film. Reception history has some lessons to teach us as we seek to interpret this book for our own day. There is a depth and richness to the book that is lost when it is regarded as simply a blueprint for the future.—C.R.M.

422. H. O. Maier, "The President's Revelation: The Apocalypse, American Providence, and the War on Terror," *WordWorld* 25 (3, '05) 294-307.

The Bush administration's domestic and foreign policy is often interpreted as heavily influenced by apocalyptic beliefs associated with forms of premillennialism especially championed by those supporters from the evangelical right. Close attention to President Bush's speeches, however, indicates a different application of Revelation's ideas, one far closer to the postmillennial belief that God is providentially using America to realize a divinely appointed global order of political harmony and good will, than it is to premillennialist forecasting of political doom.—C.R.M.

423. J. S. Murray, "The Urban Earthquake Imagery and Divine Judgment in John's Apocalypse," *NovTest* 47 (2, '05) 142-161.

The motif of the apocalyptic urban earthquake in Revelation (see especially 11:13 and 16:17-21) should be understood against the historical and political setting of 1st-century Roman proconsular Asia: The cities of Asia were well known as the victims of devastating earthquakes; these cities provided an infrastructure for Roman control; and these cities were beneficiaries of publicly announced and memorialized imperial earthquake relief. The motif demonstrates the victory of God over Caesar, for the cities that were once saved from seismic destruction by imperial benefaction, now experience a divine judgment against which Caesar can offer no help.—D.J.H.

424. D. Neufeld, "Under the Cover of Clothing: Scripted Clothing Performances in the Apocalypse of John," *BibTheolBull* 35 (2, '05) 67-76.

Clothing and ornamentation serve an important function in Revelation. Through items of clothing and decoration are revealed not only the identity but also the levels of loyalty of the citizens of the earth. In addition, apparel and decoration clearly delineate boundaries on issues such as who is in/out, pure/impure, and what is honorable/dishonorable. Characters arrayed in certain items of apparel exhibit values that speak louder than words. Clothing appeals to the sensuous and visual—the eye—and reinforces the uncompromising character of the message to the listener/witness.—D.J.H.

425. G . R. O'Day, "Teaching and Preaching the Book of Revelation," *WordWorld* 25 (3, '05) 246-254.

The exegetical and pastoral challenges presented by the book of Revelation are many, but

they also have the potential of reviving exegetical practice as a vital part of churches' religious and spiritual life. Since even in popular appropriations there is no simple "literal" meaning, Revelation invites preachers, teachers, and their congregations to be intentionally reflective and disciplined about what it means to interpret a biblical book in a context other than the context for which it was originally written.—C.R.M.

426. B. R. Rossing, "Apocalyptic Violence and Politics: End-Times Fiction for Jews and Christians," *Reflections* [New Haven, CT] 92 (1, '05) 16-22.

The message of Revelation is a reframing of the whole concept of "victory," giving victory first to the Lamb and then to us. Nowhere in Revelation do God's people "wage war." What they do is "conquer" or "become victors" (the same word in Greek), and they do that by the Lamb's own blood and by their courageous testimony, not through Armageddon or war. Today's Christian fundamentalists have hijacked the nonviolent Lamb of Revelation as the predominant image of Jesus, and replaced him with the fierce Lion, a move that has terrifying and violent consequences for both Jews and Christians.—D.J.H.

427r. B. Rossing, *The Rapture Exposed* [*NTA* 49, p. 417; § 49- 1868r].

V. Ziegler, "Do We Have a Story to Tell?: Reflections on Barbara Rossing's *The Rapture Exposed*," *Reflections* [New Haven, CT] 92 (1, '05) 46-49.—Rossing provides a model of how to make responsible biblical theology come alive. She addresses her readers personally and appeals often to popular culture images. Although she wrote to refute a problematic (dispensationalist) interpretation of Revelation and replace it with a better one, her book also speaks to people outside the church.—D.J.H.

428. C. Rowland, "Imagining the Apocalypse," *NTStud* 51 (3, '05) 303-327.

After considering various ways in which artists have sought to enter into and reexpress the contents and character of the vision of John the seer, the article discusses four different approaches to imagining the Apocalypse: synchronic interpretations; varying depictions of the four horsemen and the influence of the work of A. Dürer; the dialectic between heaven and earth in ecclesial and eschatological readings; and Joachim of Fiore's *figurae* and related political interpretations of Revelation. It concludes with historical examples by way of analogy under four headings: pictorial representations, receiving and meditating on the text, roots in the Merkabah, and imagination.—D.J.H.

429. R. M. Royalty, "The Dangers of the Apocalypse," *WordWorld* 25 (3, '05) 283-293.

The essay considers how literalistic readings of Revelation that were central or "mainstream" in the early church become "fringe" by the end of antiquity and have been there for the most part ever since. It argues that such readings should be on the "fringe," and that reading the text in context—whether canonical in the lectionary or social-historical by means of critical methods—helps keep literalistic readings outside the mainstream of Christian discourse.—C.R.M.

430. A. Yarbro Collins, "Integrating Apocalypticism Into Modern Theology," *Reflections* [New Haven, CT] 92 (1, '05) 10-15.

Responding to questions from J. Manson, Yarbro Collins discusses the characteristics of apocalyptic thought in the Bible, the theology behind it, how it has been interpreted in recent times, and the problems that it poses.—D.J.H.

Rev, §§ 50-265, 580.

431. K. DE SMIDT, "The First μακαρισμός in Revelation 1:3," *ActaPatByz* 15 ('04) 91-118.

The article aims to show that Rev 1:3 is the conclusion of 1:1-3, and that since it is related to 1:1-2 it also has to be interpreted in a theological instead of a christological sense. After discussion of the meaning of μακαρισμός, the meaning of μακάριος, and hermeneutical methods, it considers the classification and context of 1:3 within the macrocontext of Revelation and a synchronic definition of 1:3. Then after a discourse and linguistic analysis of 1:3, it engages in a detailed exegesis of the verse. It concludes that John expected that whoever lived according to the principles of the prophecy in Revelation would be blessed for time immemorial.—C.R.M.

Rev 3:21, § 50-418.

432. [Rev 6:2-8] D. J. CLARK, "Red and Green Horses?" *BibTrans* 56 (2, '05) 67-71.

The article discusses the Hebrew words in Zech 1:8 and 6:2-3, 6-7 and the Greek terms in Rev 6:2-8 and 19:11, 14 that are used for describing horses in terms of their colors. It notes that the basic problem arises because different languages divide the spectrum in different ways, so that words that at first sight seem to be equivalent may turn out not to be when examined in context. It concludes with recommended terms in English for the various Hebrew and Greek words.—D.J.H.

433. R. DALRYMPLE, "These Are the Ones . . . (Rev 7)," *Biblica* 86 (3, '05) 396-406.

Four foci pertaining to the righteous are present in the account of the two witnesses in Rev 11:3-13: divine protection, witnesses, enduring persecution, and vindication of the righteous. The description of the 144,000 in Rev 7:1-8 incorporates the first two foci, while the latter two appear in the description of the great multitude in 7:9-17. If we read 7:1-17 as the account of one group, then the thematic parallels with the intercalation of 11:3-13 are retained.—D.J.H.

Rev 11:3-13, § 50-433.

434. J. P. TANNER, "The 'Marriage Supper of the Lamb' in Rev 19:6-10. Implications for the Judgment Seat of Christ," *TrinJourn* 26 (1, '05) 47-68.

The article aims to clarify the time and circumstances in which believers will experience the "judgment seat of Christ." After setting the historical backdrop to the debate over this issue, it examines Rev 19:6-10 and the contribution it makes to this discussion. It concludes that the wedding feast, though recorded in Revelation 19, is anticipatory of what will take place after the second coming of Christ.—C.R.M.

Rev 19:11, 14, § 50-432.

435. [Rev 20] B. S. NEALL, "Amillennialism Reconsidered," *AndUnivSemStud* 43 (1, '05) 185-210.

Amillennialists do not accept a chronological progression of the events of Revelation 19–20, and prefer instead to understand the events as recapitulatory. However, the plain read-

ing of Revelation 20, the escalating nature of the warfare between Christ and Satan, the successive annihilations of the enemies of God in chapters 17–20, the progressive nature of the triumphs of Christ and his saints, and the strong structural evidences for the unity of the millennial vision—all seem to favor the sequential reading of Revelation 19–21. Therefore Revelation 20 should be viewed as consummated rather than inaugurated eschatology.—D.J.H.

436. C. G. MÜLLER, "Gott wird alle Tränen abwischen — Offb 21,4. Anmerkungen zum Gottesbild der Apokalypse," *TheolGlaub* 95 (3, '05) 275-297.

Rev 21:4 offers a theological promise in times of sorrow and pain. Using an image of impressive intimacy from Isa 25:8, it suggests that God takes care of those in tears. By wiping away the tears, God makes possible a new way of seeing.—D.J.H.

BIBLICAL THEOLOGY

437. R. H. DRUMMOND, "A Giant in Biblical Studies from the Far East," *JournEcumStud* 40 (3, '03) 303-313.

S. Yagi's *Structures of New Testament Thought* (2002) is intended to show that the thought of the Christian Scriptures is pluralistic in various ways and yet one in its insistence on the goodness and working love of God and on the unique person and role of the Messiah, Jesus of Nazareth. The book's overall emphasis is on the central importance of human awakening and ethical response to the ongoing presence and working of God. This is to the end of growing intimacy of relationship and cooperation with God and all others.—D.J.H.

438. H. G. REVENTLOW, "Biblische, besonders alttestamentliche Theologie und Hermeneutik II. Gesamtbiblische Theologie. Alttestamentliche Ethik," *TheolRund* 70 (2, '05) 137-173.

This installment [see § 49-1880] first treats eleven books on the biblical theology of the entire Bible. Then it considers two volumes on OT ethics. Authors covered in the first category include H. Hübner, F. Mussner, C. H. H. Scobie, C. R. Seitz, T. Söding, and F. Watson.—C.R.M.

439. H. G. REVENTLOW, "Biblische, besonders alttestamentliche Theologie und Hermeneutik III. Kanonproblem. Christlich-jüdisches Gespräch. Biblische Hermeneutik," *Theol Rund* 70 (3, '05) 279-337.

This installment [see § 50-438] first considers three books on the issue of the canon. Next it treats six volumes that deal with various aspects of Christian-Jewish dialogue. Then it surveys thirteen books concerned with biblical hermeneutics.—C.R.M.

440. M. ZIMMERMANN, "Eine katholische Biblische Theologie aus dem geistigen Aufbruch der 20er Jahre. Zur Kontextualität, Methodik, Grundstruktur und 'Gotteswirklichkeit' der unveröffentlichten Typoskripte von Romano Guardinis 'Frohe Botschaft,'" *MünchTheolZeit* 56 (3, '05) 225-237.

Although the philosophically conditioned limits of the historical-critical method(s) cannot be overlooked, there are many ways of reestablishing the genuinely theological conception of exegesis, such as biblical theology. On the basis of archival research, the article shows that a historically considered, systematically comprehensive, and repeatedly reworked "biblical

theology" entitled *Frohe Botschaft* was prepared in manuscript form by Guardini (1885-1968) to the point of publication between the World Wars.—D.J.H.

Christology

441. R. Bergey, "Le Royaume de Dieu: L'attente et la venue du Messie dans la foi d'Abraham," *RevRéf* 56 (233, '05) 1-8.

After a survey of messianic expectations in Jewish sources, the article discusses messianic expectations with reference to the faith of Abraham in the NT (Hebrews 11; Galatians 3; Jn 8:56) and in the OT (Genesis 15; 18; and 22). It concludes that what Abraham saw and hoped for was the day when God will accomplish definitively his project of salvation through Jesus the Messiah.—D.J.H.

442. J. F. Brug, "Could Jesus Have Sinned?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 102 (2, '05) 128-131.

For Jesus to have sinned would have meant either that God sinned or that the personal union was broken. Biblical Christology allows neither of these possibilities. The fact is that Jesus did not sin.—D.J.H.

443. D. J. Edwards, "The Davidic Priesthood - Jesus as Priest," *JournHighCrit* 11 (1, '05) 118-127.

There is evidence from the OT indicating the existence of a royal priesthood, from Essene documents dating to before the birth of Jesus that indicate the existence of a Davidic priesthood, and from the life of Jesus and his relatives of priestly behavior and connections.—D.J.H.

444. P. Grelot, "Jésus, Fils de l'homme," *RevThom* 105 (1, '05) 89-102.

After discussing the antecedents of the phrase "Son of Man" in Daniel and *1 Enoch,* the article considers the uses of this expression in the Synoptic Gospels, focuses on Jesus' response to the high priest in Mk 14:60-61a parr., and reflects on the occurrences of "Son of Man" in John's Gospel. It concludes by sketching the development of the "Son of Man" title in the NT.—D.J.H.

445. N. Hoggard Creegan, "Jesus in the Land of Spirits and *Utu,*" *Pacifica* 18 (2, '05) 141-153.

The image of Christ in Colossians as the one in whom all things hang together and the new intrinsic atonement theories may help in speaking more effectively to the pagan Maori perspective in New Zealand today.—D.J.H.

446r. L. W. Hurtado, *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity* [*NTA* 48, p. 189].

G. Dautzenberg, "Die Christusverehrung als Leitlinie einer Geschichte des Urchristentums," *BibZeit* 49 (2, '05) 254-261.—After noting that Hurtado's volume on early Christian Christ devotion represents an extensive counter-argument to W. Bousset's *Kyrios Christos* (1913), the article summarizes the principal positions and arguments of the book, with particular attention to NT entryways to the faith of the early community, the evidence of Q and the Synoptic Gospels, the contribution of the Johannine Gospel and letters, and the data of the

2nd century. Hurtado employs categories that prove to be quite effective in offering an impressive, and in a certain sense conservative, historical picture. One may ask on what other basis a history of early Christianity should be determined.—C.R.M.

447. T. KAZEN, "Tidiga Jesusbilder: om erfahrenheten bakom och framför kristologin" [Early Images of Jesus: On Experiences Behind and Before Christology], *SvenskTeol Kvart* 81 (2, '05) 49-66.

Taking two common designations for Jesus ("Son" and "Messiah/Christ") as reflecting the earliest images of him, the article contends that Jesus was historically experienced as an anointed eschatological prophet, and that such a Christology was expressed in the "Christo-praxis" of the earliest churches. Early Christians were more interested in their experience of Jesus than in his ontological status.—D.J.H.

448. P. A. LAUGHLIN, "The Once and Future Christ of Faith. Promising Options Beyond the History-Faith Dichotomy," *The Fourth R* [Santa Rosa, CA] 18 (2, '05) 2-7, 18.

The article divides the Christ of faith into three distinct but compatible images: the narrative Jesus, the sacred Christ, and the archetypal Christ. Taken together with the now well studied historical Jesus, these master images provide a working spectrum with four defining points upon which a renewed, viable, broadly appealing, and optimistic Christianity may be solidly based.—D.J.H.

449. F. J. MOLONEY, "The Son of Man and Christian discipleship," *LuthTheolJourn* 39 (2-3, '05) 110-121.

The article argues that the transformation of the expression "one like a son of man" in Dan 7:13-14 to "the Son of Man" in the Gospels had its origins in the life and teaching of Jesus, not in the increasing theological and christological sophistication of the earliest church. Jesus took over the expression, originally used to speak of the people as a whole, as he came to recognize that while his lifestyle was leading him into suffering and death, God would have the last word and would provide him with ultimate vindication. The title "Son of Man" describes the vocation of Jesus and that of those whom he has called to be with him.—D.J.H.

450. L. ORLANDO, "Il Figlio dell'uomo. Percorso teologico," *Antonianum* 80 (2, '05) 207-244.

After reviewing various interpretations of "the Son of Man," the article discusses the "Son of Man" passages in the OT, *1 Enoch* 37–71, the NT (Mark, Matthew, Luke, Acts, John, Revelation, Hebrews), and *4 Ezra* and *Testament of Abraham*, respectively. It concludes that Jesus united in himself the figures of the Suffering Servant of Isaiah 40–53 and "the one like a son of man" of Daniel 7, and created and realized a new messianic idea of the Son of Man, the bearer of eschatological salvation along the lines of Ezek 1:26-28 and Psalm 110.—D.J.H.

451. E. J. PENTIUC, "The Christological Interpretation of the Old Testament: A Critical Review," *GkOrthTheolRev* 47 (1-4, '02) 37-54.

The article considers Jewish messianology and christological interpretation of the OT; the relationship between the OT and the NT—impasse and hopes; and the anthropological view of Genesis 1–2 and biblical hermeneutics.—D.J.H.

452. F. Teixeira, "Uma cristologia provocada pelo pluralismo religioso. Reflexões em torno ao livro *Jesus, símbolo de Deus,* de Roger Haight," *RevistEclBras* 65 (258, '05) 293-314.

The article aims to introduce the basic topics in Haight's *Jesus Symbol of God* (1999) and his hypothesis of a Christology that is open to pluralism and to interreligious dialogue. After placing the work in its context in Catholic theology today and discussing the "notification" that it has received from the Roman Congregation of the Doctrine of the Faith, it considers Haight's methodology, use of biblical sources, treatment of the classical christological tradition, and attempt at developing a constructive Christology.—D.J.H.

453. T. J. Wright, "How is Christ Present to the World?" *International Journal of Systematic Theology* [Oxford—Malden, MA] 7 (3, '05) 300-315.

The article first explores the scriptural basis of the concept of God's presence, with particular regard for how the Johannine Prologue (Jn 1:1-18) makes use of OT tabernacle imagery. Then with reference to K. Barth's thought, it offers some theological reasoning as to why God's presence is found supremely in Christ. Finally it looks at God's presence within creation, or more specifically, how Christ is present to the world, with special attention to the witness of the church in the world.—D.J.H.

Christology, § 50-576.

Church and Ministry

454. S. Arulsamy, "Money and Mission from the Perspective of the Evangelizer and the Evangelized," *Mission Today* [Shillong, India] 7 (4, '05) 293-311.

After clarifying the terms "money" and "mission," the article discusses the relation between the evangelizer and money or material possessions on the basis of NT teachings (Jesus' first disciples, Paul the great evangelizer, the NT model). Then it considers the relation between money and the evangelized, and concludes that while money and possessions are useful, undue attachment to them may turn out to be a hindrance to mission work.—D.J.H.

455. M. Barker, "Jerusalem the Golden: Vision and Memory of the Church," *International Journal for the Study of the Christian Church* [Abingdon, UK] 5 (1, '05) 1-10.

In the centuries preceding Christianity both Jerusalem and its Temple had become corrupt. So when Jesus cleansed the Temple and prophesied the destruction of the city, many people would have applauded him. The harlot city that burned in the book of Revelation was Jerusalem. When the emperor Constantine built the Church of the Resurrection in Jerusalem, he was building a Christian temple, replacing not the one destroyed in A.D. 70 but the original temple of Solomon.—D.J.H.

456. A. Borrell, "Els Dotze, després de Jésus," *RevistCatTeol* 29 (2, '04) 289-304.

After a brief introduction, the article discusses the references to the Twelve in the Pauline letters, Mark, Matthew, Luke-Acts, and John, respectively. It concludes with a sketch of the group's history, with particular attention to its original significance as a symbol and beginning of the renewed and restored Israel, through the crisis caused by Jewish rejection and

Gentile acceptance of the gospel, to their later valuation as apostles and disciples of Jesus.—D.J.H.

457. D. Cobb, "Jésus le Messie et l'Eglise: *Verus Israel?*" *RevRéf* 56 (233, '05) 62-80.

The article discusses to what extent and with what attitude the church today can still claim the status of the "true Israel." It reflects on this issue under two main headings: Jesus and Israel, and Israel and the church. It concludes that the title "true Israel" cannot be spoken of or appropriated other than as an act of grace.—C.R.M.

458. S. W. Collinson, "Making Disciples and the Christian Faith," *EvangRevTheol* 29 (3, '05) 240-250.

After describing the "discipling" model of teaching, the article discusses (with reference to various biblical texts) the core beliefs of the Christian faith: God and humanity in personal relationship, the value of each individual, the community of believers, human freedom, and the mission of the church. Then it compares the "discipling" and "schooling" models, and concludes that discipling has the authority of Jesus as being the model to be used for taking his message to the world.—D.J.H.

459. W. P. Cunningham, "Literary evidence for Peter's primacy," *HomPastRev* 105 (10, '05) 65-69.

Literary analysis of Mt 16:13-20 and Mk 8:27-30 suggests that Matthew preserved the earlier version affirming the primacy of Peter, which Mark has shortened to focus on Peter's confession of Jesus as the Christ and Son of God. When the triple commission of Peter in John 21 and the numerous incidents of Petrine leadership in Acts are added to Matthew's words in 16:17-19, it is simply unthinkable to believe that Peter was not considered head of the apostolic "college" during his lifetime.—D.J.H.

460. B. L. Hartley, "Connected and Sent Out: Implications of New Biblical Research for the United Methodist Diaconate," *QuartRev* 24 (4, '04) 367-380.

J. N. Collins's research in *Diakonia. Reinterpreting the Ancient Sources* (1990) into the ancient church's understanding of the *diakon*-words has three principal components that are important for United Methodists to consider in their contemporary reflections on the diaconate: Deacons' work is not identified with social welfare work; deacons are given a "connectional" mandate; and deacons are "go-between" missionaries.—D.J.H.

461. F. C. Holmgren, "Priests and Prophets: Spirituality and Social Conscience," *Worship* 79 (4, '05) 304-316.

Prophetic criticism in the OT was fixed on some priests who were false to their calling and led worshipers to believe that God was on their side, no matter what their behavior. Likewise in the NT, while an angry Jesus confronts the money changers in the Temple court, cultic rituals and worship in the Temple were broadly affirmed by the actions of Jesus and his disciples. Nowhere in the Gospels is a noncultic, nonpriestly religion advocated. Prophetic persons, whether in Israelite or modern society, often find their strongest support within the bounds of organized communities of faith. Without question such communities need the prophet. But it is seldom realized that the prophet needs the cultus, including the priest—and the pastor.—D.J.H.

462. R. KAMPLING, "'. . . Sorgt euch nicht um eure Seelen!' (Mt 6,25). Auf dem Weg zur Selbstwerdung — Gemeindewerden in frühchristlicher Zeit," *TheolPraktQuart* 153 (3, '05) 286-296.

Taking its starting point from Mt 6:25, the article discusses questions of identity and pastoral problems that arose for Gentile Christians and Jewish Christians, respectively, in the early church. Then it considers how early Christians said both "No" and "Yes" to the world in which they lived, and found their identity and joy in Christ (see Phil 4:4).—D.J.H.

463. J. W. KLEINIG, "Ordered community: order and subordination in the New Testament," *LuthTheolJourn* 39 (2-3, '05) 196-209.

After clarifying terminology, the essay treats the pattern of subordination in the NT in the basic temporal (family, government, church) and heavenly (church triumphant, angelic, Trinity) orders. Then it discusses subordination in the so-called *Haustafeln* (Eph 5:21–6:9; Col 3:18–4:1; Titus 2:1–3:7; 1 Pet 2:11–3:22; 5:1-5). It concludes that the apostolic teaching on subordination promotes a chain of transmission from the triune God for the delivery of blessings through his appointed agents in the church and in the world.—C.R.M.

464. T. MANJALY, "The Role of the Laity in the Early Church," *Mission Today* [Shillong, India] 7 (3, '05) 242-258.

An overview of Acts, the Gospels, and Paul's letters shows that lay leaders were involved in the mission of the early church with regard to both founding and nurturing local communities. This involvement was due not only to practical necessity but also to the theology of the church as the body of Christ and of the charisms.—D.J.H.

465. R. R. OTTO, "La Misión Posbautismal de la Iglesia Expresada en los Verbos στηρίζω y βεβαιόω," *DavarLogos* [Libertador San Martín, Argentina] 4 (1, '05) 39-48.

The study seeks to establish the precise meaning of the terms στηρίζω and βεβαιόω in order to understand their import for discipleship and the church's mission. It contends that confirmation in the faith involves the important postbaptismal mission of the church, that is, a positive and dynamic activity that should be a reality in the lives of the members of the church.—C.R.M.

466. M. OVEY, "The Authority of Apostles," *Churchman* 119 (2, '05) 147-158.

According to the NT, apostles are inspired witnesses to Christ, and serve to preach and protect the gospel. They have authority precisely because they are responsible to the God who appointed them and sent them. When they breach their responsibility, they forfeit that authority.—D.J.H.

467. C. PERROT, "Les premières communautés chrétiennes au sein du judaïsme. Diversité et unité," *EspVie* 115 (123, '05) 5-11.

After discussing the Jewish world of the 1st century (in Israel and the Diaspora), the article considers the first Christian communities in relation to Judaism with reference to Acts, Paul's epistles, and the Gospels. Then it reflects on diversity and unity in early Christian proclamation, and their implications for Christology and ecclesiology.—D.J.H.

468. G. J. POLAN, "John Paul II: In the Footsteps of Saints Peter and Paul," *BibToday* 43 (4, '05) 211-215.

With reference to pertinent texts in Paul's letters and Acts, the article reflects on how by

walking in the footsteps of both Peter and Paul, Pope John Paul II laid the groundwork for honest dialogue with both Christian and non-Christian leaders.—D.J.H.

469. T. SCHMELLER, "Mission im Urchristentum. Definition — Motivation — Konkretion," *ZeitNT* 8 (15, '05) 2-11.

In light of the fact that we find in the NT no unified understanding of mission but rather various conceptions, the article discusses three aspects of the issue that are of particular relevance: definition—what precisely is meant by "mission"; motivation—why the early Christians engaged in mission and whether early Judaism provided models; and execution—the concrete missionary strategies and means (the example of Paul).—C.R.M.

Various Themes

470. M. AMALADOSS, "Où se trouve aujourd'hui le royaume de Dieu?" *LumVit* 60 (1, '05) 5-18.

This reflection on what the kingdom of God is and where it is found today includes discussion of the kingdom of God according to Jesus as well as the relation between the kingdom and the church. It identifies the kingdom of God today as a community of equals under God in the context of a secularized world of injustice and violence.—C.R.M.

471. D. E. AUNE, "Understanding Jewish and Christian Apocalyptic," *WordWorld* 25 (3, '05) 233-245.

The article first discusses three different ways in which the term apocalyptic or apocalypticism is used: (1) as a type of literature, (2) as a type of eschatology, and (3) as a type of collective behavior. Then it treats the origins of apocalyptic, whether Jesus was an apocalyptist, the extent to which it is appropriate to characterize Paul's thought as "apocalyptic," and the influence of Daniel and Revelation throughout the history of the church.—C.R.M.

472. E. BAASLAND, "Imago Dei (Image of God)—Contextualized Exegesis," *Theology & Life* [Hong Kong] 27 ('04) 3-24.

Compared with the OT, the NT intensifies biblical anthropology. The NT places the "image of God" in an even more elevated position, and underlines in a stronger way the sin, desire, and suffering of humankind. The texts in which Jesus is viewed as the (true) image of God are followed up by contentions that human beings should be transformed into the image of Jesus. In Christian tradition human dignity is based on biblical teachings about the human being as an image of God.—D.J.H.

473. L. A. BRIGHTON, "Where Is the Holy Family Today?: Marriage a Holy Covenant before God—The Biblical Role of Man and Woman," *ConcJourn* 31 (3, '05) 260-268.

According to Gen 2:16-24, the biblical definition and view of the relationship and role of man and woman began with the ordinance of marriage. In the Bible the marriage of Joseph and Mary is the supreme example of a holy marriage by which God demonstrated his love for the human race through the Christ child.—D.J.H.

474. W. BRUEGGEMANN, "A disaster of 'biblical' proportions?" *ChristCent* 122 (20, '05) 23.

Taking a biblical view of a natural disaster means attending to a dimension of moral judg-

ment, noticing where the power of chaos continues untamed, accepting that such a wave of destruction may be an exhibit of God's greatness, and trusting that God prevails over chaos in order to sustain life and keep it safe.—D.J.H.

475. W. Brueggemann, "Holy intrusion. The power of dreams in the Bible," *ChristCent* 122 (13, '05) 28-29, 31.

After noting the importance of dreams in the ancient world and in biblical tradition, the article reviews four examples from the Bible in which the Holy One addresses people in the vulnerability of the night (Gen 28:10-22; 41:14-24; Dan 4:19-37; Mt 2:12). In all four cases the course of public history with its determined configurations of power is disrupted by a hidden truth designed to create new possibilities. The article concludes with reflections on M. L. King's "I have a dream" speech.—C.R.M.

476. J. Budillon, "Signification de quelques expressions bibliques intervenant dans des textes concernant la Vierge Marie," *Istina* 50 (1, '05) 78-94.

The article seeks to determine the exact senses of some biblical expressions pertaining to the Virgin Mary that can be misunderstood: the notion of the "firstborn"; the *ʿalmâ* (see Isa 7:14); "I do not know a man" (Lk 1:33); "born of a woman" (Gal 4:4); and the notions of "brother" and "sister."—D.J.H.

477. W. G. Campbell, "Vivre et mourir devant Dieu: esquisse de théologie biblique," *Rev Réf* 56 (234, '05) 5-20.

The article seeks to present a brief but balanced sketch of the biblical meaning of "living and dying before God." It first reviews OT texts under the headings "death" and "life," respectively. Then it considers NT texts under the same headings, with particular attention to changes in the NT perspective in light of the death and resurrection of Jesus.—C.R.M.

478. M. Chung-mo Koo, "The New Testament in the Eucharistic Vision: A Meditative and Experiential Reflection on the New Testament," [in Japanese] *Katorikku Kenkyu* [Tokyo] 74 ('05) 33-62.

The article argues that in the NT the eucharistic table encompasses and endows with normative significance the experience of the early Christians (*ecclesia de eucharistia*), and that the NT communities creatively and experientially participated in worship that made authentic Christian messages both abundant and rich (*eucharistia de ecclesia*). It gives particular attention to the root metaphors of forgiveness and healing in connection with the Eucharist.—D.J.H.

479. E. Cook, "'Conscience' in the New Testament," *JournAdventTheolSoc* 15 (1, '04) 142-158.

A survey of the pertinent NT passages suggests that "conscience" may be defined as "an inner knowledge about oneself." Its function is related above all to the ethical conduct of the individual in relation to God and to others. There are various types of conscience, ranging from weak to strong, as well as from good to evil. The central element of the good conscience is faith in the atoning sacrifice of Jesus Christ.—D.J.H.

480. P. H. Davids, "The Kingdom of God Come with Power," *CriswellTheolRev* 2 (1, '04) 15-33.

The article discusses Jesus as the founder and leader of a kingdom, the coming kingdom,

the implications of the already-not yet nature of the kingdom, and the deed plus word pattern of spreading the message of the kingdom in Acts. It offers seven conclusions and practical implications arising from the study.—C.R.M.

481. E. P. Echlin, "Jesus and the Earth, Walking Our Christology," *NewBlackfr* 86 (1005, '05) 493-504.

We best respond to today's challenging context by discovering the earth embeddedness, the ecology, of God made flesh in Jesus, and by living an earth embedded Christology in our lives. In the incarnation, God assumes and heals the earth community in all its biodiversity.—D.J.H.

482. P. B. Ely, "The Adamic Myth in the Christian Idea of Salvation: an Exploration," *Ultimate Reality and Meaning* [Toronto] 28 (2, '05) 127-148.

After summarizing the four myths of the origin and end of evil (creation, tragic, Adamic, Orphic) presented by P. Ricoeur, the article shows how Paul in his letter to the Romans elaborated the vision of salvation embodied in the Adamic myth (that is, evil is the result of humans voluntarily turning away from God). Then it argues that the NT as a whole lies within the logic of the Adamic myth rather than any of the other myths, and concludes by schematizing the program of salvation that corresponds to the evil consequences that followed on Adam's disobedience.—D.J.H.

483. J. V. Fesko, "N. T. Wright and the Sign of the Covenant," *ScotBullEvangTheol* 23 (1, '05) 30-39.

The essay first reviews Wright's argument that faith in Christ replaces circumcision as the sign of the covenant. Next it analyzes Wright's key claims with respect to the sign of circumcision, circumcision and baptism, and the function of faith. It concludes that baptism, not faith in Christ, is the new sign of the covenant.—C.R.M.

484. A. Galeniece, "A Concept of Sexual Immorality and Its Consequences in the Bible," *JournAdventTheolSoc* 15 (2, '04) 128-141.

The Bible presents the original purity of the marital relationship, which is based on the creation account as well as on the holiness of God and his Law. The Bible is not silent on human sexual perversions such as adultery, incest, rape, bestiality, and homosexuality. The punishment for these sins was immediate death in OT times and ultimate annihilation by fire of every unrepentant sinner during the final eschatological judgment or at the time of the second death. The only way to a clean and pure life is through Jesus Christ, as in the case of any other forgiven sinner.—D.J.H.

485. S. Grindheim, "'Everything is Possible for One Who Believes.' Faith and Healing in the NT," *TrinJourn* 26 (1, '05) 11-17.

The Gospel writings betray a close connection between faith and healing. But in the NT healing narratives, healing is not the goal of faith but faith is the goal of healing. The article discusses healing and religious worth, healing as an aid to faith, and whether faith is a condition for healing.—C.R.M.

486. J.-M. Guillaume, "'Tu ne te feras pas d'idole.' Du Décalogue aux Béatitudes," *Spiritus* [Paris] 180 ('05) 304-313.

For the ancient Hebrews the Decalogue opened up a way of exercising their freedom.

However, in the desert and in exile the people were tempted to return to idolatry. The continuing temptation to idolatry is witnessed in the NT, especially in Paul's letter to the Galatians. Nevertheless, the NT presents Christ the Son of God as the only image of God in whom we can become children of God. In this context the beatitudes (Mt 5:3-12; Lk 6:20-23) provide a program for Christian life that does not reject the OT Law but rather renews it.—D.J.H.

487. K. HAACKER, "Krankheit, Gebet und Heilung," *TheolBeitr* 36 (2, '05) 60-79.

After preliminary remarks on sickness, prayer, and the Bible as well as the biblical view of life as a miracle of God, the article first reviews OT perspectives on prayer for healing, sickness and sin, sickness and death, and courage to ask rather than Stoic resignation. Then it highlights what is new in the NT, discusses Jesus as a healer of the sick, and surveys faith and the healing of the sick in the post-Easter period (with particular attention to Jas 5:13-16a).—C.R.M.

488. É. J. HAMMES, "Stones into Bread: Why Not? Eucharist — Koinonia — Diaconate," *Concilium* (2, '05) 25-35.

The article seeks to develop a christological approach to hunger with regard to the ambiguity of the power of bread, Jesus' table fellowship (with publicans and sinners, in the multiplication of the loaves, and in the communal nature of his everyday eating), and the Last Supper as the culmination of Jesus' practice of using meals as *diakonos* and molding the disciples into a community based on human-divine table fellowship and service. It concludes that the concept of *diakonos,* the one who serves at table, is a fundamental criterion for understanding both Jesus and Christian and human life.—D.J.H.

489. R. JEWETT, "Die biblischen Wurzeln des amerikanischen Messianismus," *ZeitNT* 8 (15, '05) 60-68.

The article first discusses the biblical roots of American messianism with reference to messianic zeal for the redemption of the world, the postmillennial republic, the rise of premillennial messianism, and calendar reckoning regarding the rapture. Then it reflects on the dangers of millennial civil religion, and on the usefulness of a realistic biblical viewpoint.—D.J.H.

490. L. T. JOHNSON, "Caring for the Earth. Why Environmentalism Needs Theology," *Commonweal* 132 (13, '05) 16-20.

If there is not a direct cause-and-effect link between Christian sensibility and ecological indifference, it is nevertheless true that Christians now bear a distinctive responsibility for responding to the environmental crisis. A more adequate theology of creation begins not with Genesis 1–3 but rather with the Psalms (e.g. 104:27-35) and Isaiah (5:1-7; 11:1-2, 6-9) and with the biblical confession of the living God. If we think of creation existentially rather than mechanically, then we can acknowledge that all creatures come into being at every moment by the power of God.—D.J.H.

491. D. H. KELSEY, "Redeeming Sam. The difference Jesus makes," *ChristCent* 122 (13, '05) 22-27.

The article first discusses three models to imagine the difference Jesus in his passion can make for anyone living in a horrific situation in its concrete particularity: (1) evil as punishment, (2) perfection through suffering, and (3) Jesus as the fellow sufferer who understands.

It is only God's tangible act of loving us in the midst of the most appalling situations that makes life worth living.—C.R.M.

492. H.-J. KLAUCK, "Nicht durch das Wort allein — neutestamentliche Paradigmen indirekter Verkündigung," *MünchTheolZeit* 56 (3, '05) 194-211.

In dealing with proclamation in the NT we need to look not only for "kerygmatic" terms but also for implicit perspectives. (1) In the symbolic narrative in Acts 27–28 salvation is mediated by common human virtues such as philanthropy, solidarity, and hospitality. (2) Hebrews (see 2:10-15 and 13:11-14) emphasizes constant liminality (i.e. living on the edge) in the hope that a community that does not fear death and that despises shame might draw the attention of outsiders. (3) In Revelation the "eternal gospel" (14:6) no longer summarizes the saving events but rather announces God's final judgment. The act of witnessing, even resulting in death (2:13), seems to be the only form of proclamation that true believers can practice.—D.J.H.

493. D. KRAUSE, "Keeping It Real. The Image of God in the New Testament," *Interpretation* 59 (4, '05) 358-368.

In NT literature the legacy of both Israel's scriptural traditions regarding God's image and Greek philosophical thought are richly evident. The article treats God's image in the Hebrew Bible, Philo and early Jewish scriptural interpretation, and the image of God in the NT (Mk 12:13-17; 1 Cor 11:7; 2 Cor 3:7-18; Col 1:15; Rev 15:2) and other early Christian texts (*Gospel of Thomas* 84).—C.R.M.

494. L. LEGRAND, "Missionary Communication: A Biblical Perspective," *IndTheolStud* 42 (2, '05) 139-146.

A faith approach to communication is not just a matter of utilizing modern media to spread the gospel message. The message must ring true and be accompanied by deeds and be the expression of an authenticity of life.—C.R.M.

495. C. LOMBAARD, "Four South Africans' Proposals for a Central Theme to 'Scriptural Spirituality'," *Scriptura* 88 ('05) 139-150.

The article describes and evaluates four proposals made by South African theologians regarding the central theme of scriptural spirituality: living in the presence of God (A. B. du Toit); godliness in faith and life (D. J. Louw); OT justice + NT love = kingdom spirituality (A. Nolan); and living before God (S. D. Snyman). Then it reflects on problems associated with efforts at identifying the spiritual center of Scripture.—D.J.H.

496. G. LOUGHLIN, "Biblical Bodies," *Theology & Sexuality* [London] 12 (1, '05) 9-27.

The essay intends to show that the Bible as body inhabits the bodies that come after it and live within it. Present bodies—in whatever age or culture—become biblical bodies, and biblical bodies become present lives. The chief focus of the essay is the body of God and its sex insofar as divinity is used to underwrite certain human orderings, most notably those that exclude women from certain kinds of power. It would seem that only the Bible's hesitations and indeterminacies will allow it and its culture(s) to think God beyond gender, and so free the bodies that live within it for a more fluid life.—C.R.M.

497. I. H. MARSHALL, "Some Thoughts on Penal Substitution," *IrBibStud* 26 (3, '05) 119-151.

According to Paul and other NT writers, Jesus as the sinless one and the Son of God acted in place of sinners and suffered the consequences of their sin. Therefore we rightly call his act substitutionary. If we broaden the sense of the term "penal" to embrace all those consequences in which he suffered not only the pain inflicted by hostile sinners upon other people, including God, but also the pain that comes upon sinners, then the continued use of the term "penal substitution" is fully justified. However, if that phrase arouses wrong ideas of God inflicting violent pain upon his Son, then we should be prepared to adopt the expression "substitutionary suffering and death." In either case, we must recognize the importance of trinitarian thinking in relation to the death of Jesus Christ, the Son of God, so that we take seriously the fact that Father and Son are acting together in the act of atonement.—D.J.H.

498. M. MASENYA, "The Bible and Prophecy in African-South African Pentecostal Churches," *Missionalia* [Menlo Park, South Africa] 33 (1, '05) 35-45.

In African Pentecostal churches there is a tendency always to read the OT through the eyes of the new revelation wrought by Jesus in the NT. The result is that the OT understanding of prophecy as a sociopolitical critique receives little or no attention.—D.J.H.

499. D. M. MAY, "A Review of Andrew Linzey's *Animal Theology* from a New Testament Perspective," *RevExp* 102 (1, '05) 87-93.

While one may fault Linzey for prooftexting in his *Animal Theology* (1995), he brings to light the relevant "animal" texts in the NT and attempts to make connections with them that are innovative. However, for an animal theology to be recognized by biblical scholars and to impact ordinary Christians, it will need to find a voice that is more thorough in biblical exegesis and more biblically integrated. [The same issue includes review articles on Linzey's work by M. McEntire from an OT perspective (pp. 95-99) and S. S. Holt from a theological perspective (pp. 101-109), as well as a response by Linzey (pp. 111-124).]—D.J.H.

500. T. MCCALL AND K. D. STANGLIN, "S. M. Baugh and the Meaning of Foreknowledge: Another Look," *TrinJourn* 26 (1, '05) 19-31.

Baugh contends that the meaning of προγινώσκω, especially as used for God's foreknowledge in Rom 8:29; 11:1-2; and 1 Pet 1:1-2, renders the Arminian view of predestination impossible and thus necessarily endorses Calvinism. But the meaning of foreknowledge in these disputed texts appears to be at least as amenable to an Arminian interpretation as to a Calvinist reading.—C.R.M.

501. J. MCDADE, "A promise fulfilled, a ransom paid," *Tablet* [London] October 8 ('05) 6-7.

The nascent Christian community came to understand that the events on the Mount of Calvary should be interpreted in the light of the priestly atoning ritual on the Temple Mount. The crucified Messiah, who has entered behind the veil of creation into God's presence, is now the mercy seat, the true locus of expiation, prefigured in the atoning rites of the Temple. Christ's self-offering in death comes to be seen as the unique and unrepeatable priestly atonement at the heart of human history, endowing all humans with mercy.—D.J.H.

502. H. L. METTS, "The Kingdom of God: Background and Development of a Complex Discourse Concept," *CriswellTheolRev* 2 (1, '04) 51-82.

After an overview of diverse scholarly positions on the kingdom of God and attempts to de-eschatologize Jesus, the article considers the understanding of the kingdom of God in the OT and Judaism, and the hope of Jesus and the NT, respectively. Then it discusses the kingdom of God as a complex multistage, multifaceted discourse concept (with attention to the kingdom of God as the universal, eternal sovereignty of God and Israel as a theocracy; kingdom of God as the mediated, irruptive, noncoercive sovereignty of God; kingdom of God as the present mediated, exalted sovereignty of God; etc.).—C.R.M.

503. N. O. MÍGUEZ, "Crises in the People of God in Biblical Times: Lessons for Today?" *Concilium* (3, '05) 89-96.

The article considers three biblical texts that concern crises and challenges: the rise of the monarchy in critical situations for the old covenant (1 Samuel 8), the crisis of the crucifixion (Lk 24:13-35), and the conflict between Peter and Paul at Antioch (Gal 2:11-21). It concludes that in the need to rework our own conception of what it is to be human, we discover God's ongoing saving dialogue with us.—D.J.H.

504. A. MILNER, "The Bible and Conflict," *ScriptBull* 35 (2, '05) 85-94.

The article discusses a number of ways of approaching difficult texts about violence and conflict in the Bible that may help us to see even the most difficult passages in terms of God's self-revelation. Scripture will not provide clear-cut and final answers to the various kinds of conflict found in it, but it will constantly provoke us with questions.—C.R.M.

505. M. MOORE, "Reflections on the Wrath of God," *JournAdventTheolSoc* 15 (2, '04) 118-127.

The Bible clearly speaks of God's wrath, including what Paul said in Romans (see 1:18; 2:5, 8). God's wrath is both active and passive, and is an appropriate and loving divine response to injustice. At the very least Christ suffered God's passive wrath on the cross and very likely his active wrath as well. God does have wrath, and this quality is perfectly in harmony with his character of love.—D.J.H.

506. T. MURKEN, "Hath God Said . . . ?" *CurrTheolMiss* 32 (3, '05) 195-203.

The Creator made us male and female so that sexual union is possible, through which the one-flesh union which is marriage can happen. While the church has changed its view of slavery and of women's roles, it has not done so contrary to an unambiguous word from the Lord not to do so. But the rejection of same-sex sexual acts in the Bible is constant.—D.J.H.

507. D. J. MUTHUNAYAGOM, "The State in Contemporary Indian Scenario: A Critique and Response from the Perspective of Apocalyptic Literature," *BangalTheolFor* 36 (2, '04) 60-89.

Against the background of the effects of state and economic globalization in India, the article focuses on the critiques offered by the authors of early Jewish and Christian apocalyptic literature toward the state in their sociohistorical and religious settings, and how they responded to their situation as the weak and powerless. It gives particular attention to the structure and nature of apocalyptic literature, the sociohistorical settings that influenced their

perspectives to confront the reality of state power, and their suggestions about how their hearers/listeners should respond to that apocalyptic reality.—D.J.H.

508. D. C. Passakos, "Clean and Unclean in the New Testament: Implications for Contemporary Liturgical Practices," *GkOrthTheolRev* 47 (1-4, '02) 277-293.

After discussing the distinction between clean and unclean in OT and early Jewish texts, the article considers the extent to which Jewish traditions on these matters were and were not appropriated in early Christianity. It concludes that certain Orthodox practices in force today derive from Jewish religiosity and restore a legalism that was overcome during early Christian history.—D.J.H.

509r. R. W. Pierce and R. M. Groothuis (eds.), *Discovering Biblical Equality. Complementarity without Hierarchy* [*NTA* 49, p. 426].

P. R. Schemm et al., "*JBMW* Responds to *Discovering Biblical Equality* (IVP, 2004)," *Journal for Biblical Manhood and Womanhood* [Louisville, KY] 10 (1, '05) 1-125.—Intended as a "complementarian" response to the "egalitarian" perspective on biblical manhood and womanhood, this issue of the *Journal for Biblical Manhood and Womanhood* presents rejoinders to the most important chapters in Pierce and Groothuis's volume. The contributors are Schemm, B. A. Ware, J. L. Duncan, T. R. Schreiner, D. P. Nelson, R. Saucy, G. W. Knight, A. J. Köstenberger, P. Patterson, J. Taylor, H. W. House, D. Patterson, W. Grudem, and R. Jones. [The same issue contains R. Lister's annotated bibliography (pp. 126-133) for gender related articles in 2004.]—D.J.H.

510. P. A. Quanbeck, "Preaching Apocalyptic Texts," *WordWorld* 25 (3, '05) 317-327.

This call to reclaim apocalyptic texts and themes for preaching contends that it is possible to preach on texts such as Revelation or apocalyptic passages of Paul, and thus embrace the apocalyptic core of early Christianity, without having the agenda set by dispensationalism or prooftexting for some apocalyptic dogma. It offers guidance under the following headings: the canonicity of apocalyptic texts; genre sensitivity; liturgy, hymnody, and apocalyptic texts; explaining apocalyptic texts; letting the text speak—moving from the whole to the part; etc.—C.R.M.

511. B. E. Reid, "What's Biblical about . . . Drinking Wine?" *BibToday* 43 (5, '05) 314-316.

In biblical times wine was not only drunk in liturgical rituals but was also a staple of everyday life. A complex symbol, drinking wine signifies partaking of God's abundant blessings, which gladdens the heart, diminishes sorrow, and gives a foretaste of future eschatological joy.—D.J.H.

512. S. F. Sanborn, "The Old and New Covenants and the Law: Was the Mosaic Covenant a Redemptive Covenant of Grace? Part II," *Kerux* [Lynnwood, WA] 20 (2, '05) 26-46.

Continuing the dialogue format between "Smith" and "Cleaver" from the first installment [§ 48-1897], the article further underlines the claim that the Mosaic covenant is a covenant of grace legally administered. It also shows with attention to various OT passages that the blessings of the land were the blessings of union with God, and that these blessings were eschatological intrusions in anticipation of Christ.—C.R.M.

513. G. SCHNEIDER-FLUME, "Der Realismus der Barmherzigkeit in der Gesellschaft. Überlegungen zur theologischen Debatte um die Bioethik," *TheolLitZeit* 130 (7-8, '05) 727-740.

The so-called formula of mercy in Ps 103:8 ("The Lord is merciful and gracious, slow to anger and abounding in steadfast love") can help in realizing how in the OT the perceptions of God, humankind, and reality are linked. The formula of mercy is equally key for understanding the message of the NT. It opens a perspective of what can be called the "realism of mercy." In the context of contemporary discussions on bioethics, the paper pleads for understanding human life as a gift and for the unconditional protection of human life, against the idea of using human embryos for research purposes.—D.J.H.

514. B. SCHWANK, "Warum gibt es Leid? Welche Antworten geben die grossen Weltreligionen?" *ErbAuf* 81 (3, '05) 207-219.

The article discusses approaches to the question of innocent suffering in Hinduism, Buddhism, Islam, ancient Israel and early Judaism, and Christianity, respectively. It observes that the Christian answer is not a theory but the person of Jesus Christ.—D.J.H.

515. S. S. SHIN, "Homosexual Hermeneutics and Its Deadly Implications: A Pastoral Reflection," *TrinJourn* 26 (1, '05) 91-117.

After identifying the question whether homosexuality is a sin as a legitimate one, the article discusses the definition of sin, the image of God, major scriptural texts that deal with homosexuality (Gen 19:4-11; Lev 18:22; 20:13; Rom 1:26-27; 1 Cor 6:9; 1 Tim 1:10), the dismissal of biblical authority and inerrancy by progay exegetes, contemporary moral-social controversies, and a personal perspective and approach.—C.R.M.

516. Y. SIMOENS, "La famille à la lumière des données bibliques," *NouvRevThéol* 127 (3, '05) 354-372.

This discussion of what the Bible says about the family first treats it in the OT in connection with creation (Genesis 1–2), the Shema (Deut 6:4-9), the new covenant (Isa 54:5), and Eden accomplished (Song of Songs). Then it shows how these OT texts enable us to understand better the NT texts that appeal to them under four headings: Jesus' argument from creation (Mk 10:1-12 parr.), Jesus on resurrection (Mk 12:18-27), Jesus and the family, and the teaching of the epistles.—C.R.M.

517. T. SÖDING, "Jesu Güte — Jesu Zorn — Jesu Liebe," *IntKatZeit/Communio* 34 (4, '05) 322-332.

Taking its starting point from the statement "God is love" (1 Jn 4:8, 16), the article discusses with reference to various OT and NT texts the goodness of Jesus, the holy wrath of Jesus, and the love of Jesus under five headings: love goodness; fiery love; holy fire; perfect holiness; and the good end.—D.J.H.

518. T. SÖDING, "Umkehr und Versöhnung. Jesu Botschaft und Praxis im Kontext der Heiligen Schrift," *Heiliger Dienst* [Salzburg] 59 (1, '05) 8-22.

After raising questions about repentance and reconciliation, the article explores why and how repentance is necessary and possible in the light of the OT, John the Baptist, Jesus, and the early church. Then it considers why and how reconciliation is possible with reference to

the same sources. Attention is also given to the consequences of the biblical perspectives for church preaching and practice today.—D.J.H.

519. P. SZUPPE, "Szatan w Biblii (The Satan in the Bible)," *CollTheol* 75 (1, '05) 47-67.

After general remarks on Satan in the theological tradition, the article surveys the references to Satan in the OT and in the NT, respectively. Then it discusses the various names given to Satan, the individuality of Satan, and Satan's ways of acting.—D.J.H.

520. W. S. TOWNER, "The Dangers of Dualism and the Kerygma of Old Testament Apocalyptic," *WordWorld* 25 (3, '05) 264-273.

The article treats Mani's strict dualism, modern-day dualists, prophetic eschatology, apocalyptic literature, and the kerygma of biblical apocalyptic literature. There is a nondualistic way to understand the message of the futuristic texts of the Bible, ranging from the this-worldly vision of Isaiah to the grand otherworldly tableau of judgment and new creation in Daniel and the book of Revelation. This approach does not focus solely on the good-versus-evil, light-versus-darkness dimensions of these texts but insists on using them as incentives to positive action now.—C.R.M.

521. A. VANHOYE, "La Eucaristía, fuente y cumbre de la vida consagrada," *Manresa* 77 (304, '05), 289-304.

The Eucharist is the source and summit of Christian life because its institution by Jesus proceeded from love and is the gift of love. With reference to various biblical texts, the article discusses the institution of the Eucharist as the victory of love, the transformation of death in the case of Jesus, the Eucharist as the source of mutual love and of filial love toward God, receiving the Father's gift, Jesus' anticipation of victory over death in Jn 11:1-44, the offering of Christ and of the Holy Spirit, and two ways of participating in the Eucharist.—D.J.H.

522. J. VARICKASSERIL, "Looking at John Paul II through Biblical Spectacles," *Mission Today* [Shillong, India] 7 (3, '05) 220-231.

The article discusses the remarkable accomplishments of the late Pope John Paul II with reference to various biblical texts (Jn 10:14; Mk 10:21; Jn 7:46; Col 1:24; Lk 11:1; Mt 5:9; Eph 4:32; Mk 1:45; Ezek 3:17; Lk 24:31; Jn 19:27).—D.J.H.

523. P. VON GEMÜNDEN, "'Draw near to me, you unlearned' (Sirach 51, 23). Concepts of Wisdom in Biblical Times," *AnnJapanBibInst* 29 ('03) 65-106.

Taking its starting point from Sirach 51, the article discusses characteristic features of wisdom in the ancient Near East and the OT. Then it presents some wisdom elements in the Synoptic Gospels (Lk 14:15-24/Mt 22:2-14; Mt 11:28-30), the Pauline corpus, John's Gospel, and early church history. It concludes that biblical wisdom has a female and male face, belongs to everyone, and is always concrete.—D.J.H.

524. B. K. WALTKE, "The Irruption of the Kingdom of God," *CriswellTheolRev* 2 (1, '04) 3-13.

After introducing the broad structure and content of the OT and defining "kingdom of God," the article shows how the NT picks up four OT motifs connected to Israel (the seed, the land, God's rule, the ruler) and reinterprets them with reference to the church. [The same

issue (pp. 91-101) contains A. D. Streett's bibliography of books and pertinent articles and essays on the kingdom of God.]—C.R.M.

525. N. WANDINGER, "R. Schwager's New Look at the Biblical Basis for the Doctrine of Original Sin," *MilltownStud* 54 ('04) 86-103.

Schwager's biblical access to original sin is very important for Christian systematic theology and for thinking inspired by R. Girard. After stating Schwager's methodological principles, the article discusses his approaches to Genesis 3 and to the Gospels (especially Mt 4:1-11), his envisioning of hominization and the fall, and his three scenarios of the fall.—D.J.H.

526. J. G. F. WILKS, "The Suffering Servant and personhood," *EvangQuart* 77 (3, '05) 195-210.

While the OT gives no basis for a blurring of identity that loses a sense of individuality, it does identify a strong sense of corporate responsibility for the actions of any one member of the group. Although investigation of the identity of the Servant in Isaiah 40–55 also finds difficulty in resolving the individualized and corporate aspects, the challenge to both individuals and communities is to shoulder the responsibilities of the Servant and so experience a fuller personhood.—D.J.H.

527. M. YARNELL, "Christian Justification: A Reformation and Baptist View," *Criswell TheolRev* 2 (2, '05) 71-89.

The article contends that the deficiencies of the new perspective on Paul and some ecumenical views of justification are easily shown when one comes to an intimate and explicit knowledge of the biblical definition of justification. After a preliminary definition of justification, it first considers Paul (Rom 1:15-18) and Jesus (Lk 18:9-14) on justification. Next it offers a ten-point definition that systematically presents the biblically-based Reformation and Baptist understanding of justification. Then it addresses three major challenges to the classical Protestant doctrine of justification: overreaction to liberal accusations, downplaying of the distinctions between Catholics and Protestants in the name of ecumenism, and the embrace of the new perspective on Paul by some evangelicals.—C.R.M.

THE WORLD OF THE NEW TESTAMENT

528. F. GARCÍA MARTÍNEZ, "Emerging Christianity and Second Temple Judaism: A 'Qumranic' Perspective," *RevistCatTeol* 29 (2, '04) 255-267.

By reflecting on the self-understanding underlying *Damascus Document* and *Rule of the Community,* the article shows that emerging Christianity was developing the same strategies used by other Palestinian Jewish groups of the time to determine its own self-understanding and self-identification. In both corpora we find the polarized setting, the concept of the "new covenant," the eschatological context, the function of the charismatic leader who gives the right interpretation of God's will contained in the Torah, and the appropriation of Israel's cultic system and its transfer to the community. In the last analysis, of course, Christianity was to abandon the concepts of ethnicity and of fidelity to the Law of Moses. But the two entities were shaped by the same heritage (the Hebrew Bible), developed similar strategies, and used

similar vocabulary in order to transform this common heritage to express their respective identities.—D.J.H.

529. P. JACKSON, "Retracing the Path: Gesture, Memory, and the Exegesis of Tradition," *HistRel* 45 (1, '05) 1-28.

With reference to Greco-Roman, NT, Vedic, and Gothic and Germanic texts, the article traces the development of the concept of *religio*. It concludes that in earlier senses this term did not principally refer to the reestablishment of humankind's relation to a coexisting divine force but rather to a reiteration of the past in terms of duty and scrupulosity. With this emphasis on the flow of time rather than on ontology, religion seems to be more closely connected to tradition than to any all embracing understanding of the world. Religion is the mental reception of things (*tradita*) passed down by means of tradition; it is the retracing of a path left behind by tradition.—D.J.H.

530. H. I. MACADAM, "*Israel & Hellas*: The Biblical World and the Culture of Greece and Rome," *PolishJournBibRes* 4 (2, '05) 129-159.

After providing an outline of the three volumes in J. P. Brown's *Israel and Hellas* (1995, 2000, 2001), the article takes a "closer look" at representational portions of them that may benefit scholars of many different disciplines. It concludes that Brown's three volumes constitute as much a spiritual journey as the distillation of a lifetime among the texts of these two remarkable cultures.—D.J.H.

531. W. A. MEEKS, "Christianity: A Religion Between Two Cultures," *RevistCatTeol* 29 (2, '04) 235-238.

It is useful to think about Christianity as a movement emerging out of the pluriform experiences of ancient Judaism, which was itself deeply embedded in the varied and rapidly changing culture of the Greek and Roman worlds. One of the great mistakes made by some modern scholars was to set "Hellenism" and "Judaism" against each other as opposite poles, as if they represented two forms of life that were always at war with each other. [A Catalan version of this article appears on pp. 239-242 of the fascicle.]—D.J.H.

532. M. MOAZAMI, "Evil Animals in the Zoroastrian Religion," *HistRel* 44 (4, '05) 300-317.

In Zoroastrian texts reptiles, carnivores, parasites, insects, and other evil animals are associated with religious acts so that they may be expelled from everyday life. Animals in general have a fundamental role in Zoroastrian religion, and they play an intermediary role between the divine and human worlds depending on how each species is defined as belonging to good or evil creation.—D.J.H.

533. M. MÜLLER, "Hvad blev Palæstina kaldt i antikken?" [What was Palestine called in antiquity?], *DanskTeolTids* 68 (2, '05) 139-144.

The article presents an overview of the meaning in antiquity of the designations Palestine, Judea, and Israel. While Palestine, following Herodotus and earlier the Assyrians, could also be used by a Jewish author such as Philo not only for the coastal areas but also the mountains behind them, after the rise of the Hasmonean monarchy Judea became the name for the kingdom as was the case during Herod's reign and in Roman administrative terminology. After the Bar Kokhba revolt, the Romans changed the name of the whole area to Palestine. In later

times Israel normally designated the Jewish people viewed in salvation-historical perspective.—C.R.M.

534. I. Roll, "Imperial Roads Across and Trade Routes Beyond the Roman Provinces of *Judaea-Palaestina* and *Arabia*: The State of Research," *TelAviv* 32 (1, '05) 107-118.

The southeastern zone of the Roman empire, which included *Provincia Judaea,* later named *Palestina,* and *Provincia Arabia,* spread out over an area of some 40,000 kilometers on both sides of the Jordan River's Rift Valley. The Romans gradually crisscrossed these provinces with an impressive network of about 2,500 Roman miles of first-class highways that featured massive embankments, solid roadbeds, surfaces paved with flat slabs well fitted one to another, curbstones along the pavements' sides to protect them from disintegration, bridges and viaducts across watercourses, and tunnels that cut through otherwise impassable cliffs. Inscribed milestones came at fixed intervals of one Roman mile and listed the name and titles of the emperor under whose rule the road was constructed or repaired.—C.R.M.

Archaeology

535. T. M. Atiat, "A Nabataean Sanctuary at al-Mujib Nature Reserve: a Preliminary Notice," *Levant* 37 ('05) 163-168.

A small Nabatean local sanctuary has been identified in the rugged and isolated region of al-Mujib Nature Reserve, east of the Dead Sea in central Jordan, at al-Riyashi North. The building has three symmetrical niches. Based on the surface collections and the construction history, the sanctuary probably dates to the 1st century B.C./A.D.—D.J.H.

536. A. Berlin and S. Herbert, "Life and Death on the Israel-Lebanon Border," *BibArch Rev* 31 (5, '05) 34-43.

Recent excavations at Kedesh on the Israel-Lebanon border have uncovered hundreds of bullae, small clay sealings (between half-an-inch and one-inch long), each stamped with an image impressed into the clay by a seal. The large building in which they were found was an important administrative center, with a repository for official and private documents and a sizable storage and/or redistribution center. The site of the building was probably used for such purposes in the Persian period. The building was abandoned just after the middle of the 2nd century B.C., perhaps in connection with Jonathan Maccabeus' attack on Kedesh (see 1 Macc 11:63-74).—D.J.H.

537. M. Broshi, "Ladanum at ʿEn Gedi?" *IsrExplJourn* 55 (1, '05) 94-96.

It is unlikely that the Aramaic term *lṭmh* (Hebrew *lôṭem*) in a letter sent by Bar Kokhba to his lieutenants at the oasis of ʿEn Gedi (P.Yadin 50, lines 10-13) refers to ladanum. The word could be a synonym for "aromatics," such as opobalsamum (balsum).—D.J.H.

538. N. Dever, "They Also Dug! Archaeologists' Wives and Their Stories," *NearEastArch* 67 (3, '04) 162-173.

The achievements of many famous male archaeologists in the ancient Near East have depended a great deal on their wives' contributions to their work, which have gone largely unacknowledged. The article sheds light on the roles of these "dig wives" under the following headings: famous women—S. Schliemann and A. Christie; the early days—the Petries

and the Albrights; American archaeological couples; women present at the birth of Israeli archaeology; American "archaeological couples" in the 1960s, 1970s, and 1980s; and the Devers.—C.R.M.

539. L. Di Segni, "The Hadrianic Inscription from Southern Samaria (?) — a Palinode," *StudBibFranLibAnn* 53 ('03) 335-340.

The Greek dedication of a village to the Olympian gods in honor of the emperor Hadrian allegedly found in the vicinity of Kafr ed-Dik and published from a copy in 1994 [see § 40-1744] has now reemerged. An examination of the stone indicates that the toponym should be read as "Kaparbanaia." The location of the find in the area of Kafr ed-Dik now seems unlikely. Rather, the spelling of the name suggests a location in southern Judea (perhaps Khirbet Benaya).—D.J.H.

540. S. Fine, "The Temple Menorah. Where Is It?" *BibArchRev* 31 (4, '05) 18-25, 62-63.

After noting the modern myth that the golden menorah from the Second Temple that was brought to Rome by Titus in A.D. 70 is among the hidden treasures in the Vatican's storerooms, the article presents the ancient iconographic and literary evidence for the presence of the Temple menorah in Rome. It gives particular attention to the Arch of Titus, reports by Josephus, and rabbinic references, as well as Byzantine and medieval sources.—D.J.H.

541. R. Hallote, "The Origins of the Disciplines of Biblical Archaeology and Biblical Studies, and Their Early Politicization," *RelStudRev* 30 (4, '04) 277-282.

The article discusses four recent publications pertaining to the origins of biblical archaeology and biblical studies: S. Gibson, *Jerusalem in Original Photographs, 1850-1920. Photographs from the Archives of the Palestinian Exploration Fund* (2003); F. Bohrer, *Orientalism and Visual Culture. Imagining Mesopotamia in Nineteenth Century Europe* (2003); B. O. Long, *Imagining the Holy Land. Maps, Models, and Fantasy Travels* (2003); and J. J. Moscrop, *Measuring Jerusalem. The Palestinian Exploration Fund and British Interests in the Holy Land* (2000).—D.J.H.

542. J. Harris, "Saved from Vesuvius. Rare Wooden Furniture from Pompeii and Herculaneum," *Archaeology Odyssey* [Washington, DC] 8 (5, '05) 24-29.

The article reports on restoration work being done on a hundred wooden items preserved at Herculaneum and thirty pieces of wooden household furniture found at Pompeii. Eight photographs by G. Lattanzi accompany the main text.—D.J.H.

543. Y. Hirschfeld and D. T. Ariel, "A Coin Assemblage from the Reign of Alexander Jannaeus Found on the Shore of the Dead Sea," *IsrExplJourn* 55 (1, '05) 66-89.

The article reports on a unique assemblage of 1,735 coins from the reign of Alexander Jannaeus (104-76 B.C.), almost all of the common anchor/star-within-diadem type, found at Khirbet Mazin (also called Qasr el-Yehud) on the shore of the Dead Sea about 2 kilometers south of 'Ein Feshkha and 5 kilometers south of Qumran. It also discusses the fortified dock with tower in the vicinity of the find. The discovery supports the theory that the fortress and dock at Khirbet Mazin were in use at the time of Alexander Jannaeus. The suggested date of deposit of the assemblage is 80/79 B.C. or very soon thereafter.—C.R.M.

544. Y. Hirschfeld and O. Peleg, "An Early Roman Gemstone Depicting Apollo Found at *Rāmat ha-Nādīv*," *ZeitDeutschPalVer* 121 (1, '05) 59-66.

Excavations at Rāmat ha-Nādīv (Ḥorbat 'Eleq), located north-east of Caesarea, have uncovered a carnelian gemstone, light orange in color and trapezoid in profile, dating from the 1st century A.D. The figure that appears on the face of the gemstone has the appearance of the god Apollo (a naked male figure, leaning against a small column, holding a laurel spray), except for a trident engraved to its left. The wearer of the gem may have been the Jewish owner of the palatial complex exposed at the site, whose superficial acquaintance with the pagan gods might account for the gem's singular combination of motifs.—C.R.M.

545. L. Hoppe, "Peter's House in Capernaum," *BibToday* 43 (4, '05) 244-249.

The archaeological record of ancient Capernaum testifies that people came to venerate the house that Jesus made the center of his ministry in Capernaum. Christian pilgrims regarded this house as the house of Peter. Glass flooring in the modern church built above "the house of Peter" allows pilgrims today to look into the room that Jesus called home—a home that Peter provided for him.—D.J.H.

546. H. D. Kind et al., "Coins from Faynan, Jordan," *Levant* 37 ('05) 169-195.

During extensive field studies of ancient copper production at Faynan in Jordan in 1963 and between 1984 and 1997, 1395 coins were collected, of which 1013 have been identified in detail. Of these, 103 coins had been minted between ca. 300 B.C. and A.D. 312. They include 7 Ptolemaic, 6 Jewish, 40 Nabatean, 17 Roman provincial, and 9 Roman imperial coins. Six hundred and nine coins have been dated between A.D. 312 and the severe earthquake of 363, when a Roman garrison at Faynan intensified the production of copper. [The article was prepared by Kind, K. J. Gilles, A. Hauptmann, and G. Weisgerber.]—D.J.H.

547. P. Lampe, "Die 2003-Kampagne des archäologischen Phrygien-Surveys der Universität Heidelberg. Ein kurzer Vorausbericht," *ZeitAntChrist/JournAncChrist* 8 (2, '04) 354-357.

This preliminary report on the 2003 archaeological campaign of the University of Heidelberg in Phrygia [see § 48-1922] treats measurements and cartography, geophysics, geomorphology, architecture, and archaeology.—C.R.M.

548. E. C. Lapp, "Clay Lamps Shed New Light on Daily Life in Antiquity," *NearEastArch* 67 (3, '04) 174-175.

In antiquity clay oil lamps emerged as the most popular devices for satisfying the lighting needs of ancient people. They were comparatively easy to manufacture, inexpensive, and highly mobile. In late antiquity clay oil lamps were used as a medium for expressing and circulating religious thought. Beginning in the 1980s, scientific analyses have provided scholars with a wealth of information about techniques adopted by potters to manufacture lamps, the types of clay selected, and the origin of lamp clays.—D.J.H.

549. A. Lemaire, "The 'James Ossuary on Trial': a Short Rejoinder," *Bulletin of the Anglo-Israel Archaeological Society* [London] 22 ('04) 35-36.

Contrary to É. Puech's contention [§ 48-1928], the inscription on the James ossuary [see § 47-508] raises no paleographic, linguistic, or orthographical problems. The only serious debate concerns the material aspect of the inscribed surface.—C.R.M.

550. A. LICHTENBERGER, "City Foundation Legends in the Decapolis," *Bulletin of the Anglo-Israel Archaeological Society* [London] 22 ('04) 23-34.

During the Roman imperial period, civic coins ("Greek imperials") served to cultivate local traditions, including legends about the founding of cities. The article discusses foundation legends from the Syrian Decapolis in the light of such coins under the following headings: Scythopolis, Gadara, and the "Caesarea Cup"; further evidence for foundation legends of cities of the Decapolis—Hippos and Pella; and the Second Sophistics in the Decapolis.—D.J.H.

551. M. LINDNER, "Water Supply and Water Management at Ancient Sabra (Jordan)," *Pal ExplQuart* 137 (1, '05) 33-52.

About 7.5 kilometers south-southwest of Petra, Sabra is located at a presumably perennial spring that originates at the foot of the Jabal al-Jathum massif and was the ultimate reason for establishing a settlement there. Two additional main sources of water were ingeniously planned, built, and eventually used as long as people at Sabra managed to maintain them. To judge from the architecture, sculpture, and pottery, Sabra's origin dates back to the first centuries B.C. as a Nabataean-Hellenistic site reaching a peak as a caravan station and sanctuary. Whether the hydraulic works of Sabra were built before or after the annexation by the Romans in A.D. 106 cannot be decided at present.—D.J.H.

552. J. A. LOBELL, "Myth in Marble," *Archaeology* [New York] 58 (4, '05) 26-29.

Recent excavations at the Villa dei Quintili near Rome have uncovered a marble figure of Niobe, one of antiquity's most tragic mythic figures, headless, more than six feet tall, and weighing more than 3,000 pounds.—D.J.H.

553. J. MAGNESS, "The Date of the Sardis Synagogue in Light of the Numismatic Evidence," *AmJournArch* 109 (3, '05) 443-475.

The excavators of the Sardis synagogue dated it to the mid to late 4th century based largely on the numismatic evidence. This reexamination of the numismatic evidence raises methodological questions about the excavators' approach and argues for a mid 6th-century date. This means that instead of discussing this synagogue in the context of figures like Paul and Melito and the relationships of the Jewish community to the local pagan and Christian communities of the 4th century, we need to reevaluate our assumptions about the status of Jews under Byzantine Christian rule. It seems that the Jewish community of Sardis prospered and flourished through the 6th century.—C.R.M.

554. J. MAGNESS, "Ossuaries and the Burials of Jesus and James," *JournBibLit* 124 (1, '05) 121-154.

The article first reviews the archaeological evidence for Jewish tombs and burial customs in the late Second Temple period, focusing especially on Jerusalem. It notes that the appearance of ossuaries is one aspect of the adoption of Hellenistic and Roman fashions by Jerusalem's elite during Herod's reign. Next it discusses the Gospel accounts (Mk 15:33-34, 42-43 parr.) describing the removal of Jesus from the cross and his burial. Then it examines the evidence for the burial of Jesus' brother James, including the controversial "James ossuary" [see § 47-508]. It concludes that the claim that this ossuary contained the remains of James the Just is inconsistent with the archaeological and literary evidence.—C.R.M.

555. J. Murphy-O'Connor, "The Temple and the Antonia," *ExpTimes* 116 (10, '05) 325-329.

Contrary to the claims of G. W. Buchanan [§§ 48-1276, 1913; 49-1951], the Temple built by Solomon was not on the Ophel Ridge above the Gihon Spring but (as has always been thought) was in the area covered by the magnificent esplanade of Herod the Great, which is now venerated as the Haram esh-Sharif. The Antonia fortress was on the spur of rock outside the northwest corner of the Temple.—C.R.M.

556. E. Netzer, "Did Any Perfume Industry Exist at ʿEin Feshkha?" *IsrExplJourn* 55 (1, '05) 97-100.

Whereas there is a great similarity between the installation at 'Ein Feshkha and Jericho's wine-presses, the installations apparently linked with the perfume industry at Jericho are different in all respects. Contrary to Y. Hirschfeld [§ 49-579], there is no reason why the installation at 'Ein Feshkha should not be considered as another wine-press, especially developed for the production of date wine. The entire compound should hence be regarded as a rather modest agricultural estate affiliated to Khirbet Qumran.—D.J.H.

557. E. Netzer, Y. Kalman, and R. Laureys-Chachy, "Ḥydwšy hḥpyrwt bhrwdywn hthṭyt (New Discoveries at the Excavations of Lower Herodium)," *Qadmoniot* 38 (129, '05) 30-42.

This report on recent excavations at Lower Herodium (at the foot of the mountain) focuses on the bathing facility, with attention to its structure as a whole and the various parts of it, as well as the mosaics associated with it. Photographs and drawings accompany the main text.—D.J.H.

558. M. Rose, "Return to Cyrene," *Archaeology* [New York] 58 (5, '05) 16-23.

After sketching the history of ancient Cyrene, the article describes the resumption of the Cyrenaica Archaeological Project, with particular attention to its organization and its work on the sanctuaries of Demeter and Persephone.—D.J.H.

559. D. Saddington, "A Note on the Number of Troops stationed in the Antonia in Jerusalem," *ExpTimes* 116 (12, '05) 431.

The evidence produced by G. W. Buchanan [§ 49-1951] cannot prove that the Antonia fortress could have housed a legion 5,000 to 6,000 strong. He has overestimated the size of the Antonia and the number of troops stationed there before A.D. 70.—D.J.H.

560. S. H. Savage, K. A. Zamora, and D. R. Keller, "Archaeology in Jordan, 2004 Season," *AmJournArch* 109 (3, '05) 527-555.

This article [see § 49-590] provides descriptions of recent excavations and archaeological projects in the Hashemite Kingdom of Jordan. The reports are organized geographically from north to south (from Umm Qeis/Gadara to Humayma).—D.J.H.

561. A. Segal and M. Eisenberg, "Swsyṭ ʾšr bdqpwlys — ḥmš ʿwnwt ḥpyrh rʾšwnwt (Hippos-Sussita of the Decapolis — First Five Years of Excavation)," *Qadmoniot* 38 (129, '05) 15-29.

This report on the excavations at Hippos-Sussita in the Decapolis between 1999 and 2004 first provides a description of the site and a history of excavation there. Then it discusses

some of the major discoveries (tombs, roads, gates, etc.) from the first five years of excavation there, with the help of photographs and drawings.—D.J.H.

562. S. SHAKED, "Qʿrwt hšbʿh wlwḥwt qmyʿ: kyṣd nptrym mšdym wmzyqym? (Magical Bowls and Incantation Texts: How to Get Rid of Demons and Pests)," *Qadmoniot* 38 (129, '05) 2-13.

After situating the magical bowls and incantation texts in their historical context in late antiquity, the article presents photographs of several examples, provides texts and translations, and discusses their purpose and significance.—D.J.H.

563. H. SHANKS, "The Siloam Pool. Where Jesus Cured the Blind Man," *BibArchRev* 31 (5, '05) 16-23.

Archaeologists have recently found the Pool of Siloam in Jerusalem as it existed in Jesus' time (see Jn 9:1-11). We know that the pool was more than 225 feet wide and that steps existed on at least three sides. It may have supplied drinking or cooking water, and would also have qualified as a *miqveh* for ritual bathing. The pool was built in the late Hasmonean or early Herodian period, and was abandoned at the end of the Jewish Revolt (ca. A.D. 70).—D.J.H.

564. J. SHAYA, "The Greek Temple as Museum: The Case of the Legendary Treasure of Athena from Lindos," *AmJournArch* 109 (3, '05) 423-442.

In the hope of clarifying the cultural functions of Hellenistic temple treasures, the article focuses on the Lindian Temple Chronicle, a monumental inscription erected in 99 B.C. that commemorated the legendary treasures and miracles of Athena Lindia from Rhodes. It contends that according to the logic of the Lindian Temple Chronicle the temple is not the god's treasure house but rather is the community's "museum," a sacred-historical space that legitimated and interpreted material traces of the past.—D.J.H.

565. H. F. STANDER, "The Nazareth Inscription Revisited," *ActaPatByz* 15 ('04) 254-266.

After presenting the Greek text and an English translation of the so-called Nazareth inscription, which some scholars believe can be associated with the empty tomb of Jesus, the article discusses its provenance (unknown), date (ca. 1st century A.D.), and authenticity. Then it offers a commentary on the text. It concludes that the least that can be said about the Nazareth inscription is that it does reflect some of the severe laws concerning interference with tombs that were in force at the time of Jesus.—C.R.M.

566. A. STEWART AND S. R. MARTIN, "Attic Imported Pottery at Tel Dor, Israel: An Overview," *BullAmSchOrRes* 337 ('05) 79-94.

The article offers a preliminary presentation of unpublished Attic pottery excavated from 1980 to 2000 at Tel Dor. Attic imports begin at Dor ca. 500 B.C. and cease soon after ca. 300, perhaps because of changes in local taste allied with the collapse of the Athenian mercantile economy and changes in Ptolemaic economic policy. These imports cannot in themselves confirm or refute the theory that Greeks lived in the city, although the selection and distribution of shapes suggest that any such immigrants were either few in number or swiftly blended into the local scene.—C.R.M.

Archaeology, §§ 50-98, 101, 277, 534.

567. M. G. ABEGG, "A Messianic High Priest in the Scrolls?" *Mishkan* [Jerusalem] 44 ('05) 43-51.

An eschatological high priest does not appear with any degree of certainty in *Rule of the Congregation* (1QSa), *Rule of Benedictions* (1QSb), or *Self-Glorification Hymn.* However, his presence in *Apocryphon of Levi*^{b} (4Q541 9) is relatively sure.—D.J.H.

568. R. C. D. ARNOLD, "Qumran Prayer as an Act of Righteousness," *JewQuartRev* 95 (3, '05) 509-529.

At Qumran proper prayer counted as part of the way of perfection required to ensure righteousness, holiness, and atonement for the community and for the rest of the land (see 1QS ix 3-6). The Qumran community viewed their common prayer at fixed times as an essential act of righteousness in obedience to God's commands. Their system of liturgical, communal prayer was not a function of their rejection of the Temple sacrifice, but rather a function of the intersection between their deterministic worldview, their commitment to perfect righteousness, and their ideology of language and speech.—C.R.M.

569. G. J. BROOKE, "Eschatological Bible Interpretation in the Scrolls and in the New Testament," *Mishkan* [Jerusalem] 44 ('05) 18-25.

After general comments on biblical interpretation in the Dead Sea scrolls, the article discusses the Pesharim and the NT. Then it considers similarities and differences between the Qumran scrolls and the NT on the following topics: the self-understanding of the community of the last days, revelation, control and enhancement of Scripture, and the last days and the messianic era. It concludes with reflections on the actualization of biblical texts for today.—D.J.H.

570. L. DITOMMASO, "4Q*Pseudo-Daniel*$^{a-b}$ (4Q243-4Q244) and the Book of Daniel," *DeadSeaDisc* 12 (2, '05) 101-133.

While in some ways 4Q243/244 reflects material encountered in the book of Daniel and the Daniel apocrypha, it is remarkably different in other ways, especially in the form and content of its apocalyptic review of history. Since there are no hints of political oppression or of a community in distress, the work may well have been written before 167-164 B.C. It is possible that Daniel 9 was written as a direct response to 4Q243/244, which may be the missing link in the development of the figure of Daniel from the wise courtier (MT chaps. 1–6) to the recipient of apocalyptic revelations (MT chaps. 7–12).—D.J.H.

571. R. EISENMAN, "MMT as a Jamesian Letter to 'the Great King of the Peoples Beyond the Euphrates,'" *JournHighCrit* 11 (1, '05) 55-68.

The Qumran text known as 4QMMT is best understood as a letter from James, the brother of Jesus, to "Abgarus," or more likely to Queen Helen's son, Izates, in a northern Syrian cultural framework. Analysis of the text indicates that MMT was composed in the 1st century, and that the Qumran community (at least in its later stages) was the community of James.—D.J.H.

572. T. ELGVIN, "The Scrolls and the Jewish Gospel," *Mishkan* [Jerusalem] 44 ('05) 4-8.

The Qumran scrolls teach us about the heritage of Jesus and the early church, demonstrate

that the prophet from Nazareth walked around in Jewish clothes, and remind us that he and his early interpreters were formed by both the Hebrew Bible and later Jewish tradition. [Elgvin's annotated bibliography to the Dead Sea scrolls appears on pp. 60-61 in the same issue.]—D.J.H.

573. E. Eshel and H. Eshel, "New Fragments from Qumran: 4QGen^{f}, 4QIsa^{b}, 4Q226, 8QGen, and XQpapEnoch," *DeadSeaDisc* 12 (2, '05) 134-157.

The article proposes identifications for the following Qumran fragments: 4QGen^{f} (Gen 33:19–34:2), 4QIsa^{b} 16a (Isa 24:16-17) and 20a (Isa 26:19-21), 4Q226 6a (from Genesis 21 or 22), 8QGen 1a (Gen 13:1-3), and XQpapEnoch (*1 Enoch* 8:4–9:3).—D.J.H.

574. C. A. Evans, "The Dead Sea Scrolls and the Jewishness of the Gospels," *Mishkan* [Jerusalem] 44 ('05) 9-17.

The article illustrates the Judaic character of the Gospels by considering nine parallels with the Dead Sea scrolls: Matthew (pesher interpretation, beatitudes, righteousness, works of the Messiah), Mark (uses of Isaiah 40 and 5:1-7), Luke (announcement of the coming of the Son of God, fulfilling the Law and inheriting eternal life), and John (dualism).—D.J.H.

575. N. Hacham, "Lzyqtw šl srk hyḥd ltrgwm ʾrmy lyšʿyhw (An Aramaic Translation of Isaiah in the Rule of the Community)," *Lěšônénu* [Jerusalem] 67 (2, '05) 147-152.

The *hitpalpel* form of the root *zwʿ* is first documented in 1QS viii 7-8 and xi 4, as well as 1QH xiv 27 and xv 9. All these occurrences are based on Isa 28:16, where *Targum Jonathan* translates the phrase *lʾ yḥys* as *lʾ yzdʿzʿwn*. The consistent use of this root in the Qumran scrolls suggests that their authors were familiar with and incorporated such a translation of Isa 28:16. This phenomenon indicates the existence of a proto-Jonathan translation of Isaiah at least as early as the beginning of the 1st century B.C.—D.J.H.

576. D. J. Harrington, "Wisdom Christology in the Light of Early Jewish and Qumran Texts," *Mishkan* [Jerusalem] 44 ('05) 36-42.

The article first traces the tradition history of the personification of Wisdom in early Jewish and early Christian texts. Then it examines various texts discovered at Qumran to see what contributions they might make to our understanding of Jesus as the Wisdom of God.—D.J.H.

577. G. Nerel, "Qumran, Messianic Jews, and Modern Self-Identity," *Mishkan* [Jerusalem] 44 ('05) 52-59.

The heritage of Qumran has been employed by modern messianic Jews to reevaluate their identity. For them, Qumran stands as an authentic and legitimate "identity reference."—D.J.H.

578. E. Regev, "Were the Priests all the Same? Qumranic Halakhah in Comparison with Sadducean Halakhah," *DeadSeaDisc* 12 (2, '05) 158-188.

The paper examines the relation between the Sadducean and the Qumranic halakic systems, stressing points where Temple Scroll (apparently pre-Qumranic in origin) and MMT depart from Sadducean halakah as reflected in rabbinic literature. It discusses Sadducean laws with no parallel at Qumran, contradictions between Sadducean and Qumranic halakah, evidence for the Sadducees' and Boethusians' lunisolar calendar, different metahalakic conceptions

(degrees of stringency) of the Sadducees and the Qumran sect, and similarities between Sadducean and Qumranic halakah as a result of passive agreement. It suggests that the Sadducees and Qumranites represent two quite divergent branches of a primordial tradition (before 175 B.C.) that developed independently. An appendix (pp. 185-188) disputes Y. Sussmann's identification of the Boethusians of rabbinic literature with the Essenes/Qumranites.—C.R.M.

579. D. ROTHSTEIN, "Gen 24:14 and Marital Law in 4Q271 3: Exegetical Aspects and Implications," *DeadSeaDisc* 12 (2, '05) 189-204.

In a recent study of 4Q271 3 [§ 43-1351], A. Shemesh argued that the Qumran community viewed the marital bond in ontological terms, that is, sexual congress alone suffices in effecting marriage. This article reexamines 4Q271 3 7-15 and takes issue with Shemesh's interpretation. It concludes that sexual intercourse following betrothal—if indeed legally efficacious—may have been viewed by the Qumran community as constituting the consummation of the marriage process, and that sexual congress following betrothal can hardly be viewed as (the legal equivalent) of rape or seduction.—D.J.H.

580. H. ULFGARD, "The Songs of the Sabbath Sacrifice and the Heavenly Scene of the Book of Revelation," *Mishkan* [Jerusalem] 44 ('05) 26-35.

The cultic eschatological perspectives of Revelation and *Songs of the Sabbath Sacrifice* reveal a common consciousness of sharing a divine election and priestly dignity. In the context of worship there is a transcendence of spatial and temporal categories that enables the authors to regard humans as participating with the heavenly host of angels and other celestial creatures in the perennial praise of God.—D.J.H.

581. B. G. WOLD, "Reconstructing and Reading 4Q416 2 ii 21: Comments on Menahem Kister's Proposal," *DeadSeaDisc* 12 (2, '05) 205-211.

M. Kister's suggestion [§ 48-1327] to read 4Q416 2 ii 21 as *bly ḥwqkh* (or *blw ḥwqkh*) meaning "without your prescribed portion" cannot be proved on the basis of either paleography or context. The reading proposed by J. Strugnell and D. J. Harrington in DJD 34 (*kly ḥyqkh,* meaning "the vessel [or, wife] of thy bosom") is as plausible as the alternative suggested by Kister.—D.J.H.

Dead Sea Scrolls, §§ 50-294, 528, 589, 626.

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582. P. C. BEENTJES, "Some Major Topics in Ben Sira Research," *Bijdragen* 66 (2, '05) 131-144.

The article reports on progress in modern Ben Sira research in four areas: the relationship of the versions to their Hebrew parent text(s), and the historical and theological background of their differences; the problem of the book's structure; Ben Sira's much disputed attitude toward Hellenism; and Ben Sira's use of Scripture.—D.J.H.

583. C. T. BEGG, "The Danites and Their Land According to Josephus," *EphTheolLov* 81 (1, '05) 177-185.

This comparison of the references to the tribe of Dan in Judges (1:34; 18:1-31) and in Jose-

phus' *Antiquities* 5:175-178 is divided into four subunits: transitional notice (5:175); situation of the two parties (5:176-177a); two Canaanite successes (5:177bc/Judg 1:34); and the Danites gain a new land (5:178/Judg 18:1-31). The article seeks to ascertain the textual affinities of Josephus' version as well as the reasons for and effects of the changes made by him to his biblical *Vorlage*.—D.J.H.

584. C. BEGG, "David's Homecoming according to Josephus (Part One)," *PolishJourn BibRes* 4 (2, '05) 117-128.

The article examines Josephus' retelling in *Antiquities* 7:258-277 of the biblical account of David's return to Jerusalem from the Transjordan found in 2 Sam 19:9b-44 (English 19:8b-43). It notes the differences among the ancient witnesses to the biblical text, highlights the distinctive features of Josephus' presentation, and compares Josephus' way of dealing with the biblical story with its treatment elsewhere in ancient Jewish and Christian tradition.—C.R.M.

585. F. BÖHMISCH, "Die Blattvertauschung (Lage 12 und 13) in griechischen Sirachbuch," *ProtoBib* 14 (1, '05) 17-22.

The transposition of two quires of 160 lines (*stichoi*) each in chapters 30–36 in the hyparchetype of the Greek Sirach suggests that all the quires consisted of 160 lines. This in turn suggests that the first 1767 secured lines of Greek I in the Göttingen edition may have been written in eleven quires with 1760 lines altogether. The solution to the discrepancy might be found in the stichic anomalies of the Greek manuscripts of Sirach (Sinaiticus, Vaticanus, 929) in which some double lines are written as one line. The Latin version, which is not affected by this transposition and originated from another hyparchetype, retains indirectly some of the grandson's Greek text against the mainstream of the Greek Sirach tradition.—D.J.H.

586. C. BURCHARD, "Küssen in *Joseph und Aseneth,*" *JournStudJud* 36 (3, '05) 316-323.

After summarizing the contents of *Joseph and Aseneth,* the article notes its many references to kissing, and discusses the texts in which kissing is related to Aseneth's conversion to Judaism as well as the other cases. It concludes with observations about the relationship of the "kissing" motif to the author's concern with Jewish identity.—D.J.H.

587. A. M. BUTTS, "P.Duk.inv. 797 (U) - I Kingdoms 14:24-50 in Sahidic," *Muséon* 118 (1-2, '05) 7-19.

The Duke University MS P.Duk.inv. 797 (U) contains 1 Kingdoms 14:24-50 in Sahidic Coptic and provides not only an early, possibly the earliest (4th-5th century A.D.), witness but also the largest sample of the early witnesses (portions of twenty-seven verses) to Sahidic 1 Kingdoms. Moreover, since it contains 1 Kingdoms 14:32-49 for which MS M (892/893) is the only other textual witness, MS U provides important new evidence for establishing the textual tradition of Sahidic 1 Kingdoms.—D.J.H.

588. J. R. DAVILA, "(How) Can We Tell if a Greek Apocryphon or Pseudepigraphon has been Translated from Hebrew or Aramaic?" *JournStudPseud* 15 (1, '05) 3-61.

The article explores a wide range of problems that arise when we try to retrovert a Hebrew or Aramaic original from a Greek text or even establish that Semitic interference in the text proves it to be translated from a Semitic original. It contends that a bipolar scale of "literal"

versus "free" translation is inadequate, that Semitic grammar must be distinguished from Greek grammar, that alleged Semitisms may be the result of interference from the language of the Septuagint or bilingual interference, and that comparative material must be appropriate for the time and place in which the *Vorlage* was likely to have been produced. It concludes that claims to have retroverted the original texts of lost Semitic documents from their Greek translations should be received with great skepticism, and that in at least one case (E. Tov's reconstruction of the Hebrew of Baruch) can be shown to be erroneous.—D.J.H.

589. T. Elgvin, "The Individual Interpretation of the Servant," *Mishkan* [Jerusalem] 43 ('05) 25-33.

The article contends that the Servant of Isaiah 42, 49, 50, and 53 belongs to a biblical tradition of faithful individuals in a unique relationship with God; and that these passages are interpreted in the same way in texts written between the OT and NT (including 4Q541 11; 4Q491c 1; and *Hodayot*). These points provide a meaningful background for later Jewish interpretations of this Servant as a messianic figure, including the NT interpretation of Jesus as the Suffering Servant.—D.J.H.

590. G. Fassbeck, "Tobit's Religious Universe Between Kinship Loyalty and the Law of Moses," *JournStudJud* 36 (2, '05) 173-196.

This analysis of the book of Tobit's religious outlook in connection with the book's ideology of family and kinship relations focuses on the role of the family in Tobit's religious universe, the special position of the *pater familias* Tobit himself within the family unit, and the metaphorical dimension of individual characters in the narrative. In a world surrounded and threatened by Gentiles, the *pater familias* is responsible for redirecting the family's religious priorities to accord with the Law. Tobit displays close parallels with *Jubilees* in its use of the patriarchal stories to launch its pious message, which may help to situate the former within ancient Judaism.—C.R.M.

591. L. H. Feldman, "Conversion to Judaism in Classical Antiquity," *HebUnCollAnn* 74 ('03) 115-156.

The study attempts to establish that both in the Land of Israel and in the Diaspora (1) there was a tremendous increase in the number of Jews between the time of the destruction of the First Temple in 586 B.C. and the 1st-century A.D.; and (2) there is considerable evidence both that Judaism, especially between the 2nd century B.C. and the 1st century A.D., was open to converts, and that many did indeed convert. It treats the number of Jews in 586 B.C., the credibility of Josephus generally for population figures, the number of Jews in the Hellenistic-Roman period, the number of Jews in Palestine, the number of Jews in Galilee, explaining the increase in the number of Jews, explaining proselytism when we have no missionary tracts and know of no missionaries, and why people converted to Judaism.—C.R.M.

592. A.-K. Geljon, "Divine Infinity in Gregory of Nyssa and Philo of Alexandria," *Vig Christ* 59 (2, '05) 152-177.

In Philo's writings several aspects of divine infinity can be found, with which Gregory of Nyssa was able to link up. Given Gregory's thorough reading of Philo's writings, it is highly probable that he was indeed inspired by Philo. But Gregory will always be the first thinker in the Judeo-Christian tradition to argue extensively for God's infinity as part of his apophatic theology.—D.J.H.

593. M. J. Goff, "Hellenistic Instruction in Palestine and Egypt: Ben Sira and Papyrus Insinger," *JournStudJud* 36 (2, '05) 147-172.

Ben Sira and Papyrus Insinger have much in common. Many of the similarities between the two texts are conventional sapiential topics such as the promotion of moderation and filial piety, as well as ideas about religion and the cosmos. Both compositions draw on older wisdom, particularly with regard to moral instruction. It is by no means clear, however, that Ben Sira had or could have had access to Papyrus Insinger. In many cases it is reasonable to attribute the affinities not to direct dependence but rather to the fact that the wisdom traditions each draws on, that of Israel and Egypt, respectively, had concerns and themes that are similar to one another. They both also have ideas that are compatible with Stoic thought, though there is no explicit evidence that either worked directly with the writings of a Stoic philosopher.—D.J.H.

594. C. Granados García, "La humildad, camino del amor. Análisis estructural y semántico de Eclo 7," *EstBib* 62 (2, '04) 155-169.

After discussing the literary structure of the book of Sirach, the article focuses on the literary structure of Sir 7:1-36, and discerns a diptych concerning humility with God and with other persons (7:4-17), and love and respect for God and for the neighbor (7:18-35). Then it considers the text's coherence with the main theme of the book (the search for wisdom) and its relation to Sir 6:19-37.—D.J.H.

595. K. Hauspie, "Methodological Issues Preliminary to a Lexicon of Aquila, Symmachus and Theodotion," *EphTheolLov* 81 (1, '05) 165-176.

For a lexicon of the Greek Bible versions of Aquila, Symmachus, and Theodotion to be fruitful, it is necessary to collect the data from the different sources, to consider the implications of the lack of context in many cases, and to analyze the purposes or motives of the Three for making their translations of the Hebrew OT and their significance for the work of lexicography.—D.J.H.

596. R. J. V. Hiebert, "Lexicography and the Translation of a Translation: The NETS Version and the Septuagint of Genesis," *BullIntOrgSeptCogStud* 37 ('04) 73-86.

After theoretical considerations, the article explores the nature of the relationship between a number of MT-LXX equivalents in Genesis and reflects on some possible semantic and lexicographical implications of these data. The analysis highlights the need for judicious (re-)evaluation of both the data of relevant texts and the adequacy of available lexicographical tools for the translator/interpreter of the LXX.—C.R.M.

597. P. Höffken, "Eine Reichsteilung bei Josephus Flavius. Beobachtungen zu seiner Auffassung von Daniel 5," *JournStudJud* 36 (2, '05) 197-205.

The article seeks to show that Josephus' idea that the Babylonian empire was divided between Darius the Mede and Cyrus the Persian (see *Ant.* 10:232-248), which departs from the scenario of Daniel 5, was developed from various OT texts that speak about the fall of Babylon in connection with the Medes or the Persian Cyrus. Josephus engages in similar "corrections" elsewhere in his work.—C.R.M.

598. H. Jacobson, "Eusebius, Polyhistor and Ezekiel," *JournStudPseud* 15 (1, '05) 75-77.

According to R. van de Water [§ 45-667], Eusebius cited Ezekiel the Tragedian's play

directly rather than through Alexander Polyhistor, and thus *Exagoge* (with its Moses-exaltation scene) was a Christian-period play, not a Hellenistic one. This article contends that van de Water's argument rests on misrepresentations of Eusebius' technique and on serious misunderstandings of the Greek text. It concludes that the notion that Ezekiel's *Exagoge* was a Christian-period work was destroyed and discarded long ago (by G. Dindorf in 1867).—D.J.H.

599. S. Japp, "Herodes — ein weiser König. Hintergründe seiner Herrschaftsideologie," *ZeitNT* 8 (16, '05) 48-53.

After raising the question whether Herod the Great was a wise ruler or a bloodthirsty despot (as in Mt 2:16-18), the article discusses his skill as a political tactician, the administrative structure in which he ruled, his support for the economy and trade, rebuilding of the Jerusalem Temple and relationship to the religions in his domain, and political concept (Hellenistic model within the Roman empire).—D.J.H.

600. S. R. Johnson, "Novelistic Elements in Esther: Persian or Hellenistic, Jewish or Greek?" *CathBibQuart* 67 (4, '05) 571-589.

Seeking to reframe the question of deliberate fictionalizing in Jewish texts and to explore some possible avenues of research using Esther as a model text, the article discusses terminology and the hypothesis of foreign influences, dating Esther, Esther in the context of Second Temple literature, and the influence of Persian rule. It suggests that we may see in both Greek and Hebrew literature of the 4th century B.C. the result of a formerly "closed" society being opened to the influence of cultures around it, leading to the development of innovative forms of literary fiction simultaneously on different fronts.—C.R.M.

601. K. R. Jones, "The Figure of Apion in Josephus' *Contra Apionem*," *JournStudJud* 36 (3, '05) 278-315.

In his attempt to undermine Apion's reputation, Josephus directed attention to the many flaws in Apion's character (which did not escape the notice of other ancient authors) and took aim at Apion's Egyptian origin in a further effort to discredit him in the eyes of his readers. The controversy with Apion is a rhetorical set piece in which Josephus carefully selected an opponent who lent himself to effective refutation. Josephus took what little Apion did say about the Jews (which was not much, though admittedly unflattering), cobbled together the grammarian's brief against the Jews, and cast himself in the role of champion of the Jews. An appendix (pp. 310-315) discusses critically the evidence for the existence of Apion's Κατὰ Ἰουδαίων.—D.J.H.

602. J. Joosten, "Source-language Oriented Remarks on the Lexicography of the Greek Versions of the Bible," *EphTheolLov* 81 (1, '05) 152-164.

In determining the meaning of Greek words in the Septuagint and its revisions, the lexicographer must take account of Hellenistic Greek usage, the context, and the Hebrew equivalent. Indeed, the Hebrew source may give one an idea of what the translator was thinking when he selected a given Greek word. The article illustrates the "Hebrew dimension" of the lexicography of the Greek Bible versions with regard to some renderings of the Hebrew verb *hitʿabbēr* ("become furious, be arrogant") with particular attention to Pss 78(77):21 and 89(88):39.—D.J.H.

603. I. KALIMI, "Geboren als ein Beschnittener. Eine Betrachtung zum Konzept der Vollkommenheit im historischen Kontext einiger jüdischer Quellen," *BibNotiz* 123 ('04) 75-91.

In rabbinic literature being born circumcised meant being without blemish, and was a sign that this child would become an important person. The article first traces the origin and development of the concept in *Jubilees,* ps.-Philo's *Biblical Antiquities,* and John's Gospel (see 7:21-23). Then it discusses the significance of the rabbinic concept against the background of events in the Land of Israel in the second half of the 1st century A.D. and the first half of the 2nd century A.D., that is, in the context of the dispute with Pauline Christianity concerning circumcision and the Hadrianic ban of circumcision.—D.J.H.

604. A. KAMESAR, "Hilary of Poitiers, Judeo-Christianity, and the Origins of the LXX: A Translation of *Tractatus super Psalmos* 2.2-3 with Introduction and Commentary," *VigChrist* 59 (3, '05) 264-285.

In his *Tractatus super Psalmos* 2.2-3 Hilary of Poitiers argued in favor of the superiority of the Septuagint on the basis of the idea that the seventy translators were the heirs of a secret oral tradition that went back to Moses, and that by reference to it the seventy were able to interpret possible ambiguities in the original. After noting similar statements in early Christian and Jewish writings, the article presents the Latin text and a translation, along with comments on key Latin phrases in the passage.—D.J.H.

605. R. A. KRAFT, "Reassessing the Impact of Barthélemy's *Devanciers,* Forty Years Later," *BullIntOrgSeptCogStud* 37 ('04) 1-28.

This reassessment of D. Barthélemy's *Les devanciers d'Aquila* (1963) discusses how the work has proved especially significant in the following general areas: the history of the development of Greek translations and recensions in antiquity, study of the Greek versions of the Minor Prophets, the importance of paying close attention to features/evidence of translation technique(s), and the complex textual situation in the Greek books of Samuel-Kings and related problems pertaining to Origen's Hexapla and to the "Lucianic" recension(s). Some of the doors that Barthélemy's work has opened may never be closed.—C.R.M.

606. S. KREUZER, "Lexicography and Translation: Experiences, Examples, and Expectations in the Context of the Septuaginta-Deutsch Project," *BullIntOrgSeptCogStud* 37 ('04) 107-117.

The article shares lexicographical experiences from the translation work going on with the Septuaginta-Deutsch translation project [see § 47-1292]. It discusses a word list prepared as an internal aid, survey results on the use of dictionaries and lexicons in Septuagint translation work, and suggestions for Septuagint lexicography.—C.R.M.

607. H. S. KVANVIG, "Throne Visions and Monsters. The Encounter Between Danielic and Enochic Traditions," *ZeitAltWiss* 117 (2, '05) 249-272.

Placing the throne visions in *1 Enoch* 14:18-25 and the Book of Giants (4Q530 ii 17-18) as the background covers almost every word in Dan 7:9-10. This creates an analogy between those accused in the court scenes, the Watchers and giants in the Enochic traditions, and the monsters in Daniel. The monsters in Daniel are given features similar to depictions of demons in Mesopotamian traditions. In the Book of the Watchers the giants are thought to

live on in demons that cause violence and suffering. According to both Danielic and early Enochic apocalyptic perspectives, the earth is under attack by demonic forces, causing terror and destruction among humans. These forces are confronted by the righteous judgment of God. There are, however, significant differences in theological outlook between the uncontrolled rebellion in early Enochic apocalyptic and the emphasis on God's supremacy in Daniel 7.—D.J.H.

608. E. E. LEMCIO, "'Son of Man', 'Pitiable Man', 'Rejected Man': Equivalent Expressions in the Old Greek of Daniel," *TynBull* 56 (1, '05) 43-60.

When Dan 7:13 in the Old Greek is read not only in its immediate context but also within the contexts of chapters 4, 8, and 10 where related terminology, literary patterns, and theological points of view occur, it becomes possible to conclude that υἱὸς ἀνθρώπου was used by the translator to convey (along with ἐξουθενημένος ἄνθρωπος and ἄνθρωπος ἐλεεινός) the sense of human frailty and vulnerability.—C.R.M.

609. M. LEUENBERGER, "Ort und Funktion der Wolkenvision und ihrer Deutung in der syrischen *Baruchapokalypse.* Eine These zu deren thematischer Entfaltung," *Journ StudJud* 36 (2, '05) 206-246.

The major visions and interpretations in *2 Baruch* 21:1–77:26 show a threefold expansion of their horizon: from the endtime with twelve phases (27–30), to the sequence of four empires starting at the present (36; 38–39), up to the material climax of the universal historical view from creation to consummation (53; 56–74—cloud vision and interpretation). These end-time historical overviews with their divinely controlled arrival of the times establish apocalyptically stringent reasons for the present observance of the Torah. Thus *2 Baruch* offers a conceptual coherence and an intended thematic development.—D.J.H.

610. A. MARIANO, "L'episodio di Eliodoro al Tempio (2 Mac 3,1-40) nel contesto della scontro tra ellenismo e giudaismo," *Salesianum* 67 (3, '05) 421-456.

Detailed analysis of the Heliodorus episode in 2 Macc 3:1-40 shows that the author was more concerned with theological matters than with historical realities. Presented in the form of a historical narrative, the passage is a theological work that sought to show that God had renewed (as in the time of the exodus and the exile) his wonders in favor of his people, and to persuade hellenized Jews to return to the faithful practice of the traditions received from their ancestors.—D.J.H.

611. M. MARIN, "La forza di persuasione della logica aristotelica: Filone di Alessandria e l'eternità del mondo," *Salesianum* 67 (2, '05) 213-232.

Although Philo believes that God is the Creator, in *De aeternitate mundi* he accepts Aristotle's position on the eternity of the world. The article explores Philo's view in relation to the Platonic, Stoic, and Aristotelian arguments regarding the nature of the universe. It shows how Philo first supports Aristotle's thesis but then seeks to escape its limits through allegorical interpretation of the Bible (see *De opificio mundi*).—C.R.M.

612. A. E. MARTÍNEZ, "Reevaluación crítica del 'testimonio' de Flavio Josefo acerca de Jesús," *Apuntes* [Dallas, TX] 25 (3, '05) 84-118.

This critical analysis of the texts pertaining to Jesus in Josephus' writings shows that *War*

9:169 is a late Christian interpolation, *Antiquities* 20:200 as it appears in the most reliable manuscripts is an authentic text, and *Antiquities* 18:63-64 is the result of the activity of Josephus and a later Christian scribe. In the light of this analysis it is possible to reconstruct a substratum of Josephus' testimony about Jesus.—D.J.H.

613. J. S. McLaren, "The Census in Judea," *AusBibRev* 53 ('05) 70-75.

The article takes up the question whether the census of A.D. 6 (cf. Lk 2:2) was the only one undertaken in Judea in the 1st century. It contends that Josephus' comment in *Jewish War* 6:422 about a count taken by Cestius is best understood as an indirect reference to a formal tax registration in Judea while Cestius was governor of Syria. It would appear that Passover in either A.D. 65 or 66 was the occasion.—C.R.M.

614. R. T. McLay, "The Old Greek translation of Daniel iv-vi and the formation of the Book of Daniel," *VetTest* 55 (3, '05) 304-323.

The content of the Old Greek translation of Daniel 4–6 differs significantly from the so-called Theodotionic version and the Masoretic text. Moreover, the best witness to the Old Greek version (papyrus 967) has an alternative order, with chapters 7 and 8 intervening between 4 and 5. The article critiques the proposal by J. Lust and O. Munnich that 967 preserves a more original version of the content and order of the chapters for the *Vorlage* of Daniel, provides added linguistic evidence to support the theory that the Old Greek translation of Daniel 4–6 circulated together independently, and offers a hypothesis for the growth and stages of the book of Daniel that includes an explanation for the origins of the Greek versions.—D.J.H.

615. R. T. McLay, "The Relationship between the Greek Translations of Daniel 1–3," *BullIntOrgSeptCogStud* 37 ('04) 29-53.

The study argues that just as Theodotion (Th) is not a revision of the Old Greek (OG) in Daniel 4–6, it is not a revision in chapters 1–3. After outlining six presuppositions for understanding the relationship between the OG and Th, it examines the shared agreements in chapters 1–3 to determine the nature of the textual relationships between the two Greek versions. It concludes that where there are agreements between the OG and Th in chapters 1–3 that are not explicable as coincidental readings based on the same *Vorlage,* the probability is that the OG has been corrupted by readings from the Th.—C.R.M.

616. F. Mies, "'De la brûlure d'un feu . . .' — Ben Sira 51,5a (hébreu)," *Biblica* 86 (2, '05) 260-268.

The article proposes emending *mkbwt* in the Hebrew text of Sir 51:5a to *mmkwt* (see Lev 13:24) and interpreting the text to mean "from the burning of a fire that was not lit (by humans)." The phrase seems to have a metaphorical sense, with reference to some terrible slander.—D.J.H.

617. M. Nel, "Versoening in Joodse apokaliptiese literatuur (Reconciliation in Jewish apocalyptic literature)," *VerbEccl* 26 (1, '05) 186-204.

The article first discusses the origins of apocalyptic literature, its relation to other OT genres, and apocalyptic movements and their function. Then it considers the treatment of reconciliation in *1 Enoch,* Daniel 7–12, and *2 Baruch* and *4 Ezra,* respectively. It observes that in

this literature reconciliation with God is interpreted as a property of the chosen righteous (e.g. the *maśkîlîm* or *ḥăsîdîm*).—C.R.M.

618. H. I. Newman, "A Hippodrome on the Road to Ephrath," *Biblica* 86 (2, '05) 213-228.

The Septuagint of Gen 48:7 refers to a "hippodrome" in the vicinity of Rachel's Tomb (see also *Targum Onqelos* of Gen 14:17 and 1QapGen xxii 13-14). There is no textual justification for assuming a late interpolation in the Septuagint and no geographical or archaeological justification for explaining these texts as allusions to a Herodian hippodrome. Thus the Septuagint of Gen 48:7 may attest to a case of profound Hellenistic influence in pre-Hasmonean Ptolemaic Judea.—D.J.H.

619. T. Nicklas, "'Denn der Herr kennt den Weg der Gerechten . . .' (Ps 1,6a): Lesespaziergänge vom Buch Tobit in den Psalter," *ScandJournOT* 19 (1, '05) 61-73.

The article investigates how reading the book of Tobit in coordination with themes and forms from the Psalms can enrich the meaning potential of the text. Attention is given to the following points: (1) Tobit can be read as a development of the idea that God knows the way of the righteous and watches over them on this way. (2) Clear connections to the pattern "complaint"-"praise" in the Lament Psalms are visible. (3) The plaintive attitude of Tob 3:1-6 in which Tobit desires death can be juxtaposed to Psalm 143. (4) The anthropological presuppositions of the book of Tobit are illuminated in a clear manner against the background of Psalm 8.—C.R.M.

620. J. W. Olley, "Divine Name and Paragraphing in Ezekiel: Highlighting Divine Speech in an Expanding Tradition," *BullIntOrgSeptCogStud* 37 ('04) 87-105.

The article examines close parallels between the use and forms of the divine name in Ezekiel and developments in paragraphing (major sense-divisions) in early LXX manuscripts of the book. While conformity to the MT tradition may be a major factor in the use of the longer divine name, it is not a factor in paragraphing. The relationship may be serendipitous insofar as the locations of the expanded divine name in the MT coincided with factors that led to increased paragraphing. Thus the reason for the expanded name in the MT Ezekiel meshes with the emphasis expressed in the LXX codices' paragraphing.—C.R.M.

621. D. C. Olson, "Historical Chronology after the Exile according to *1 Enoch* 89–90," *JournStudPseud* 15 (1, '05) 63-74.

Against pessimistic assessments of Jewish chronological capabilities in the postexilic period, the four-empire rule of the seventy angel-shepherds in the latter part of the Animal Apocalypse (*1 Enoch* 89:59–90:19) plausibly represents periods of 84 + 162 + 161 + 84 years, for a total of 490 years between the exile and the eschaton (similar to Dan 9:24-27). Since the beginning of the period of the second empire can be dated with some confidence to 520 B.C. (see *1 Enoch* 89:72b-73a), it follows that the author knew that there were exactly 406 years between the first year of Nebuchadnezzar and Antiochus III's assumption of hegemony over Jerusalem. The only way an author could construct something like what we find in the Animal Apocalypse is by having a great quantity of reliable historical data available.—C.R.M.

622. C. L. Quarles, "The New Perspective and Means of Atonement in Jewish Literature of the Second Temple Period," *CriswellTheolRev* 2 (2, '05) 39-56.

Some of the evidence that E. P. Sanders relies upon to argue that covenantal nomism was

not legalistic but was dominated by an emphasis on divine grace is less convincing than it initially appears. The article first considers Sanders's claim that God judges persons based merely on their intention to obey the law rather than actual deeds. Then it examines evidence from Second Temple Judaism that casts doubt on Sanders's assertion that availability of atonement precluded Judaism from focusing more on human righteousness than divine grace as the basis for salvation. It includes discussion of atonement in Second Temple literature, Diaspora Judaism, Palestinian Judaism, and at Qumran.—C.R.M.

623. J. A. M. Ramos, "Percepções de identidade no judaísmo helenístico, segundo o livro de Judite," *Didaskalia* 35 (1-2, '05) 49-64.

With reference to the book of Judith, the article reflects on its contributions to perceptions of identity in Hellenistic Judaism, with particular attention to the roles of Judith and Bethulia as representative of Jewish identity, their political and cultural dimensions, the relation between identity and memory, praxis and orthopraxis, and theory and theology in identity.—D.J.H.

624. A. Rodríguez Carmona, "La mujer en tiempos de María de Nazaret," *EphMar* 55 (2-3, '05) 247-268.

Drawing on OT, early Jewish, and rabbinic sources, the article discusses the life of a woman in the time of Mary of Nazareth with reference to social aspects (especially patriarchy), religious aspects (theology and legislation), and women and marriage in the light of nascent rabbinism (age, education and religious practice, the process of marriage, etc.). Then it considers the life of a woman such as Mary in a small rural village of Galilee.—D.J.H.

625. M. Rossetti, "Le aggiunte ebraiche, greche e latine a *Sir* 15,11-20," *Salesianum* 67 (2, '05) 233-254.

In order to cast further light on the development of Sir 16:1-16 [see § 47-1308], the article engages in a comparative study of the numerous translations of Sir 15:11-20, beginning with the Hebrew fragments. Attention to the changes in the Hebrew, Greek, and Latin texts of Sirach allows the reconstruction of a more unified Hebrew text.—C.R.M.

626. J. T. Sanders, "Wisdom, Theodicy, Death, and the Evolution of Intellectual Traditions," *JournStudJud* 36 (3, '05) 263-277.

Proverbs contains no hint of any idea of immortality. Job and Qoheleth in responding to the rise of the problem of theodicy both raise the issue of existence after death and reject it. Ben Sira also wrestles with the problem of theodicy and proposes a kind of immortality that does not assume the continued existence of the person (i.e. the immortality of one's name; see Sir 41:12-13). Nearly two centuries later the author of Wisdom of Solomon solves the theodicy problem by taking over the notion of immortality in its complete sense under the influence of Hellenistic culture (see Wis 3:1-4). Finally 4QInstruction unites the apocalyptic pattern of resurrection and judgment with the wisdom tradition, providing practical advice that will lead to a more fortunate existence that it now views as postmortem. In spite of the wisdom tradition's ability to adapt, it was unable to maintain its essential nature in the changing environment of the late Hellenistic and early Roman imperial periods.—C.R.M.

627. R. Santala, "The Despised Messiah and His Despised People," *Mishkan* [Jerusalem] 43 ('05) 16-24.

In the Jewish tradition Isaiah 53 can be applied to the despised people of Israel. But the tra-

ditional interpretation about the sufferings of the messiah (or another individual) is still the strongest in Jewish literature.—D.J.H.

628. B. SCHMITZ, "'Achior aber glaubte aus ganzem Herzen an Gott' (Jdt 14,10). Der Ammoniter Achior im Buch Judit (3)," *BibLiturg* 78 (3, '05) 215-219.

Taking its starting point from Jdt 14:10, this installment [see § 49-2033] discusses Achior's speech before Holofernes in Judith 5, his conversion according to 14:6-10, the Achior episode and its function, and the figure of Achior in the context of Aramaic and Hellenistic literature.—D.J.H.

629. B. SCHMITZ, "'Wer kann dieses Volk verachten, das solche Frauen in seiner Mitte hat?' (Jdt 10,19). Die Frau, die dem Buch Judit seinen Namen gibt (2)," *BibLiturg* 78 (2, '05) 139-143.

Taking its starting point from Jdt 10:19, this installment [see § 50-628] focuses on the portrayals of Judith before the elders of Bethulia (chap. 8), before God (chap. 9), and before Holofernes (chap. 11), respectively. Then it discusses Judith's hymn in chapter 16. It concludes that the figure of Judith is aptly described as a "feminine epiphany of God."—D.J.H.

630. A. SCHOFIELD AND J. C. VANDERKAM, "Were the Hasmoneans Zadokites?" *JournBib Lit* 124 (1, '05) 73-87.

There is considerable reason to believe that the Hasmoneans were a Zadokite family and no evidence to the contrary. (1) 1 Maccabees 2:54 favors the idea that the Hasmoneans were Zadokites by connecting them with Phinehas. (2) The biblical evidence regarding the line of J(eh)oiarib makes it likely that it belonged in the Zadokite genealogy; it also suggests that J(eh)oiarib was a prominent priestly entity before the rise of the Hasmonean family to the high priesthood. (3) The Qumran references to the Wicked Priest do not support the hypothesis that the community opposed him because he came from an illegitimate family. (4) Josephus' story about the schism between Hyrcanus and the Pharisees indicates that at least some thought that he was disqualified from serving as a priest because his mother had been a prisoner, but the story contains no hint that the charge involved was his membership in a non-Zadokite family.—C.R.M.

631. S. SPERO, "From Tabernacle (*Mishkan*) and Temple (*Mikdash*) to Synagogue (*Bet Keneset*)," *Tradition* 38 (3, '04) 60-85.

The tabernacle in the wilderness was the model for the idea of the synagogue which began to percolate long before the Temple came into existence. The synagogue also took over elements from Temple worship. The evolutionary process by which the synagogue developed from the tabernacle and the Temple exhibits features that are conservative, innovative, and selective.—D.J.H.

632. R. C. STEINER, "On the Dating of Hebrew Sound Changes (*$\underline{H}$ > $\underline{H}$ and *$\dot{G}$ > ʿ) and Greek Translations (2 Esdras and Judith)," *JournBibLit* 124 (2, '05) 229-267.

The old uvular fricatives *$\underline{h}$ and *$\dot{g}$ survived in Hebrew and western Aramaic throughout the biblical period but disappeared at different times. The merger of *$\underline{h}$ with $\underline{h}$ is later than the merger of *$\dot{g}$ with ʿ. Study of Greek transcriptions of *$\underline{h}$ provides a tool for dating translations of Hebrew books. The transcriptions in 2 Esdras (the canonical Greek translation of

Ezra-Nehemiah) belong to the 2nd century A.D., while the transcriptions in the Greek version of Judith appear to be earlier than the 1st century A.D.—D.J.H.

633. S. VAN DEN EYNDE, "One Journey and One Journey Makes Three: The Impact of the Readers' Knowledge in the Book of Tobit," *ZeitAltWiss* 117 (2, '05) 273-280.

In the book of Tobit the notice about the two prayers being heard (3:16-17) is the turning point in the course of events. The readers' knowledge has the effect of giving a threefold function to the description of Tobias' journey. The events on the way to Ecbatana fulfill both the plans of Tobit and the divine intentions, while also mirroring journeys in earlier biblical traditions, all of which raise the expectations of the readers/listeners regarding the plot.—D.J.H.

634. P. W. VAN DER HORST, "Aan Abrahams dis. Joodse interpretaties van Genesis 18:8 (At Abraham's Table. Jewish Interpretations of Genesis 18:8)," *NedTheolTijd* 59 (3, '05) 207-214.

The article first discusses the background of the fact that early Jewish translators of and commentators on Gen 18:8 indicated that Abraham's three guests ate their meal only apparently but not in reality ("angels do not eat"), and why these same interpreters did not object to the at-first-sight nonkosher combination of meat and milk on Abraham's table.—D.J.H.

635. M. VOGEL, "Herodes: Kindermörder. Hintergründe einer Rollenbesetzung," *ZeitNT* 8 (16, '05) 42-47.

Taking its starting point from a comment attributed to the emperor Augustus ("It is better to be Herod's pig than his son"), the article describes Herod the Great's rise to being a Roman client king, his use of murder as a political tactic, the misery within his own family, the stories surrounding his death, and the changes that he made in his will. While Mt 2:16-18 may not reflect a historical reality, the Evangelist could find no better figure to fulfill the role of the persecutor of the child Messiah than Herod.—D.J.H.

636. J. ZANGENBERG, "Mission in der Antike und im antiken Judentum," *ZeitNT* 8 (15, '05) 12-21.

After noting three characteristics that appear to belong to the essential core of early Christian mission (global extent, urgency, exclusivity), the article first treats "mission" and religious propaganda in the pagan world of antiquity. Then it discusses the issue of "mission" in Judaism during the Hellenistic-Roman period. It concludes that the profile of early Christianity is quite independent from the religious propaganda of its day.—C.R.M.

Jewish World, §§ 50-152, 277, 523, 528, 553, 575–576, 578, 677.

Rabbinics

637. D. ARBEL, "'Seal of Resemblance, Full of Wisdom, and Perfect in Beauty': The Enoch/Metatron Narrative of *3 Enoch* and Ezekiel 28," *HarvTheolRev* 98 (2, '05) 121-142.

Certain major and minor features found in Ezekiel 28 correspond to specific interests expressed in the Enoch/Metatron narrative of *3 Enoch.* These include a basic desire both to

affirm and to restrict the notion of a divine humanity, a concern with boundaries between human and divine, and the application of specific motifs and imagery. If we consider the Enoch/Metatron narrative as a loosely exegetical response to the primal human tradition in Ezekiel 28, then we can understand how that tradition was used to express mystical notions found in *3 Enoch.* It expresses the potential of humanity's divine nature and negates humanity's quest for an absolute divine status while emphasizing the exclusive position of the only God.—D.J.H.

638. A. S. Bruckstein, "'Und was wären dann die Bilder?' Talmudische und philosophische Notizen zur Bilderfrage," *ZeitNT* 8 (16, '05) 54-58.

Taking its stating point from the midrash about "Moses on Sinai" in *b. Menahot* 29b, the article reflects on the place of visual artistry in Judaism with reference to talmudic texts and observations by postmodern philosophers.—D.J.H.

639. M. R. Cappellini, "La Bibbia a passo di danza. Alcune considerazioni rabbiniche contemporanee sulla danza biblica nella tradizione ebraica," *StudPat* 52 (2, '05) 575-588.

With reference to ancient (biblical and rabbinic) texts and modern writings, the article discuses dance in the Jewish tradition, times of celebration, ritual actions involving the body, and the "dance of the spirit."—D.J.H.

640. M. S. Cohen, "The Child at the Edge of the Cemetery: Portraiture and Symbolism in *Seder Tohorot,*" *ConsJud* 57 (2, '05) 95-107.

As a way of illustrating a new approach to study of the Mishnah's *Seder Tohorot,* the article focuses on the figure of the boy standing at the edge of a cemetery and holding a few lilies (*m. Toh.* 3:7). It notes that the boy is in a public space (because he is out in the open at the edge of a cemetery) and in a private space (because he is alone and that is how the halakah defines private space in matters relating to impurity). Although the *din* is that we are to be strict and harsh when we can eliminate doubt, we are always to be lenient when we cannot.—D.J.H.

641. D. Dieckmann-von Bünau, "Rabbinische Schriftauslegung und postmoderne Hermeneutik," *Texte & Kontexte* [Berlin] 28 (105, '05) 16-29.

The article first discusses rabbinic biblical interpretation with regard to using a biblical text, the holiness of the words, the exact wording of the text, the rules for its interpretation, the significance of tradition, and the quest for the "author." Then it points to some "postmodern" elements in rabbinic hermeneutics.—D.J.H.

642. Y. Z. Eliav, "The Temple Mount, the Rabbis, and the Poetics of Memory," *HebUn CollAnn* 74 ('03) 49-113.

The article explores rabbinic portrayals of the Temple Mount from the angle of collective memory, that is, the set of conventions and images that organizes narratives and discourses about the past. It contends that the authors of rabbinic literature endowed a relatively peripheral biblical appellation, namely the term "Temple Mount," with an aura of holiness and transformed it to represent a concept of sacred space. This innovative development led them to redesign their view of the present and at the same time remake their memory of the past.—D.J.H.

643. C. E. FONROBERT, "On *Carnal Israel* and the Consequences: Talmudic Studies since Foucault," *JewQuartRev* 95 (3, '05) 462-469.

Just as studying religion in general after M. Foucault (supplemented and grounded by feminist thinkers who have filled Foucault's lacuna on gender issues) has become inseparable from thinking about questions of corporeality, Judaism—and rabbinic Judaism in particular—cannot adequately be understood otherwise. The body anchors discourses about religious practice and belief, and the sages certainly understood this in a deep way. [The same issue, devoted to a forum on the discourse of the body in Jewish studies, includes contributions by L. Wieseltier, D. Boyarin, B. Kirshenblatt-Gimblett, S. Gillerman, E. R. Wolfson, and G. Hasan-Rokem.]—C.R.M.

644. S. FRIEDMAN, "Ha-mehadrin min ha-mehadrin," *Lěšonénu* [Jerusalem] 67 (2, '05) 153-160.

According to a baraita in *b. Shabbat* 21b, the "zealous" (*hmhdryn*) kindle a Hanukkah light for each member of the household. With regard to the "exceedingly zealous" (*hmhdryn mn hmhdryn*) there is a disagreement between the House of Shammai and the House of Hillel as to whether to light eight candles or a single candle on the first night and decrease or increase the number progressively each night. The usage *mhdr* ʾ-, frequent in Babylonian Aramaic and linguistically similar to Hebrew *mhzr* ʾḥry, is most convincing as the source of *mhdryn*.—D.J.H.

645. A. FURSTENBERG, "Hšbt ʾbdh bhlkh htnʾyt whʾmwrʾyt: ʿywn pylwswpy rʾšwny bhthwwth šl qwnspṣyh (Restitution of Lost Property in the Tannaitic and Amoraic *Halakhah*: Preliminary Philosophical Study of the Forming of a Conception)," *AJSRev* 29 (1, '05) ʾ-nʾ, 129.

The article explores the development of the talmudic halakic theme of the restitution of lost property through the philosophical prism of H. Putnam's distinction between concepts and conceptions. The primary axis about which the tannaitic treatment revolves is the obligation to come to the aid of one's fellow, making every effort to reverse a potentially deleterious situation. The amoraic position focuses on the concept of rightful ownership, with its goal being the restitution of property to its legal owner. The paper proposes that in this matter the amoraic rabbis understood full well the tannaitic concepts—using them and "playing" with them—yet without internalizing the tannaitic conception underlying their deliberations.—D.J.H.

646. B.-S. GARSIEL, "Hšpʿt mdršy ʿl hqwrʾn (Influence of Midrashic Bible Interpretations on the Quran)," *Beit Mikra* [Jerusalem] 182 ('05) 251-260.

Midrashic stories about Noah, Abraham, Joseph, Solomon, and the Queen of Sheba have been adapted and integrated in the Quran. The sages from whom Muhammad and his disciples learned did not distinguish between the biblical stories and their midrashic interpretations.—D.J.H.

647. H. GOLDBERG, "The First Paragraph of the *Shemoneh Esrei*," *Tradition* 38 (2, '04) 86-103.

In the first paragraph of the Eighteen Benedictions there are patterns of three, five, and one. All these patterns interact and convey theological texture, intellectual sophistication, and spiritual guidance within prayer.—D.J.H.

648. W. W. HALLO, "Midrash as Mnemonic. A New Approach to Rabbinic Exegesis," *HebUnCollAnn* 74 ('03) 157-173.

After reviewing various theories to explain and describe midrash, the article suggests a new approach that sees midrash as a methodology, arguing that the mnemonic function of midrash is inherently original in its Judaic context. After illustrating this hypothesis with reference to the midrash on Psalm 29, it discusses midrash as concordance, dictionary, masora, and chronology, respectively. It concludes that the mnemonic function of midrash is not mutually exclusive with other interpretations of the genre, and that because it lacks analogies in other hermeneutical systems we are justified in seeing it as a, perhaps even the, Jewish form of biblical exegesis par excellence.—C.R.M.

649. U. HIRSCHFELDER, "The Liturgy of the Messiah: The Apocalypse of David in Hekhalot Literature," *Jewish Studies Quarterly* [Tübingen] 12 (2, '05) 148-193.

In its present form the "Apocalypse of David" represents a late stage of Hekhalot literature, and offers an idiosyncratic combination of traditional messianic expectations and the liturgical concept of Hekhalot literature (particularly dominant in *Hekhalot Rabbati*). The article provides an analysis of the manuscripts, a commentary on the individual pericopes, and an edition of the text in the horizontal-line synopsis format.—D.J.H.

650. A. HOUTMAN, "Wat is er met de lijdende knecht gebeurd? De lezing van Jesaja 52:13-53:12 volgens Targoem Jonathan (What Happened to the Suffering Servant? The Targumic Reading of Isaiah 52:13-53:12)," *NedTheolTijd* 59 (3, '05) 235-251.

In *Targum Jonathan* of Isa 52:13–53:12 the Suffering Servant is transformed into a victorious messiah of extraordinary appearance, who delivers his people from bondage, punishes the wicked, and makes intercession for the sins of the people. Taking issue with the supposition by some scholars that the targumic version is the result of Jewish-Christian polemic, this article compares the Hebrew and Aramaic texts, analyzes how they are related, and reconsiders whether it is necessary and tenable to suppose Jewish-Christian polemic as the immediate cause for the present translation.—D.J.H.

651. H. JACOBSON, "Two Notes on *Berakhot* 59b," *RevÉtudJuiv* 164 (1-2, '05) 249-250.

(1) Rabbi Abahu's statement in *b. Berakot* 59b that one says the blessing over rain when the bridegroom goes out to greet his bride is best understood in light of the Greco-Roman motifs of the heavens as father or groom and the earth as mother or bride. (2) The reference to "tens of thousands" may reflect a wordplay on the root *rb,* which is the basis of the words for both "thousands" and "rain." Thus the "tens of thousands" are indeed drops of rain.—D.J.H.

652. J. KALMAN, "Building houses on the sand: the analysis of Scripture citations in the Mishnah," *Journal for Semitics* [Pretoria] 13 (2, '04) 186-244.

Based solely on the use of biblical citations, the relationship between the Bible and the Mishnah seems to be one of increasing dependence rather than expanding distance. Investigation of four Mishnah tractates—*Berakhot, Rosh ha-Shanah, Sotah,* and *Sanhedrin*—demonstrates that a significant number of their biblical citations are textually questionable in light of the manuscript evidence.—D.J.H.

653. R. KRYGIER, "Did God Command the Extermination of the Canaanites?: The Rabbis' Encounter with Genocide," *ConsJud* 57 (2, '05) 78-94.

Some commandments in the Torah (e.g. Deut 7:2) call for the total extermination of the native tribes of the land of Canaan. The task of rabbinical exegeses was to clarify biblical ambiguities and to suggest under what conditions it would be possible, perhaps necessary, to postpone the effort to annihilate the Canaanites. Two principal avenues of escape from genocide can be identified: salvation through surrender, and salvation through repentance.—D.J.H.

654. J. KULP, "The Origins of the Seder and Haggadah," *CurrBibRes* 4 (1, '05) 109-134.

A near consensus has been reached among historians and rabbinic text scholars that the Passover seder and Haggadah were innovations of the post-A.D. 70 period, and some scholars are confident of their ability to date these developments between A.D. 70 and 220. The historical, polemical, and literary sources that worked to shape the seder have been brought to much greater light. Early Christian practices, including the framing of the Last Supper by NT authors as a Passover meal, are seen not so much as imitating hoary Jewish practices, but rather as parallel and competing practices among groups occupying similar cultural space, both attempting to provide religious meaning to Passover after the destruction of the Temple and Jesus' death. What remains a desideratum is the production of a critical edition of the Haggadah in English, taking account of developments in recent research on the text.—D.J.H.

655. J. R. LABENDZ, "'Know What to Answer the Epicurean.' A Diachronic Study of the *ʾApiqoros* in Rabbinic Literature," *HebUnCollAnn* 74 ('03) 175-214.

The essay delineates the evolution of the word *ʾapiqoros* from its usage in tannaitic literature through the redactional layer of the Babylonian Talmud. The term was originally used by the Tannaim as the Hebrew transliteration of the Greek word for "Epicurean," and as referring to the ancient Hellenistic philosophy that rejected the concepts of divine providence and of reward and punishment. Then the Amoraim placed the term in the context of one who is disrespectful of Torah, Torah scholarship, or Torah scholars. Still later the editor of the Bavli conflated it with a phonetically similar Aramaic word for "irreverence" (*ʾapqirûtaʾ*).—D.J.H.

656. F. MANNS, "Les traditions targumiques dans le commentaire de Qohelet de St Jérôme," *Didaskalia* 35 (1-2, '05) 65-83.

After describing Jerome's skills as a linguist and his work as a translator, the article calls attention to twenty-three points of contact between Jerome's commentary on Qohelet and *Targum of Qohelet,* and reflects on their implications for understanding the origin of the targum and of Jerome's use of Jewish sources.—D.J.H.

657. E. MARTÍN CONTRERAS, "Continuity of the Tradition: Masorah with Midrashic Explanations," *JournSemStud* 50 (2, '05) 329-339.

The article examines three masoretic lists with midrashic explanations placed in appendix IV of codex M1 from the Complutensian University Library. It shows that the original final form of these three lists and their content (dotted words, suspended letters, plene or defective spelling) suggests that the traditions that present textual commentaries in the Midrashim up until medieval times coexisted with the Masorah.—D.J.H.

658. E. Martín Contreras, "El principio hermenéutico *ʾên kĕṯîḇ kaʾn ʾel·laʾ* en la *Mekilta de Rabbi Yišmael*," *Sefarad* 65 (1, '05) 85-102.

The article first examines all the examples of the hermeneutical technique known as *ʾên kĕṯîḇ kaʾn ʾel·laʾ* in *Mekilta of Rabbi Ishmael.* Then it suggests that the examples can be divided into two groups according to the element being commented upon: (1) a textual problem or detail, and (2) words or expressions without any apparent problems in their context.—D.J.H.

659. D. C. Mitchell, "Les psaumes dans le judaïsme rabbinique," *RevThéolLouv* 36 (2, '05) 166-191.

The article presents rabbinic views on the composition of the Psalter (titles, order, supposed authors, numbering), the Psalms in Temple worship (in particular the Songs of the Ascents), and the Psalms as eschatological prophecy (the king messiah, the end-time events, the suffering messiah). It also compares the views of the rabbis with those of the Church Fathers on these topics.—D.J.H.

660. W. D. Nelson, "Oral Orthography: Early Rabbinic Oral and Written Transmission of Parallel Midrashic Tradition in the *Mekhilta* of Rabbi Shimon B. Yoḥai and the *Mekhilta* of Rabbi Ishmael," *AJSRev* 29 (1, '05) 1-33.

With reference to their treatments of Exod 12:1, the article compares the midrashic commentaries in *Mekilta of Rabbi Shimon b. Yoḥai* and *Mekilta of Rabbi Ishmael* in order to clarify the roles of both the written and the spoken word in early rabbinic society. It concludes that whereas the convoluted relationship between the two commentaries baffles the imagination informed solely by compositional considerations, it gains clarification when viewed in accordance with and situated as part of the oral employment of written tradition that formed the basis of the Palestinian tannaitic and amoraic rabbinic/master disciple performative pedagogical relationship.—D.J.H.

661. J. Neusner, "Crucifixion in Rabbinic Context: Juridical or Theological?" *Shofar* [West Lafayette, IN] 23 (3, '05) 79-85.

The Mishnah's laws governing the death penalty that are set forth in tractates *Sanhedrin* and *Makkot* define a theological and narrative (not a juridical) context in which the NT passion narratives may be read. The Mishnah interprets the death penalty as a medium of atonement in preparation for judgment leading to resurrection, just as the theology of the Gospel passion narratives has always maintained.—D.J.H.

662. J. Neusner, "Modernization as a Condition, not a Uniform Period of Time. Explaining Why Religious Traditions Change, Illustrated by Judaism," *NewBlackfr* 86 (1005, '05) 546-553.

Rabbinic Judaism was born in A.D. 312 and began to meet competition from other Judaic systems in the aftermath of 1789. The Judaic system of the dual Torah came to expression in the matrix of Christianity, and dealt effectively for Israel with the urgent issues deriving from the world defined by regnant Christianity.—D.J.H.

663. J. Neusner, "The Parable (Mashal), a Documentary Approach," *JournHighCrit* 11 (1, '05) 1-21.

In the rabbinic canon, the marker *mashal* travels from document to document, but it gives

diverse signals and lays down different rules of writing as it moves. The article analyzes the uses of the *mashal* in various rabbinic documents, and offers three general propositions. It concludes that we can speak only of parables in canonical context, not of "the parable."—D.J.H.

664. S. M. Passamaneck, "The Jewish Mandate of Martyrdom. Logic and Illogic in the *Halakhah*," *HebUnCollAnn* 74 ('03) 215-241.

Jewish law requires that a Jew shall suffer death rather than commit idolatry, incest-rape-adultery, or murder. However, examination of talmudic and posttalmudic statements suggests that the rules have elements that undermine their practical utility. The demand to suffer martyrdom and the permission to transgress all but the three absolutely proscribed sins appears to be more of an inspirational slogan than a reasoned approach to desperate situations.—D.J.H.

665. R. Reichman, "The Talmudic Okimta and its Logical Structure: A Contribution to the Systematic Research into Talmudic Legal Hermeneutics," *Jewish Studies Quarterly* [Tübingen] 12 (2, '05) 129-147.

The talmudic interpretive figure known as *okimta* exhibits the logical structure of an abductive syllogism. The article first discusses abduction in relation to traditional modes of inference, and then demonstrates the *okimta* methodology in the Talmud as illustrated by the case of damages in the blacksmith's shop (*b. Baba Qamma* 32b).—D.J.H.

666. P. Schäfer, "Mirror of His Beauty: The Femininity of God in Jewish Mysticism and in Christianity," *IrTheolQuart* 70 (1, '05) 45-59.

In the Kabbala as evidenced in the *Bahir,* the Shekinah, God's feminine potency, bridges the heavenly and earthly realms, not only because of her position on the borderline between the divinity and the human world, but also because she is God's own embodiment in the world. This depiction of the Shekinah may reflect the influence of the veneration of Mary in western Christendom in medieval times.—D.J.H.

667. J. W. Schofer, "Protest or Pedagogy? Trivial Sin and Divine Justice in Rabbinic Narrative," *HebUnCollAnn* 74 ('03) 243-278.

The article discusses two classical rabbinic stories in which a person's premature death is attributed to an apparently trivial sin. It examines the various recensions of these two narratives in late ancient rabbinic sources with the goal of addressing two broad issues: rabbinic discourse on divine justice, and the relation of a story to its literary context. It notes that the dominant tendency in the reception of both stories, in all texts, is to bring the narratives into the realm of ethical teaching by emphasizing the resolution in terms of the trivial sin. However, along with this tendency, certain details reveal that conflicts remain and the stories' moments of protest are not entirely covered over.—D.J.H.

668. D. Siegel, "The Golden Calf Episode: When the Betrayed Is the Betrayer and the Betrayer the Betrayed," *ConsJud* 57 (3, '05) 23-32.

In commenting on Exod 32:10-13 in *b. Berakhot* 31b–32a, the rabbis seem to be betraying the Torah text. But in using the metaphor of a garment, the rabbis suggest that it is those who adhere to the apparent meaning who actually betray the text, while those who remove its garments serve to uncover its true intent.—D.J.H.

669. I. J. SILVERMAN, "Lessons from the Ancient Priesthood," *ConsJud* 57 (3, '05) 77-101.

While the rabbis generally show a positive attitude toward the high priesthood of the Torah and the First Temple period, they take a dimmer view of the high priest's role as it became defined and diminished in the Second Temple period. They characterize high priests of the Second Temple as ignorant, greedy, wealthy, Sadducees who doubted the oral tradition, and immoral. Later Hasidic materials take the role of the high priest in different, more positive directions.—D.J.H.

670r. M. SOKOLOFF, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods* [*NTA* 47, p. 412].

——, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* [*NTA* 47, p. 412].

B. A. LEVINE, "Scholarly Dictionaries of Two Dialects of Jewish Aramaic," *AJSRev* 29 (1, '05) 131-144.—The immense scope of Sokoloff's scholarly productivity strains the limits of comprehension. His two dictionaries are unprecedented in kind and introduce a new model of lexicography applicable to two major dialects of ancient-to-early medieval Aramaic. In matters of format, Sokoloff has done an excellent job of standardizing sigla, of using boldface type and other helpful mechanisms, and of organizing the data comprehensively. The article concludes by examining several sample entries.—D.J.H.

671. J. SVARTVIK, "Ordets hydda i Babel, Alexandria, Hippo och Lissabon — Om teodicén som hermeneutisk metod" [God's Dwelling in Babylon, Alexandria, Hippo and Lisbon — On theodicy as hermeneutical method], *SvenskTeolKvart* 81 (1, '05) 29-39.

Theodicy may serve as a hermeneutical key when reading often marginalized or misunderstood texts belonging to the Jewish and Christian traditions. The article applies this approach to three different textual corpora: rabbinic literature, gnostic texts, and the writings of Augustine. Read in this way, these texts offer insight into the authors' theological priorities, and show that all of them repudiate simplistic explanations that accuse those who have been suffering from misfortune.—D.J.H.

Rabbinics, §§ 50-266, 575, 578, 603, 706r.

Greco-Roman World

672. E. ASMIS, "A New Kind of Model: Cicero's Roman Constitution in *De republica*," *AmJournPhilol* 126 (3, '05) 377-416.

After a brief interpretation of Polybius' analysis of the Roman constitution as a well balanced mechanism for securing both internal stability and external success, the article discusses Cicero's aims in *De republica* with particular attention to the time during which he wrote the treatise, the steps by which he sets up the Roman ancestral constitution as a model that far surpasses all others, and what makes the model "by far the best." It argues that Cicero's model has two key features: cooperation based on a just recognition of the rights of others, and the guidance of wise leaders. Thus, responding to the challenge of Polybius and in rivalry with Plato's ideal state, cooperation replaces competition, justice replaces self-seeking, and what guards the whole is the practical wisdom of the leaders.—C.R.M.

673. M. Asztalos, "Apuleius' *Apologia* in a Nutshell: the *Exordium*," *ClassQuart* 55 (1, '05) 266-276.

The *Apologia* can be divided in two parts, one directed against the ridiculous *senex* Aemilianus, the young and inexperienced Pudens, and their hired advocates; and the other dealing with the accusations of a more formidable enemy, Rufinus. The strategy of defense is to give most space to the least dangerous allegations. The exordium of Apulieus' *Apologia* mirrors the composition of the whole work and presents it in a nutshell.—D.J.H.

674. A. Barrett, "Vespasian's Wife," *Latomus* [Brussels] 64 (2, '05) 385-396.

Vespasian's wife, Flavia Domitilla (the elder), constituted what would prove to be a politically embarrassing match that received little attention from Vespasian or by his sons (Titus and Domitian), even though the latter were far from reluctant to bestow major honors on female relatives or to seek public recognition for the honors. She suffers more than the silence that usually shrouds the female members of the imperial family.—D.J.H.

675. N. W. Bernstein, "Mourning the *Puer Delicatus*: Status Inconsistency and the Ethical Value of Fostering in Statius, *Silvae* 2.1," *AmJournPhilol* 126 (2, '05) 257-280.

In *Silvae* 2.1 Statius laments the premature death of the twelve-year old *libertus* Glaucias, the *alumnus* (foster-child) of Atedius Melior. The article examines Statius' response to the rhetorical difficulties posed by Glaucias' status inconsistency and the ambiguous ethical value of fostering in the literary tradition. By presenting alternative models of status, *Silvae* 2.1 reflects the increasing social power of freedmen and their descendants. Through its representation of Melior's atypical response to *orbitas* (most attested adoptive and fostering relationships occurred between individuals of similar status), the poem also reflects contemporary demographic and social concerns.—D.J.H.

676. K. Bradley, "On Captives under the Principate," *Phoenix* [Toronto] 58 (3-4, '04) 298-318, plates 1-17.

Images of captives that were so widespread in visual media from Augustus to Septimius Severus (and beyond) indicate that war contributed more new slaves than is sometimes allowed. These images not only expose the violence that permeated Roman culture but also express the reality that warfare continually supplied Roman slave-owners with new slaves.—D.J.H.

677. V. Burrus, "Mimicking Virgins: Colonial Ambivalence and the Ancient Romance," *Arethusa* [Baltimore] 38 (1, '05) 49-88.

In *Acts of Paul and Thecla* and Achilles Tatius' *Cleitophon and Leucippe* the conversion of the heroine to virginity does not finally harmonize the competing claims of *eros* and *gamos* but rather places the unruly forces of disruptive desire and the civic politics of patriarchal marriage in a relation of complex mimicry. In *Joseph and Aseneth* and Heliodorus' *Ethiopian Story* the purity of virginity (once again modeled by maids and mimicked by men) is converted through the marriage of strangers only to reveal the hybridity—the differential construction—of all ethnic subjectivities forged in the heat of competing hegemonic ambitions. The romance is thus revealed as a field of ambivalent play in which interwoven discourses are exposed as no more or less than the effects of mimicry.—D.J.H.

678. J. R. C. COUSLAND, "The Much Suffering Eye in Antioch's *House of the Evil Eye*: Is it Mithraic?" *RelStudTheol* 24 (1, '05) 61-74.

The figures on the Antioch "much suffering" eye mosaic (2nd century A.D.) and the animals on the Mithraic tauroctony are representations of heavenly forces. But the rationale for their selection is different. The tauroctony represents the cosmic drama enacted in the heavens when Mithras kills the bull, and the beneficent consequences that result from it. The images on the Antioch mosaic summon the divine forces present in the heavens, deities and decans, and uses them to counter the baleful influence of the evil eye which, as *Testament of Solomon* makes clear, also originates with heavenly beings.—D.J.H.

679. J. CURRAN, "'The Long Hesitation': Some Reflections on the Romans in Judaea," *Greece & Rome* [Oxford] 52 (1, '05) 70-98.

After reflections on Josephus' reliability as a historian, the article discusses the coming of Rome to Judea; Herod the Great; Roman direct rule—the constituent elements of the province; the "ruling class"; the "caliber" of governors; the legates of Syria; the character of breakdown; and the war and the settlement. It concludes that though they hardly knew it themselves, the Romans were a historic force toward dissolution in Judea.—D.J.H.

680. A. ERSKINE, "Cicero and the shaping of Hellenistic philosophy," *Hermathena* [Dublin] 175 ('03) 5-15.

In *De officiis* and *Tusculan Disputations* we see Cicero working out his own problems and anxieties through the medium of philosophy. Cicero was no doxographer putting together tidy summaries. He was a man with strong opinions who turned Hellenistic philosophy into what he wanted it to be.—D.J.H.

681. L. GERSON, "What is Platonism?" *Journal of the History of Philosophy* [Baltimore] 43 (3, '05) 253-276.

The article seeks to understand and articulate on a historical basis the core position of Platonism as a "school" of thought prominent in antiquity from the time of the "founder" up to at least the mid-6th century A.D. After delineating the problem, it discusses the fundamental features of Platonism, Platonism by negation, and whether Aristotle was a Platonist. It concludes that we should understand Platonism historically as consisting in fidelity to the principles of "top-downism," that is, an approach to philosophical problems that accepts the claim that the most important and puzzling phenomena we encounter in this world can be explained by seeking the simplest elements out of which these are composed.—D.J.H.

682. M. GONZALES, "The Oracle and Cult of Ares in Asia Minor," *GkRomByzStud* 45 (3, '05) 261-283.

Herodotus' testimony about the oracle of Ares (7.76-77) clearly indicates that the roots of the worship of "Ares" in southern Asia Minor predate the Roman period by centuries. The epic tradition also seems to associate Ares with the area north of Lycia and Pamphylia, and the cult of Ares appears throughout south and southwest Asia Minor. The association of the Greek Ares with indigenous heroes or deities may go some way toward explaining both the relative prominence of Ares in this area and the oracular powers ascribed to him.—D.J.H.

683. P. A. HARLAND, "Familial Dimensions of Group Identity: 'Brothers' (Ἀδελφοί) in Associations of the Greek East," *JournBibLit* 124 (3, '05) 491-513.

With reference to some 1st-century archaeological evidence from Cilicia as an entry way, the article draws attention to familial expressions of identity within associations and cults of various kinds with special attention to the Greek-speaking, eastern part of the Roman empire. It argues that there is no reason to minimize the significance of familial expressions of belonging within "pagan" contexts in the Greek east while doing the contrary in the case of Christianity. In both cases we are witnessing processes whereby connections could be formed, expressed, and solidified, creating or maintaining a sense of community.—D.J.H.

684. D. JUSCHKA, "Spectacles of Gender: Enacting the Masculine in Ancient Rome and Modern Cinema," *RelStudTheol* 24 (1, '05) 75-110.

The article first examines the phenomenon of the gladiatorial spectacle in ancient Rome, with particular attention to the production of maleness/masculinity that was articulated through these combats. Then it intersects with R. Scott's film *Gladiator* in order to discuss the structure of gender as it emerges in late Euro-western capitalism. Finally it reflects on the link between ancient and modern concepts of gender by demonstrating how ancient Rome is used as a mythic foundation in order to fix maleness/masculinity and men as eternal and immutable.—D.J.H.

685. G. LA BUA, "*Obscuritas* e *dissimulatio* nella *pro Tullio* di Cicerone," *Rhetorica* 23 (3, '05) 261-280

In his *Pro Tullio* Cicero used the oratorical tactic of *occultatio negotii,* an ironic form of *dissimulatio,* by which the orator hides the real object of the debate and clouds the issue, drawing the attention of the judges to points not directly connected with it. Avoiding the real issue (the clash between Tullius' and Fabius' slaves), Cicero focuses on a juridical problem (the meaning of *dolus malus*) and appears as a defender of the *voluntas legis,* opposing the (supposed) legal formalism of the antagonist.—D.J.H.

686. C. MEINWALD, "Ignorance and Opinion in Stoic Epistemology," *Phronesis* 50 (3, '05) 215-231.

The article argues for the restoration of a simple, clean-cut view of Stoic epistemology that eliminates any assent lower than *doxa* as well as any suggestion that ignorance can be better than opinion. It contends that assent to an appearance generates a commitment that in the best case is knowledge, and in all others is opinion (= ignorance).—D.J.H.

687. O. MONTEVECCHI, "L'*altro* in età tolemaica e romana," *Aegyptus* 82 (1-2, '02) 113-117.

With reference to literary documents and papyri, the article discusses relations between Greeks and Egyptians in the Ptolemaic period, the impact of the arrival of the Romans, and how Jews and Samaritans were perceived in Egyptian sources.—D.J.H.

688. E. MUÑIZ GRIJALVO, "Elites and Religious Change in Roman Athens," *Numen* 52 (2, '05) 255-282.

This analysis of religious life in Roman Athens argues that the increasing religious power of the elite was an important factor in a general religious change in Athens from Hellenistic

times onwards. Changes in the management of public religion contributed to the creation of a new framework of meaning, that is, a new way of understanding the gods and therefore a new religiosity. The development of certain gods, such as Asclepius or Isis, who were to play an increasingly leading role within their adepts' religious world, may be explained in this context. The growing power of these gods may also explain the choice made by those members of the elite who used the cults of Asclepius or Isis as a stage to display their generosity.—C.R.M.

689. M. Pretzler, "Pausanias and Oral Tradition," *ClassQuart* 55 (1, '05) 235-249.

Contending that Pausanias' statement about his attention to local, oral tradition (1.23.2) represents one of his special interests, the study first investigates the cultural conditions that made collecting oral tradition an attractive project because a researcher and author could expect to find both cooperative informants and an interested readership. Next it analyzes how oral tradition appears in Pausanias' *Periegesis*. Then it considers the implications of Pausanias' handling of oral tradition for our use and understanding of his work. It concludes that if much of Pausanias' information is based on local, contemporary sources, its value as a source for any earlier period becomes doubtful.—C.R.M.

690. B. Rawson, "Circulation of Staff between Roman Households," *ZeitPapEpig* 151 ('05) 223-224.

An epitaph for "Communio" (CIL VI 16057) commemorates him as the *verna* ("homeborn slave") of Antonia Augusta and the fellow-nursling of Drusus, son of Blandus. This epitaph for a two-year-old slave boy can give insight into relationships between children of different status and between adults within networks that served familial, economic, and (sometimes) political needs.—D.J.H.

691. I. D. Repath, "Achilles Tatius' *Leucippe and Cleitophon*: what happened next?" *ClassQuart* 55 (1, '05) 250-265.

The article outlines six solutions (e.g. incomplete text, incompetence, deliberate device) to the questions raised by the discrepancies between the beginning of Achilles Tatius' *Leucippe and Cleitophon* and its ending (e.g. Why is the initial frame, involving the conversation between the anonymous author and Cleitophon, not resumed at the end of Cleitophon's narration?), and then offers a fresh proposal. It concludes that Achilles Tatius has pushed the genre to its limits by producing a Greek novel with a nonhappy nonending.—C.R.M.

692. J. B. Rives, "Phrygian Tales," *GkRomByzStud* 45 (3, '05) 223-244.

Examination of references to "Phyrgian tales" in various Greco-Roman writings shows that the expression was applied to two particular types of texts, those that presented either euhemerizing or allegorical interpretations of divine myth, and that the reason for their being described as "Phrygian" was connected with popular belief in the antiquity of the Phrygians and their language.—D.J.H.

693. S. M. Rubarth, "The Meaning(s) of αἴσθησις in Ancient Stoicism," *Phoenix* [Toronto] 58 (3-4, '04) 319-344.

The meaning(s) of αἴσθησις in ancient Stoic sources can be categorized under three gen-

eral senses: the sensory apparatus, the activity producing the φαντασία, and the culminating successful apprehension (κατάληψις) of and assent to a specific kind of φαντασία.—D.J.H.

694. H. SIDEBOTTOM, "Roman Imperialism: The Changed Outward Trajectory of the Roman Empire," *Historia* [Stuttgart] 54 (3, '05) 315-330.

In the two and a half centuries or so B.C. Rome as a republic expanded from an Italian power to a far-flung empire that stretched from the Atlantic to Syria. However, in the corresponding centuries A.D. Rome's expansion was sporadic (Britain and Dacia) and/or tentative (Germany and the Near East). One partial explanation for this shift is economic. Under the republic the elite needed to acquire "windfall" capital to maintain and advance their position (both individually and collectively) from successful war-making, which frequently led to expansion. Under the early empire this structure almost completely disappeared, and the elite now looked to benefactions from the emperor for windfall gains.—D.J.H.

695. C. J. SIMPSON, "Rome's 'Official Imperial Seal'? The Rings of Augustus and His First Century Successors," *Historia* [Stuttgart] 54 (2, '05) 180-188.

There is little, if any, evidence for the ring being among the *imperii insignia* of Roman republican magistrates. Moreover, it appears that the evolution of the emperor's seal becoming something grander than a mere personal identifier, with someone deriving authority essentially from having the privilege of wearing the ring, occurred later in the 1st century A.D., perhaps as late as the beginnings of Vespasian's reign. It is most probable that Suetonius, Dio, Velleius Paterculus, and Pliny have retrojected traditions of their own days into earlier times.—D.J.H.

696. I. SLUITER, "Homer in the Dining Room: An Ancient Rhetorical Interpretation of the Duel between Paris and Menelaus (Plut. *Quaest. Conv.* 9.13)," *ClassWorld* 98 (4, '05) 379-396.

The problem Plutarch proposes in *Table Talk* 9.13 involves the condition for the duel between Paris and Menelaus in *Iliad* 3. The discussion shows that rhetoric tried to derive its intellectual pedigree from Homer as the first rhetorician (the inventor of rhetoric and its first teacher), and that rhetorical principles were applied to the text of Homer both as an analytical tool to understand better the text, and for the sake of school exercises whose goal was to improve the students' active language skills.—D.J.H.

697. J. D. SOSIN, "Unwelcome Dedications: Public Law and Private Religion in Hellenistic Laodicea by the Sea," *ClassQuart* 55 (1, '05) 130-139.

The article discusses the circumstances behind an elliptical and paratactic Hellenistic decree from Seleucid Laodicea (*IGLS* 4:1261; 174 B.C.) in which a fee for dedicating a statue, which was required for use of city property, is extended to a precinct of Sarapis and Isis located on private property in order to avoid damage to the priests' private property owing to the volume of dedications envisaged if no costs applied.—C.R.M.

698. A. WILCOX, "Sympathetic Rivals: Consolation in Cicero's Letters," *AmJournPhilol* 126 (2, '05) 237-255.

The study shows that letters of consolation were not exempt from the competitive fabric of Roman aristocratic life. Through various means these letters promoted a relationship founded on a spirit of competition aimed at maintaining and, if possible, enhancing the reputation of

both contestants. When consolatory letters written by and to Cicero in response to political misfortune or bereavement are read in light of their social context, they suggest that the status of a letter's sender, the circumstances of its arrival and reading, and the pressures that its rhetoric brought to bear on the addressee were at least as potent in contributing to the effect of the letter as were the commonplaces determined by its genre.—C.R.M.

699. G. WILLIAMS, "Seneca on Winds: The Art of Anemology in *Natural Questions* 5," *AmJournPhilol* 126 (3, '05) 417-450.

The familiar correlation drawn in Greco-Roman literature between wind and aspects of human character influenced Seneca's procedure in *Natural History* 5, in that (for example) his depiction of the uncontrolled violence of whirlwind offers an analogy for the human waywardness portrayed in the moralizing portions of the book. His broader systematization of the winds has important symbolic implications for moral limit and self-control at the human level. His experimental, highly "literary" mode of physico-moral investigation is to be distinguished from the narrower, more strictly technical focus that prevailed earlier in the anemology tradition.—D.J.H.

Greco-Roman World, § 50-338r.

Early Christianity

700. D. BATSON, "Community Care and the Growth of Early Christianity," *The Fourth R* [Santa Rosa, CA] 18 (4, '05) 3-8, 18.

The article first discusses the plight of the poor in Roman society and charitable giving in Judaism. Then it considers communal care in the early Jesus movement, communal care in Gentile Christianity, the "treasure chest" of the early Christians, and Christian charity and the growth of the church. It concludes that the Christian church ultimately achieved its success because it placed people, with all their spiritual and social needs, at the center of its divine mission.—D.J.H.

701. U. BECHMANN, "Apokryphe Evangelientradition im Koran," *BibKirch* 60 (2, '05) 108-111.

Suras 3 and 19 in the Koran reflect the influence of material in Luke 1–2 and *Protevangelium of James* 1–16. Comparison of these passages shows how the Christian texts look when viewed by "other eyes."—D.J.H.

702. P. C. BLOTH, "Beobachtungen und Fragen zur Edition von Adolf Harnacks erster 'Marcion'-Schrift," *ZeitKirchGesch* 116 (1, '05) 79-89.

With reference to F. Steck (ed.), *Adolf Harnack: Marcion* [*NTA* 48, p. 470], the article discusses the circumstances surrounding the young Harnack's 1870 Dorpat (today Tartu) dissertation on Marcion as a modern believer in the 2nd century, and its significance for understanding his later work on Marcion and early Christianity.—D.J.H.

703. D. L. BOCK, "Un vistazo a *El Código Da Vinci*: Tres errores mayores y unos cuantos más," *Kairós* [Guatemala City] 37 ('05) 111-120.

In *The Da Vinci Code,* D. Brown commits fundamental errors by claiming that Jesus was

married to Mary Magdalene, that Constantine chose to include the four Gospels in the Bible because they present a divine Jesus, and that the doctrine of Jesus' divinity was approved by a close vote at the Council of Nicea. These and other key errors challenge Christians to know better the history of Christianity's first centuries.—D.J.H.

704. F. Bovon, "Beyond the Book of Acts: Stephen, the First Christian Martyr, in Traditions Outside the New Testament Canon of Scripture," *PerspRelStud* 32 (2, '05) 93-107.

The article first presents three noncanonical texts in Greek related to Stephen (see Acts 6–8): the martyrdom story (*Passio*), the story of the revelation of Stephen's relics (*Revelatio*), and the story of the translation of Stephen's relics from Jerusalem to Constantinople (*Translatio*), respectively. Then it argues that these three documents show that Christian churches from late antiquity to the Renaissance acknowledged not just two groups of texts, but three: those that were canonical; those that were rejected (apocryphal); and those that were useful for private piety, edification of the community, and a historical understanding of Christianity's origins. It concludes that as long as a text did not harm or pose a threat to the developing creed and emerging church order, the reading of noncanonical stories related to apostles and other figures from apostolic times was permitted, even welcomed.—C.R.M.

705. B. E. Bowe, "Peter in the Noncanonical Literature," *BibToday* 43 (4, '05) 238-243.

The proliferation of noncanonical texts appealing to the authority of Peter well into the 2nd and 3rd centuries (e.g. *Gospel of Peter, Acts of Peter*) testifies to the ongoing importance of "Peter" both as a historical figure and as an authoritative symbol for Christian teaching. One strikingly recurrent theme in many of these texts is the contest for leadership between Peter and Mary Magdalene.—C.R.M.

706r. D. Boyarin, *Border Lines. The Partition of Judaeo-Christianity* [*NTA* 49, p. 430].

J. Miles, "What If . . . ," *Commonweal* 132 (18, '05) 31-34.—This is a marvelous book, and may well remain Boyarin's masterpiece. In it he explores the story of Jewish and Christian identity formation during the first centuries, and invites us to imagine different results. He shows how Pauline Christianity repudiated ethnic difference and embraced doctrinal difference as its criterion of membership, while rabbinic Judaism repudiated doctrinal difference and returned to ethnic difference as its criterion of membership. The brilliant are rarely gentle, yet Boyarin—in this regard as in so many others—is an exception.—D.J.H.

707. S. P. Brock, "The Syriac Orient: a third 'lung' for the Church?" *OrChristPer* 71 (1, '05) 5-20.

The article first suggests six areas in which the Syriac Orient seems to have something valuable to contribute to the church as a whole: the Semitic roots, poetry as a vehicle for theology, distinctive monastic traditions, a therapeutic approach to penance, a variety of christological traditions, and a nonwestern form of Christianity. Then it considers why the Syriac Orient has been neglected: the dominance of Eusebius' model of writing church history (i.e. within the Roman empire), fierce (and ongoing) christological controversies, and Islamic rule of the area.—D.J.H.

708. R. C. Carrier, "Whence Christianity: A Meta-Theory for the Origins of Christianity," *JournHighCrit* 11 (1, '05) 22-34.

The essay advances a metatheory for the origins of Christianity under three headings: the

great pressing need, the alternative logical solution, and the advantageous historical contingency. The basic core of the gospel was tailor-made by antiestablishment Jews (1) to save Jews from destruction by the Romans by displacing their messianic motives to rebel, and (2) to promote a complete system of moral reform. Jesus predicted his resurrection to carry forward this "core gospel scheme," and the original resurrection belief was spiritual in nature and did not concern the flesh of the buried Jesus.—C.R.M.

709. M. CHOAT, "Thomas the 'Wanderer' in a Coptic list of the Apostles," *Orientalia* 74 (1, '05) 83-85.

British Museum Ostracon 50235, a piece of limestone despite its designation, published by A. Biedenkopf-Ziehner in the first volume of her *Koptische Ostraka* (2000) as BM 42, presents a list of apostles with brief biographical observations and describes Thomas as "the Antiochian wanderer." If it is not merely a mistake, the Antiochian designation may be an outgrowth of the Thomas cycle itself. The use of the term κυκλευτής in this context links neatly to the various strands of the tradition of Christian "wandering." The ostracon indicates familiarity with apocryphal traditions concerning the apostles among the monks of the monastery of Phoibammon (ca. A.D. 590-786).—C.R.M.

710. J. D. CROSSAN, "A Woman Equal to Paul: Who Is She?" *BibRev* 21 (3, '05) 29-31, 46, 48.

In a fresco in the Cave of St. Paul at Ephesus, the raised arm of Theocleia, the mother of Thecla, is precisely isomorphic with that of Paul and her five fingers (as best one can still see them) are in the same two-finger and three finger proclamatory separation as Paul's. Thus contrary to her portrayal in *Acts of Paul and Thecla,* where she abandons and condemns her daughter, Theocleia was originally depicted on this wall as an authoritative teacher who was in parallel to and in agreement with Paul's preaching.—C.R.M.

711. H. DETERING, "Is Lucian's 'On the Death of Perigrinus' a Satire on Marcion?" *Journ HighCrit* 11 (1, '05) 69-94.

At approximately the same time that Marcion was preaching his doctrine of the Stranger God across the Mediterranean, a Christian itinerant preacher was roaming about bearing the name Peregrinus (i.e., "the stranger"). Lucian's Peregrinus Proteus is a Marcionite Christian who testified to his belief by his name. The article explores the parallels and common features shared by the biographies of Marcion and Peregrinus.—C.R.M.

712. E. ESTÉVEZ LÓPEZ, "Identidades y (de)construcciones socio-religiosas en los relatos de curación de los Hechos Apócrifos de Pedro, Juan, Pablo y Tecla," *EstBib* 62 (2, '04) 205-226.

The study examines stories about the healing of women in *Acts of Peter, Acts of Paul and Thecla,* and *Acts of John* in order to shed light on the social and religious boundaries of their tradents and their understanding of the "good life." It treats the virtues in ancient Mediterranean societies; healing stories in the apocryphal Acts; passivity, obedience, and suffering as Christian feminine ideals; God's care toward his people; models of suffering without complaining; etc. It observes that the encratite tendencies visible in these documents had a negative effect on the social identity of women through a vision of happiness and salvation that stressed the passivity of women and their dependence on men. In these texts only Thecla emerges as a paradigm of a discipleship among equals.—C.R.M.

713. E. FERGUSON, "Congregational Singing in the Early Church," *ActaPatByz* 15 ('04) 144-159.

After noting the few NT references to singing, the article surveys various extrabiblical sources to shed light on singing in the early church. The sources indicate three types of congregational singing in worship assemblies of the church from at least as early as the 2nd century: antiphonal, responsorial (most widely attested), and unison. Solo singing is confirmed in some special contexts.—C.R.M.

714. L. FERNANDO, "The Eucharist in the Writings of the Fathers of the Church," *Jnanadeepa* [Pune] 8 (2, '05) 22-33.

The article discusses references to the Eucharist in the writings of Pliny the Younger, Ignatius of Antioch, Irenaeus, John Chrysostom, Gregory of Nyssa, and others. It concludes that the Fathers were primarily interested in what happened and should happen to a Christian who received Jesus Christ in the Eucharist. This is their strength.—D.J.H.

715. M. FRANZMANN, "A Complete History of Early Christianity: Taking the 'Heretics' Seriously," *JournRelHist* 29 (2, '05) 117-128.

A more realistic picture for early Christianity should show an originating vision that gave rise to multiple groups with multiple responses to the vision in behavior and belief. As these multiple groups developed and the lines were drawn increasingly clearly between the various responses, some groups compromised with others and merged (e.g. Petrine and Johannine churches) and some groups did not compromise. Those opposed to or not aligned with the orthodox "winners" had no chance of fair treatment in the subsequent record of history (e.g. Christian gnostic groups). Moreover the unfair treatment continues in contemporary scholarship. As one cluster of groups within early Christianity, gnostic Christians have something to offer toward the total picture of early Christian belief and praxis, no matter how they are later judged by their opponents.—C.R.M.

716. J. FREY, "Ein Weg zurück zu den Ursprüngen? Die Fragmente judenchristlicher Evangelienüberlieferungen," *BibKirch* 60 (2, '05) 75-81.

The article first discusses the term "Jewish Christianity," early Christian reports about "Jewish Christian" writings, and open problems regarding these texts. Then it focuses on *Gospel of the Ebionites* according to Epiphanius, *Gospel according to the Hebrews,* and *Gospel of the Nazoreans,* respectively. It concludes with reflections on what these texts can teach us.—D.J.H.

717. A. GREGORY, "Prior or Posterior? The *Gospel of the Ebionites* and the Gospel of Luke," *NTStud* 51 (3, '05) 344-360.

The article first critiques the thesis of J. R. Edwards [§ 47-1385] that *Gospel of the Ebionites* may be identified as one of the sources of Luke. It shows that there are very strong if not altogether compelling reasons to conclude that Luke was used as a source for *Gospel of the Ebionites,* not vice versa. Then it discusses the account of the baptism of Jesus in *Gospel of the Ebionites* to show how this text may cast light on the text of the Synoptic tradition and on questions of method in the study of the Synoptic problem. It contends that this account witnesses to an early form of the Synoptic tradition prior to that found in the later manuscript tradition of the Synoptic Gospels, not to pre-Synoptic sources on which the Evangelists drew.

It suggests that *Gospel of the Ebionites* deserves a place in the apparatus to Lk 3:22 in the hand editions of the Greek NT.—C.R.M.

718. K. Huber, "Was das Neue Testament (so) nicht erzählt. Apokryphen im Verhältnis zu den kanonischen Evangelien," *BibKirch* 60 (2, '05) 82-88.

After characterizing the oral and written traditions of and about Jesus in the early Christian period as a broad stream of continuing narration, the article first indicates areas of particular interest in Christian apocryphal writings: the family, birth, and childhood of Jesus; the passion and resurrection of Jesus; and the teaching of Jesus. Then it treats the motives and intentions of apocryphal Gospels (literary, theological, ideological), and their literary relationship to the canonical Gospels, respectively.—C.R.M.

719. K. Huber and B. Leicht, "Sind die apokryphen Evangelien 'Evangelien'?" *BibKirch* 60 (2, '05) 66-67.

The article discusses the relation of the apocryphal Gospels to the canonical Gospels in terms of their genre. It notes that given the great diversity and complexity of the texts, there are good grounds (e.g. differences in form and content, theological tendency and motivation) for assigning many of these texts to completely different categories.—C.R.M.

720. H. Jacobson, "God as Consuming Fire," *HarvTheolRev* 98 (2, '05) 219-222.

Three times in Scripture, God is called "a consuming fire" (Deut 4:24; 9:3; Heb 12:29). The first person formulation ("I am a consuming fire") found in various patristic writings may reflect contamination from Exodus 3 and/or the existence of a saying attributed to God or Jesus in early Christian circles identifying him with fire (see *Gospel of Thomas* 82; *Gospel of the Savior*).—D.J.H.

721. W. Kahl, "Wunder und Mission in ethnologischer Perspektive," *ZeitNT* 8 (15, '05) 35-43.

After describing the basic concerns of ethnology, the article compares the different interpretations and understandings of miracles today and in antiquity. Then it focuses on the miracle stories in the Synoptic Gospels, with particular attention to how they would have been understood in NT times. Finally it discusses the role that miracle stories played in early Christian missionary preaching and activity.—D.J.H.

722. N. Kelley, "Problems of Knowledge and Authority in the Pseudo-Clementine Romance of Recognitions," *JournEarlyChristStud* 13 (3, '05) 315-348.

The study analyzes the appropriation by the Pseudo-Clementine *Recognitions* of a single source, the so-called romance of recognitions, in order to show that this source is used in service of a coherent narrative argument about knowledge and authority. It contends that the romance of recognitions is an essential part of *Recognitions'* larger polemical agenda. The romance along with other parts of the narrative works to demonstrate that the apostle Peter has supreme authority because of his unimpeachable knowledge of human and divine things, and simultaneously serves to denigrate a range of other epistemic competitors. Such an insistence on Peter's authority makes sense in the context of 4th-century Syrian Christianity where Christians devoted to the memory of Peter and Clement faced significant competition from other religious groups.—C.R.M.

723. H.-J. KLAUCK, "Emerging Christianity and Graeco-Roman Culture: Tentative Answers to an Old Question," *RevistCatTeol* 29 (2, '04) 243-254.

Hellenism was part and parcel of the Christian design by means of two sources: first and immediately, by the surrounding Greco-Roman culture, and second as that culture was mediated by hellenized Judaism. The writings of the NT demonstrate an ambivalent attitude toward pagan civilization as examples from Paul's letters, Hebrews, and Revelation show. We need a more sophisticated methodology and stratified strategy to adequately describe the cultural interaction that took place on different levels. Both Christianity and Greco-Roman culture were finally shaped and changed by this interaction. The real question may well be who took more and who gave more.—C.R.M.

724. T. KRANNICH AND P. STEIN, "Das 'Buch der Gesetze der Länder' des Bardesanes von Edessa," *ZeitAntChrist/JournAncChrist* 8 (2, '04) 203-229.

After reviewing the significance of Bardesanes for Syriac-speaking Christianity during the late 2nd century and research on him, the article provides a new German translation of the "Book of the Laws of the Lands." This text stands as one of the most important sources for our knowledge of Syriac Christianity during this period.—C.R.M.

725. J. R. LANCI, "The Post-Biblical Career of the Woman of Magdala," *BibToday* 43 (5, '05) 293-299.

The essay treats the early conflation of Mary Magdalene with the woman of the city in Lk 7:36-50, the motivation behind this characterization, Mary's portrayal in *Gospel of Mary,* rivalry between Mary and Peter, and Mary as a model for women and men.—C.R.M.

726. M. LATTKE, "Eine übersehene Textvariante in den Oden Salomos (OdSal 36,1a)," *Zeit AntChrist/JournAncChrist* 8 (2, '05) 346-349.

Codex H contains the correction *ʿlay* ("upon me") for *ʿl* ("upon") in *Odes of Solomon* 36:1a, thus suggesting the following translation: "There rested upon me the power of the Spirit of the Lord."—D.J.H.

727. W. LÖHR, "Die Ausbreitung des antiken Christentums als historiographisches Projekt — Vorschläge, Probleme, Perspektiven," *ZeitNT* 8 (15, '05) 22-34.

The article first summarizes how three prominent scholars describe the spread of ancient Christianity from their particular academic perspectives: A. von Harnack (theologian), R. MacMullen (historian), and R. Stark (sociologist). Then with a view to various problems that remain, it suggests some principles that further research on the expansion of Christianity should embody in going forward (e.g. quantitative considerations, the proper balance between distance and empathy for the object of research, attention to the ancient religious environment).—C.R.M.

728. F. MANNS, "Les pseudo-clémentines (*Homélies* et *Reconnaissances*). Etat de la question," *StudBibFranLibAnn* 53 ('03) 157-184.

The Pseudo-Clementines bear witness to an ancient Christian novel that narrates Clement of Rome's conversion, travels with Peter, and recovery of his lost family. The novel has been preserved in two versions: the "Recognitions" and the "Homilies." The article provides a survey of research on the Pseudo-Clementines, and discusses the sources and the hypotheses about the forms of its Jewish Christianity.—D.J.H.

729. L. H. MARTIN, "The Hellenisation of Judaeo-Christian Faith or the Christianisation of Hellenic Thought?" *RelTheol* 12 (1, '05) 1-19.

The essay explores the relation between faith and reason among the early Christianities from the perspective of social history rather than the history of ideas. It suggests that rather than understanding a Judeo-Christian faith that became hellenized, we might better speak of a tradition of Hellenic thought that increasingly became theologized under the dominant sway of Christian power. It presents an overview of the conventional notion of a hellenized Christianity, examines M. Weber's view, offers a critique of the Weberian view, and explicates a social view.—C.R.M.

730. A. MILAVEC, "The Didache. A Window on Gentile Christianity before the Written Gospels," *The Fourth R* [Santa Rosa, CA] 18 (3, '05) 7-11, 15-16.

Using the interview format, the article describes *Didache* as outlining a comprehensive, step-by-step program of formation that was used by early Jewish followers of Jesus to initiate non-Jewish candidates into their way of life as they awaited the unfolding of the kingdom of God proclaimed by Jesus. It suggests that *Didache* was created independently of any known Gospel and may have originated in the mid-1st century A.D.—D.J.H.

731. R. D. MILLER, "Reading Scripture in Communion with the Church Fathers," *DownRev* 123 (432, '05) 205-209.

Patristic exegesis of Scripture can enrich the theological task of reading sacred texts within a believing community. The Church Fathers read Scripture holistically, christologically, spiritually, and pastorally. They interpreted the biblical texts in union with the Holy Spirit and the communion of saints.—D.J.H.

732. G. NÁPOLE, "Evangelizar en las culturas. Aporte desde el Nuevo Testamento," *Revista Teología* [Buenos Aires] 42 (86, '04) 141-162.

The article attempts to recover something of the "inculturation" of the early Christian movement as a project of evangelization within different cultures. It first considers the context (Roman, Hellenistic, Jewish) and development of the early church. Then it focuses on Paul's missionary strategy and organization with attention to his challenges, spirituality, pastoral approach to mission, and so on.—C.R.M.

733. C. OSIEK, "The Study of Women in the Early Church," *BibToday* 43 (5, '05) 277-282.

The essay surveys the discoveries, questions, and problems connected with current study of women in the early church under six headings: material evidence, social history, gendered space, finding the voices of women, women in public life, and a brave new world.—C.R.M.

734. M. PATELLA, "Seers' Corner: Peter's Paths," *BibToday* 43 (4, '05) 251-255.

The article summarizes the information about Peter in Acts and Paul's letters, as well as in early Christian writings, and provides seven photographs of churches and other sites associated with the memory of Peter.—D.J.H.

735. L. PERRONE, "Eine 'verschollene Bibliothek'?: Das Schicksal frühchristlicher Schriften (2.-3. Jahrhundert) — am Beispiel des Irenäus von Lyon," *ZeitKirchGesch* 116 (1, '05) 1-29.

After noting that references in Eusebius' works to various early Christian writings indicate

the phenomenon of a "lost library," the article discusses attempts by A. von Harnack and other scholars to document the history of early Christian literature between the formation of the canon of Scripture and the triumph of orthodoxy. Then it focuses on the case of Irenaeus, with attention to lost works by him and to the textual history of his works that are extant.—D.J.H.

736. S. Petersen, "'Selig sind, die dieser Welt entsagt haben . . . .' Askese, Körperfeindlichkeit und die Aufhebung der Geschlechterdifferenz," *BibKirch* 60 (2, '05) 102-107.

Some apocryphal texts that focus on women tend to promote spiritualization and to reject the body and femininity as ways of reaching the ideal of a masculinization of women. Other texts such as *Gospel of Thomas* 22 envision the blurring of gender differences entirely. In these texts we can discern attempts to break through the traditional role of the married woman.—D.J.H.

737. F. Rivas Rebaque, "El proceso pedagógico de la imitación (μίμησις) en Ignacio de Antioquía," *EstEcl* 80 (312, '05) 3-50.

With reference to texts in the writings of Ignatius of Antioch, the article analyzes the role of "imitation" (μίμησις) in learning in the early church. It is divided into four parts: (1) the educational model (A. Bandura's psychology of learning, education in Greco-Roman antiquity, the family and personality); (2) literary texts about imitation (classical Greece, Jewish world, NT); (3) μίμησις in the writings of Ignatius; and (4) conclusions about relationships between the domestic and political domains.—D.J.H.

738. J. Rüpke, "Der Hirt des Hermas: Plausibilisierungs- und Legitimierungsstrategien im Übergang von Antike und Christentum," *ZeitAntChrist/JournAncChrist* 8 (2, '04) 276-298.

The study analyzes the interplay of the apocalyptic genre and a strategy of visionary legitimation in the "book of visions" of *Shepherd of Hermas.* It observes that the text has been carefully structured to combine the generic expectations of the Apocalypse of John with a visionary biography that accords better with the communication media familiar to the addressees. On the basis of this finding, some elements of the text previously thought to be awkward may be perceived as aspects of a worldview that encompasses both recent and long-standing Christian understandings. In this way *Shepherd of Hermas* can be seen as a document of Roman as well as Christian religion. —C.R.M.

739r. P. Trebilco, *The Early Christians in Ephesus from Paul to Ignatius* [*NTA* 49, p. 193].

P. Foster, "Insights into Ephesian Christianity," *ExpTimes* 116 (12, '05) 412-414.—After noting that Trebilco's study is rich and informative and offers incisive insights into the diverse forms of Christianity that existed in one of the most significant cities in Asia Minor, the article concentrates on potential points of disagreement and areas where the overall thesis might have been strengthened. Overall the volume is an extremely valuable contribution to NT research.—C.R.M.

740. K.-H. Uthemann, "Dritter Bericht zur griechischen Patristik: Über Editionen und Textkritik, Handschriften, Instrumente und Verwandtes (1998-2001) (1. Teil)," *ZeitAntChrist/JournAncChrist* 8 (2, '05) 230-275.

This installment presents bibliographical information and (in most cases) descriptions of

148 recent publications under two major headings: patristic texts; and ancient translations in languages of the Christian east, Latin, and Old Slavonic.—D.J.H.

741. W. VARNER, "The Didache's Use of the Old and New Testaments," *MastSemJourn* 16 (1, '05) 127-151.

The article examines the *Didache*'s use of the NT, noncanonical material, and the OT, respectively. It concludes that the Didachist knew that authority lay in the canonical materials; used Matthew's Gospel extensively in its canonical form; used the Septuagint version of the OT Law and Prophets; followed a redemptive historical hermeneutic in seeing progression in meaning from the OT to the NT; and employed citations, quotations, allusions, and echoes to use the authoritative Scripture available to him. An analytical translation of *Didache* is included on pp. 142-151.—C.R.M.

742. R. WINLING, "Judaïsme et christianisme d'après le *Dialogue avec Tryphon* de Justin," *EspVie* 115 (134, '05) 12-18.

The article first treats the situations of Judaism, Christianity, and Jewish Christianity from A.D. 70 to the time of Justin's *Dialogue with Trypho* (ca. 156-161). Then it surveys the exegetical and theological debate between Justin and Trypho with attention to the argumentative methods employed by each and the principal themes covered (the obsoleteness of the old covenant and the Law, the messiahship of Jesus, the new Israel, salvation).—C.R.M.

Early Christianity, §§ 50-16, 92, 677, 743–744.

Gnosticism

743. F. BANCHINI, "Giuda Iscariota: tra condanna e assoluzione. Testimonianze letterarie ed epigrafiche dei primi tre secoli di cristianesimo," *Vivens Homo* [Bologna] 16 (1, '05) 143-155.

The only positive interpretation of Judas up to the 3rd century is the one given by the gnostic sect of Cainites and related by Irenaeus, ps.-Tertullian, Epiphanius, and Theodoret. Ps.-Tertullian notes the existence of two groups of Cainites, who were divided over the different significance they gave to Jesus (savior or subverter of truth), yet united in defending Judas who had betrayed not Christ, but Jesus who had been created along with all material reality by the demiurge. Judas Iscariot is also cited in several tomb inscriptions, usually in order to discourage grave violators.—D.J.H.

744. G. BENDINELLI, "Fede e gnosi nel cristianesimo primitivo. Ireneo e Clemente Alessandrino a confronto," *DivThom* 108 (2, '05) 13-54.

The article first discusses how Irenaeus responded to gnosticism under the following headings: the *regula veritatis,* apostolic tradition, and episcopal succession; the traditions of the presbytery and the "gnosis" of the spiritual disciple; gnosis and the theological *quaestio;* and the limits of knowledge and the rule of charity. Then it considers how Clement of Alexandria understood gnosis as the life of ascetic-moral perfection and as the perfection of faith, and how he viewed gnosis in relation to philosophy, esoteric meaning, and oral transmission.—D.J.H.

745. J. Brankaer, "*Marsanes:* Un texte Séthien Platonisant?" *Muséon* 118 (1-2, '05) 21-41.

Study of the technical and conceptual vocabulary of *Marsanes* shows that the author deliberately uses elements of Platonic terminology to express some of his own gnostic concepts. The "Platonic" vocabulary is not always used in a systematic or even consistent way. It does not refer to the same conceptual reality as in its original context. The "Platonic" elements do not seem to be essential components of the "system" of *Marsanes,* which can be explained entirely within the categories of its gnostic worldview.—D.J.H.

746. J. Hartenstein, "'Was euch verborgen ist, werde ich euch verkündigen.' Das Evangelium nach Maria (von Magdala)," *BibKirch* 60 (2, '05) 96-101.

After presenting a translation of the entire extant text of *Gospel of Mary,* the article discusses the character of this apocryphal Gospel (content, style, words of Jesus, etc.), the role of Mary Magdalene, her relation to other women, and the place of *Gospel of Mary* in a 2nd-century context in which Christian and gnostic ideas were important.—C.R.M.

747. J. A. Kelhoffer, "Basilides's Gospel and *Exegetica* (*Treatises*)," *VigChrist* 59 (2, '05) 115-134.

After a (mostly) diachronic survey of the main witnesses to Basilides and his writing(s), the article offers a critical assessment of scholarly claims that Basilides wrote a Gospel as well as a Gospel commentary. It contends that if a writing of Basilides did receive the designation "Gospel" (εὐαγγέλιον), it was not a narrative or sayings Gospel concerned primarily with the life and teachings of Jesus; a possible literary analogy could be *Gospel of Truth.* It further notes in light of the relationship of Basilides' *Exegetica* (*Treatises*) to other early Christian literature that the characterization of Basilides as an exegete of Christian Scripture is based on precious little evidence and at times a misinterpretation of certain witnesses to him and his writing(s).—C.R.M.

748. H.-J. Klauck, "Geheime Worte Jesu? Das Evangelium nach Thomas aus Nag Hammadi," *BibKirch* 60 (2, '05) 89-95.

The *Gospel of Thomas* is the best known document among the Coptic writings discovered at Nag Hammadi in 1945. It may have originated in Greek in eastern Syria in the early 2nd century. The article reviews some of the disputed questions that surround *Thomas* (its relation to the Synoptic Gospels and its gnostic character), and surveys the main lines of its content.—C.R.M.

749. R. Majercik, "Porphyry and Gnosticism," *ClassQuart* 55 (1, '05) 277-292.

The paper demonstrates that three of the so-called "Platonizing" texts in the Nag Hammadi Library display a wide range of Porphyrian themes, doctrines, and terminology, and suggests the circumstances in which the texts may have been written. It first treats *Zostrianos, Allogenes,* and *Three Steles of Seth,* respectively. Then it shows that 4th-century issues and debates visible in Arnobius of Sicca, Augustine, and Marius Victorinus, all North Africans, provided a likely milieu for the authors/redactors of the three Nag Hammadi texts.—C.R.M.

750. T. Rasimus, "Ophite Gnosticism, Sethianism and the Nag Hammadi Library," *VigChrist* 59 (3, '05) 235-263.

The article treats the definition of Ophite gnosticism, identifies connections between the

Sethians and the Ophites, and examines the Nag Hammadi and related codices for any texts representing the Ophite mythology. It contends that *Eugnostos, Sophia of Jesus Christ, On the Origin of the World, Hypostasis of the Archons,* and the second half of *Apocryphon of John* (ca. II 11,15–30,11) draw mainly upon the Ophite mythology, which seems to be older than Sethian gnosticism as defined by H.-M. Schenke. Thus the relation between the Sethian and Ophite forms of gnosticism can be explained in terms of a rewriting of Ophite materials by "Seth-honoring" persons.—C.R.M.

Gnosticism, §§ 50-671, 715.

NOTES ON JOURNALS

Ceased Publication

Bible Review (Washington, DC), with vol. 21, no. 5 (2005).

Quarterly Review (Nashville, TN), with vol. 25, no. 4 (2005).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

E.-M. BECKER (ED.), *Die antike Historiographie und die Anfänge der christlichen Geschichtsschreibung,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 129 (Berlin—New York: de Gruyter, 2005, €88/$123) xiii and 308 pp. Indexed. ISBN: 3-11-018208-4.

After the editor's seventeen-page introduction to historiographical research and Gospel research, this volume presents essays by M. Mulsow on the history of histories of the "beginning"; H.-J. Gehrke on the significance of (ancient) historiography for the development of historical consciousness; M. Witte on the beginnings of the historical works in the OT—a report on recent research; B. Meissner on the beginnings and early developments of Greek historiography; A. Mehl on historical writing in and about Rome; F. Römer on biographical material in the historical writings of the early Roman imperial period; O. Wischmeyer on the place of history and of historical writing in early Jewish literature; B. Ego on the past in the horizon of eschatological hope—the animal vision (*1 Enoch* 85–90) as an example of the apocalyptic concept of history; H. Lichtenberger on historical writing and historical narrative in 1 and 2 Maccabees; Becker on the Jewish-Roman War (A.D. 66-70) and Mark's Gospel—on the "beginnings" of early Christian historiography; J. Schröter on Luke as historiographer—Luke-Acts and the discovery of Christian salvation history; W. Wischmeyer on history in Christian literature between Luke and Eusebius; and J. Ulrich on Eusebius as a writer of church history.

K. BERGER, *Formen und Gattungen im Neuen Testament,* UTB 2532 (Tübingen—Basel: Francke, 2005, paper €24.90/43.70 SFr) xii and 483 pp. Bibliographies. Indexed. ISBN: 3-7720-3009-2 (F), 3-8252-2532-1 (UTB).

In this effort at describing and explaining the new approach to form criticism that has developed in recent years, Berger, author of *Einführung in die Formgeschichte* (1987), first considers the nature of form criticism, particular problems, important decisions about a new starting point, and the relation of form criticism to other steps in the exegetical process. Next he discusses under the heading "mixed *Gattungen*" analogical and figurative texts, sentences, speeches, chreiai and apophthegms, argumentation, and OT influences. Then he treats other literary forms in the NT and related writings under the headings of deliberative, epideictic, and forensic *Gattungen.* Berger concludes with brief remarks about the future of form criticism.

L. BORMANN, *Bibelkunde. Altes und Neues Testament,* UTB basics 2674 (Göttingen: Vandenhoeck & Ruprecht, 2005, paper €19.90) 293 pp., frontispiece, 20 figs., Bibliographies. Indexed. ISBN: 3-525-03611-6 (V&R), 3-8252-2674-3 (UTB).

After a twenty-page general introduction to the two Testaments, this volume provides basic information (structure, content, themes, etc.) about the following topics: Genesis to Deuteronomy—the Pentateuch; the Deuteronomistic history; the Chronicler's historical work and the postexilic literature; the poetry of Israel; the prophecy of the 8th century; prophecy from the 7th to the 2nd century B.C.; Mark's Gospel; Luke's Gospel; Matthew's Gospel; John's Gospel and the three Johannine letters; Acts; Paul's letters and the remaining NT writings; and apocalyptic literature. Bormann, professor of evangelical theology with a focus on biblical theology at the University of Bayreuth, is the author of *Recht, Gerechtigkeit und Religion im Lukasevangelium* (2001) and *Das Neue Testament* (2003).

H. Cardona Ramírez, *El Grano de Mostaza,* Colección Filosofía y Teología (Medellín: Editorial Universidad Pontificia Bolivariana, 2005, paper) 230 pp. Bibliography. ISBN: 958-696-360-8.

The thirteen essays in this collection concern the following topics: the passion of Christ according to Mel Gibson; the parable of the mustard seed (Mk 4:30-32); the Septuagint as a hermeneutical mediation; nonviolence as the source of peace; biblical pastoral activity with young people today; biblical hermeneutics today; tasting peace; the roots of the community in the exodus; the service of the martyr; the community as a new family; the offering acceptable to YHWH; the prayer of Jesus—leaving creation to "Abba"; and toward a new paradigm of the family. Cardona Ramírez is also the author of *La epifanía de Dios continúa* (2000) and *Bordeando el mar de Galilea* (2001).

D. A. Carson and D. J. Moo, *An Introduction to the New Testament* (2nd ed.; Grand Rapids: Zondervan, 2005, $39.99) 781 pp., 4 figs., 8 maps, 8 tables. Bibliographies. Indexed. LCN: 2005005186. ISBN: 0-310-23859-5.

The first edition (1992) of this introduction to the NT was described in *NTA* 36, p. 410. While preserving the focus on historical questions (authorship, date, sources, purpose, destination, etc.), Carson and Moo have updated and revised their own work and revised or rewritten the chapters authored by L. Morris in the first edition, expanded the chapter on Paul to include a brief analysis of the current debates on the "new perspective," added a preliminary chapter on how Christians have moved from the reading of the first handwritten documents that make up the NT to contemporary study of the NT, moved and expanded the section on pseudonymity, and included summaries of the contents of the NT books and interactions with modern scholarship. Carson is research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and Moo is professor of NT at Wheaton College Graduate School in Wheaton, IL.

D. J. A. Clines, *The Bible and the Modern World* (Sheffield, UK: Sheffield Phoenix, 2005, paper £13.50/$18.95) 116 pp. Bibliography. Indexed. ISBN: 1-905048-16-5.

The reprint with corrections of a work published in 1997 by Sheffield Academic Press [*NTA* 43, pp. 367-368], this volume presents essays on the Bible and the academy, the Bible and culture, the Bible and the public, and the Bible and the church, respectively. Clines is professor of biblical studies at the University of Sheffield.

L. Coenen and K. Haacker (eds.), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.; Wuppertal: Brockhaus, 2005, €49.90; Neukirchen-Vluyn: Neukirchener) xlvi and 2106 pp. Bibliographies. Indexed. ISBN: 3-417-24845-0 (B), 3-7887-2106-5 (N).

This volume contains the two volumes of the new editions of a well known theological dictionary of the NT that were described in *NTA* 42, p. 364 and 45, p. 368, respectively, as well as the index volume that was noticed in *NTA* 47, pp. 552-553.

H. de Wit et al. (eds.), *Through the Eyes of Another. Intercultural Reading of the Bible* (Elkhart, IN: Institute of Mennonite Studies, 2004, paper $25; Amsterdam: Vrije Universiteit) xi and 532 pp., 12 figs. Indexed. LCN: 2004013087. ISBN: 0-936273-36-4 (IMS).

Based on a three-year research project focused on Jesus' encounter with the Samaritan woman according to Jn 4:1-42, this volume shows how readers representing different cultures and languages and many countries on five continents interpret and apply biblical texts. After two introductory essays that explain the project, it presents nine case studies on intercultural reading and communication, eleven critical analyses of the hermeneutical and communicative processes involved in the experience, and five essays that point out the ramifications of the project. The contributors include B. Ekblad, E. A. López, G. West, M. Rathbone, L. Jonker, J. Hartman, J. Riches, and T. Witvliet. In a nine-page epilogue de Wit observes that intercultural Bible reading can lead to new impulses for church life in local

congregations, to new scientific research, and to ecumenical and missionary relationships. De Wit edited the volume with Jonker, M. Kool, and D. Schipani.

J. H. Dobson, *Learn New Testament Greek* (3rd ed.; Grand Rapids: Baker, 2005, $29.99; Carlisle, UK: Piquant) xiii and 384 pp., CD-ROM. Indexed. ISBN: 0-8010-3106-0 (B), 1-903689-28-7 (P).

The third, revised edition of the work first published in 1988, this introduction to NT Greek seeks to take beginners from the first stage of learning to read Greek syllables and words to a point where they can tackle the Gospels and work at a university level. The material in its fifty-two lessons can be used in an intensive six-week course, a part-time extension module, a regular academic language program, or self-study (possibly with a mentor). All major forms are explained and used extensively; grammatical terminology is progressively introduced, and parsing is taught; and stems are explored, prepositions are illustrated, understanding of translation is built up, the influence of Hebrew is discussed, and textual criticism is introduced. An audio CD-ROM includes material from lessons 1-21. Dobson is also the author of *Learn Biblical Hebrew.*

"Donde está el Espíritu, está la libertad." Homenaje a Luis Heriberto Rivas con motivo de sus 70 años, ed. J. L. D'Amico and E. de la Serna (Buenos Aires: San Benito, 2003, paper $13) 447 pp. Bibliography. ISBN: 987-1007-75-2.

Of the eighteen papers presented to Professor Rivas on his 70th birthday, those pertinent to the NT field are by J. Mejía on the first and second Pontifical Biblical Commissions; G. M. Nápole on the structure of *4 Ezra* as reflecting a religious itinerary; A. Álvarez Valdés on the divine OT pedagogy of the paschal mystery; J. S. Croatto on the narrative of the birth of John the Baptist as an *imitatio* of the birth of Samuel (1 Sam 1:1–4:1 and Lk 1:5-25, 57-80); J. L. Gergolet on Mk 3:20-35—a structural analysis according to the methodology of A. Fossion; D. Ruiz on the sign of Jonah (Lk 11:29-32); T. Castellarín on how Jesus specifies his teaching before the high priest (Jn 18:12-27); de la Serna on the place of women in Paul's writings; V. M. Fernández on χάρις; and E. Giustozzi on biblical considerations regarding divine providence. A list of Rivas's publications is included.

B. D. Ehrman, *Misquoting Jesus. The Story Behind Who Changed the Bible and Why* (San Francisco: HarperSanFrancisco, 2005, $24.95) x and 242 pp., 9 halftones. Indexed. ISBN: 0-06-073817-0.

In this volume written for the general public, Ehrman, chair of the department of religious studies at the University of North Carolina at Chapel Hill and author of *The Orthodox Corruption of Scripture* (1993), discusses the ancient manuscripts of the NT and the differences found in them, and the scribes who copied Scripture and sometimes changed it. After explaining the development of his own interest in NT textual criticism, he considers the beginnings of Christian Scripture; the copyists of the early Christian writings; texts of the NT—editions, manuscripts, and differences; the quest for origins—methods and discoveries; originals that matter; theologically motivated alterations of the text; the social worlds of the text; and changing Scripture—scribes, authors, and readers.

B. Ekblad, *Reading the Bible with the Damned* (Louisville, KY—London: Westminster John Knox, 2005, paper $17.95) xviii and 203 pp. ISBN: 0-664-22917-4.

On the basis of his more than twenty-five years of experience in reading the Bible in foreign places with unlikely reading partners, Ekblad, executive director of Tierra Nueva and the People's Seminary in Burlington, Washington, presents approaches to Scripture reading and spirituality that he has found helpful in his work with outsiders and alienated insiders. After a six-page preface, he discusses the following topics: reading Scripture for the liberation of the not-yet-believing; new beginnings require new readings—reading Genesis in and out of jail; getting back in the garden; God empowers the down and out—nonheroic reading of the patriarchal narratives; encountering God in Exodus and at today's margins; God's

empowering call to the people—reading Isaiah with exiles; reading and praying the Psalms; reading the Gospels with tax collectors and sinners; and following Jesus, the good coyote—reading Paul with undocumented immigrants.

W. A. Elwell and R. W. Yarbrough, *Encountering the New Testament. A Historical and Theological Survey,* Encountering Biblical Studies (2nd ed.; Grand Rapids: Baker, 2005, $44.99) 446 pp., CD-ROM. Illustrated. Bibliographies. Indexed. LCN: 2004054581. ISBN: 0-8010-2806-X.

The first edition of this introduction to the NT was described in *NTA* 43, p. 150. This second edition, including the CD-ROM, has been revised and updated throughout, by correcting vague wording, updating bibliographies, rewriting outdated sections, and adding material where the previous edition was too brief. Elwell is emeritus professor of biblical and theological studies at Wheaton College, and Yarbrough is associate professor of NT at Trinity International University.

E. J. Epp, *Perspectives on New Testament Textual Criticism. Collected Essays, 1962-2004,* Supplements to Novum Testamentum 116 (Leiden—Boston: Brill, 2005, €178/$238) xl and 849 pp., frontispiece. Bibliography. Indexed. LCN: 2004065467. ISBN: 90-04-14246-0.

Published previously between 1962 and 2004, the twenty-four essays in this collection range widely over the discipline of NT textual criticism and treat many of the critical issues: the "ignorance motif" in Acts and anti-Judaic tendencies in Codex Bezae [§ 6-692]; Coptic manuscript G67 and the role of Codex Bezae as a western witness in Acts [§ 11-299]; the Claremont Profile Method for grouping NT minuscule manuscripts (1967); the 20th-century interlude in NT textual criticism [§ 19-433]; toward the clarification of the term "textual variant" (1976); the eclectic method in NT textual criticism—solution or symptom [§ 22-339]; NT textual criticism in America—requiem for a discipline [§ 24-27]; a possible continuing interlude in NT textual criticism [§ 25-402]; the ascension in the textual tradition of Luke-Acts (1981); decision points in past, present, and future NT textual criticism (1989); NT textual criticism past, present, and future—reflections on the Alands' *Text of the New Testament* [§ 34-54r]; NT papyrus manuscripts in historical perspective (1989); the significance of the papyri for determining the nature of the NT text in the 2nd century—a dynamic view of textual transmission (1989); NT papyrus manuscripts and letter carrying in Greco-Roman times (1991); the papyrus manuscripts of the NT (1995); the International Greek New Testament Project—motivation and history [§ 41-1464]; textual criticism in the exegesis of the NT (1997); the NT papyri at Oxyrhynchus in their social and intellectual context (1997); the codex and literacy in early Christianity and at Oxyrhynchus [§ 44-718r]; the multivalence of the term "original text" in NT textual criticism [§ 44-58]; issues in the interrelation of NT textual criticism and canon (2002); issues in NT textual criticism—moving from the 19th century to the 21st century (2002); anti-Judaic tendencies in the D-text of Acts—forty years of conversation (2003); and the Oxyrhynchus NT papyri—"not without honor except in their hometown"? [§ 48-1542]. Epp, professor emeritus of biblical literature at Case Western Reserve University in Cleveland, Ohio, has provided a fourteen-page introduction.

R. J. Erickson, *A Beginner's Guide to New Testament Exegesis. Taking the Fear Out of Critical Method* (Downers Grove, IL: InterVarsity, 2005, paper $18) 239 pp., 18 figs. Bibliography. Indexed. LCN: 2005012107. ISBN: 0-8308-2771-4.

Based on the author's over two decades of teaching at Fuller Theological Seminary Northwest in Seattle, this volume seeks to introduce students to the methods and practices of NT exegesis. After a four-page preface, Erickson presents chapters on the following topics: framing your mind (some assumptions, an exegetical frame of mind); text and tools (establishing the text for exegetical purposes); texts and their structure (how authors construct texts and how interpreters analyze their constituent parts); syntactical and discourse analysis (analyzing sentences and discourse); history and culture in exegesis (biblical texts

as culturally determined); letters (genres and subgenres, a simplified procedure for epistle exegesis); narratives I (historical-, form-, source-, and redaction-critical approaches to the Gospels; using a Gospel synopsis); narratives II (stories with plot, character, and setting; type-scenes and parallel accounts; OT allusions and citations; speeches and *logia*); apocalypse (reading the Apocalypse now, NT apocalyptic literature); and moving on (exegesis and theology, preaching, teaching, and life). A glossary and an annotated bibliography are provided.

B. J. Essex, *Bad Boys of the New Testament. Exploring Men of Questionable Virtue* (Cleveland, OH: Pilgrim, 2005, paper $16) 127 pp. Bibliography. LCN: 2005043119. ISBN: 0-8298-1672-0.

After an overview of the NT and biblical study methods, Essex, who is on the staff at Pacific School of Religion in Berkeley, CA, and author of *Bad Boys of the Bible* (2002), provides a seven-week Bible study program for individuals and/or group study that focuses on some questionable male figures in the NT: the elder brother in Lk 15:11-32; the accusers of the woman caught in adultery in Jn 7:53–8:11; the Pharisees in the Synoptic Gospels; the Pharisees in John's Gospel and in extrabiblical sources; Judas Iscariot; Pontius Pilate; and Ananias. Also included are reflection questions, and suggestions for teaching and preaching.

R. J. Faley, *From Genesis to Apocalypse. Introducing the Bible* (New York—Mahwah, NJ: Paulist, 2005, paper $19.95) xii and 271 pp., 3 figs., 11 halftones, 6 maps, 2 tables. Bibliography. Indexed. LCN: 2004024931. ISBN: 0-8091-4217-1.

This one-volume introduction to the Bible first presents three introductory chapters on the human word, the word of God, and the land and the people. Next it treats the OT books under the following headings: prehistory and early history, exodus and covenant, occupation and settlement, the early monarchy, the worship of Israel, the divided kingdom and the age of prophecy, the exile, the postexilic period, and wisdom. Then it deals with the NT books under these headings: the final age, the threefold Gospel, the Gospel of John, early Christianity, the letters of Paul, a developing church, and the Apocalypse. Faley is in residence at St. Edward the Confessor Church in Syosset, NY.

J. Galambush, *The Reluctant Parting. How the New Testament's Jewish Writers Created a Christian Book* (San Francisco: HarperSanFrancisco, 2005, $24.95) xxii and 326 pp., 2 maps. Bibliography. Indexed. ISBN: 0-06-059636-1.

Written with Jewish readers especially in mind, this volume seeks to represent the NT authors as credible Jews, and to provide a sense of "what happened" to make Christianity so different from anything that modern Jews recognize as Jewish. Galambush, associate professor of religious studies at the College of William and Mary in Virginia, describes this process as the surprising (and painful) story of pious, 1st-century Jews who sought to renew their Jewish identity and instead created a new religion. After a seven-page introduction, she offers a book-by-book discussion of the NT and its authors under the following headings: beginnings—from Jewish sect to Gentile religion; the Synoptic Gospels; Acts; the letters of Paul; the Pastoral epistles; additional letters; the writings of the Johannine communities; and the image of the Jew in Christian Scripture. Galambush concludes that the NT's journey from a set of Jewish books to a sacred collection used exclusively by non-Jews has fundamentally changed and distorted its authors' portrayal of Jews. J. Carroll has provided a five-page foreword.

M. J. Gorman (ed.), *Scripture. An Ecumenical Introduction to the Bible and Its Interpretation* (Peabody, MA: Hendrickson, 2005, paper $19.95) xv and 288 pp., fig., 11 halftones, map, 13 tables. Bibliographies. Indexed. LCN: 2005010789. ISBN: 1-56563-927-8.

Intended as a companion to Gorman's *Elements of Biblical Exegesis. A Basic Guide for Students and Ministers* [*NTA* 46, p. 141], this volume first presents seven articles on the character, composition, and formation of the Bible in its historical context: P. P. Zilonka on

the Bible as book and as library; K. J. Wenell on the geography, history, and archaeology of the Bible; D. A. Leiter on the character and composition of the books of the OT; Gorman on the character and composition of the books of the NT; E. C. Hostetter on significant noncanonical books; S. Lander on the formation of the biblical canon(s); and M. L. Barré on the transmission and translation of the Bible. Then there are nine papers on how the Bible has been interpreted: C. C. Burnett on the interpretation of the Bible before the modern period; J. R. Donahue on modern and postmodern critical methods of biblical study; S. Fowl on theological and ideological strategies of biblical interpretation; Gorman on the interpretation of the Bible in Protestant churches; R. D. Witherup on the interpretation of the Bible in the Roman Catholic church and the Orthodox churches; C. A. Hunt on the interpretation of the Bible in African American churches; P. D. Fosarelli and Gorman on the Bible and spiritual growth; Donahue on the Bible and social justice—"Learn to do right! Seek justice!" (Isa 1:17 NIV); and J. C. Jorgensen on the Bible and ecumenism—"That they may all be one" (Jn 17:24). A fifteen-page glossary is included.

R. H. Gundry, *The Old is Better. New Testament Essays in Support of Traditional Interpretations,* Wissenschaftliche Untersuchungen zum Neuen Testament 178 (Tübingen: Mohr Siebeck, 2005, €109) xiii and 454 pp. Indexed. ISBN: 3-16-148551-3.

The twenty essays in this collection share the characteristic of defending traditional interpretations, usually against new ones. They consider the following topics: hermeneutic liberty, theological diversity, and historical occasionalism in the biblical canon; the symbiosis of theology and genre criticism of the canonical Gospels; the apostolically Johannine pre-Papian tradition concerning the Gospels of Mark and Matthew; *Secret Gospel of Mark;* Jesus' blasphemy according to Mk 14:61-64 and *m. Sanhedrin* 7:5; Matthew—Jewish-Christian or Christian-Jewish—the intersection of sociology and theology; salvation in Matthew; the Sermon on the Mount according to H. D. Betz [see § 44-182r]; spinning lilies and unraveling the ravens—an alternative reading of Q 12:22b-31 and P.Oxy. 655 [see § 47-230]; the essential physicality of Jesus' resurrection according to the NT; the inferiority of the new perspective on Paul [see § 29-1019]; the nonimputation of Christ's righteousness; the moral frustration of Paul before his conversion—sexual lusts in Rom 7:7-25; style and substance in Phil 2:6-11; the Hellenization of dominical tradition and Christianization of Jewish tradition in the eschatology of 1 and 2 Thessalonians [see § 31-1225]; whether John's Gospel is sectarian; how the Word in John's Prologue pervades the rest of the Fourth Gospel; the sense and syntax of Jn 3:14-17 with special reference to the use of οὕτως . . . ὥστε in Jn 3:16 [see § 43-1056]; angelomorphic Christology in the book of Revelation; and the New Jerusalem—people as place, not place for people [see § 32-320]. Most of the essays have undergone updating and other revisions, sometimes very extensive. Gundry is professor emeritus of NT and Greek, and scholar-in-residence at Westmont College in Santa Barbara, CA.

D. J. Harrington, *How Do Catholics Read the Bible?,* Come & See (Lanham, MD—Oxford: Rowman & Littlefield, 2005, cloth $55, paper $15.95) xv and 159 pp. Bibliography. Indexed. LCN: 2004030452. ISBN: 0-7425-4870-8 (cloth), -4871-6 (paper).

In this volume, Harrington, author of *What Are They Saying About Mark?* (2004) and *What Are they Saying About the Letter to the Hebrews?* (2005), seeks to explain to nonspecialist readers the basic dimensions of a Catholic approach to reading and interpreting the Bible. The eight chapters deal with the following questions: What do Catholics believe about the Bible? What is in the Catholic Bible? How do Catholics approach the Bible? How do Catholics analyze a biblical text? How do Catholics read the OT? How do Catholics read the NT? How do Catholics interpret Scripture? and What place does the Bible have in Catholic life? Each chapter begins with a short quotation from *Dei verbum,* discusses the main topic in three sections, and concludes with three questions for reflection and discussion. Also included are twenty-five theses, a short annotated bibliography, and a glossary.

C. Helmer with T. G. Petrey (eds.), *Biblical Interpretation. History, Context, Reality,* SBL Symposium 26 (Atlanta: Society of Biblical Literature, 2005, paper $24.95) xii and 181 pp. Bibliography. Indexed. LCN: 2004030351. ISBN: 1-58983-089-X.

After Helmer's thirteen-page introduction to biblical theology—reality and interpretation across disciplines, this volume presents four essays on historical and theological interpretation: B. Janowski on biblical theology today—formal and material aspects; M. R. Niehoff on new garments for biblical Joseph; H. W. Attridge on Heracleon and John—reassessment of an early Christian hermeneutical debate; and K. J. Torjesen on the enscripturation of philosophy—the incorporeality of God in Origen's exegesis. Then there are six papers on philosophical interpretation: M. A. Sweeney on the democratization of messianism in modern Jewish thought; S. Grätzel on preaching in accord with reason—J. G. Fichte's exposition of John's Gospel; Helmer on the consummation of reality—soteriological metaphysics in F. Schleiermacher's interpretation of Col 1:15-20; J. Ringleben on the dialectic of freedom and sin—G. W. E. Hegel's interpretation of Genesis 3; W. Gräb on recognized contingency—F. Schelling's existential interpretation of John's Prologue in his *Philosophie der Offenbarung;* and G. Green on L. Feuerbach and the hermeneutics of imagination.

J. D. Hernando, *Dictionary of Hermeneutics. A Concise Guide to Terms, Names, Methods, and Expressions* (Springfield, MO: Gospel Publishing House, 2005, $29.95) 187 pp., CD-ROM. Bibliography. Indexed. ISBN: 0-88243-086-6.

Intended as a primer and resource book for graduate students studying hermeneutics for the first time, this volume presents short articles on terms and expressions, historical schools and periods of interpretation, prominent figures in hermeneutics, interpretative approaches and methods (types of biblical criticism; methods, movements, and approaches), literary genres, literary devices (parallelism, rhetorical/literary devices, figures of speech), and related terms from other disciplines (biblical studies—introduction and background; biblical theology [OT and NT]; systematic/historical theology; popular terms and expressions). A fully searchable CD-ROM gives immediate and easy reference to the entire text. Hernando is professor of NT at Assemblies of God Theological Seminary.

H. Kuhlmann, *Die Bibel — übersetzt in gerechte Sprache? Grundlagen einer neuen Übersetzung* (Gütersloh: Gütersloher Verlagshaus, 2005, paper €19.95) 238 pp. ISBN: 3-579-05499-6.

Prepared in connection with a project for a German translation of the Bible in "correct" language, this volume presents fifteen papers under five headings: on the project (four), outside perspectives on the project (two), translating the divine name (five), the project in comparison with other Bible translations (two), and the practice of biblical translation (two). The contributors include M. Leutzsch on dimensions of correct biblical translation; J. Ebach on how the Bible can be translated more correctly; M. Brumlich on Jewish expectations concerning a Christian Bible translation; M. Crüsemann on the translation and graphic presentation of the divine name in both Testaments; K. Wengst on translating *kyrios* in the NT; and C. Janssen and L. Schottroff on translation questions related to lordship and slavery.

T. Larsson and B. Olsson (eds.), *Den gamla översättningen. Karl XII:s bibel och dess receptionshistoria. Föredrag vid en konferens i Lund den 21-25 februari 2003 anordnad av Kungl. Humanistiska Vetenskapssamfundet i Lund,* Acta Regiae Societatis Humaniorum Litterarum Lundensis 84 (Stockholm: Almqvist & Wiksell, 2005, 346 SKr) 350 pp., 9 tables. Illustrated. Indexed. ISBN: 91-22-02127-2.

From its first publication in 1703 to the early 20th century the Swedish translation of the Bible produced under King Karl XII served as the official Protestant church version of the Bible. Prepared for a conference held in Lund in 2003 to mark the 300th anniversary of its original publication, the twenty essays in this volume discuss the antecedents of Karl XII's Bible, the Bible itself, and its reception history. The authors include biblical scholars such as B. Ejrnaes, S. Hidal, Larsson, and Olsson, as well as specialists in musicology, art,

ethnology, history, linguistics, literature, and systematic theology. The editors have provided a two-page foreword.

S. L. McKenzie, *How to Read the Bible. History, Prophecy, Literature—Why Modern Readers Need to Know the Difference, and What It Means for Faith Today* (Oxford—New York: Oxford University Press, 2005, £15.99/$26) vii and 207 pp. Bibliography. Indexed. LCN: 2005003875. ISBN: 0-19-516149-1.

McKenzie, professor of Hebrew Bible at Rhodes College in Memphis, Tennessee, and author of *Covenant* (2000) and *1–2 Chronicles* (2004), contends that many people (if not most) who read the Bible misunderstand it, and often with devastating psychological consequences. After a 21-page introduction on Jonah and genre, he develops his thesis in five chapters: not exactly as it happened—historiography in the Bible; forthtelling, not foretelling—biblical prophecy; life's real questions—wisdom literature in the Bible; not the end of the world as we know it—apocalyptic literature in the Bible; and issues in the churches—the letters of the NT. McKenzie concludes that recognition of the Bible's different genres is an essential part of the process of communication and is therefore crucial to understanding it.

C. Methuen et al. (eds.), *Holy Texts: Authority and Language,* Yearbooks of the European Society of Women in Theological Research 12 (Leuven—Dudley, MA: Peeters, 2004, paper €23) iv and 312 pp., 2 figs., 2 photos. Bibliography. LCN: 2004063143. ISBN: 90-429-1582-X.

This yearbook is based on papers presented at the 2003 International Conference of the European Society for Women in Theological Research held in the Netherlands. The essays most pertinent to biblical studies are by A. M. Korte on recapturing the sacred—feminist-theological hermeneutics and the authority of holy texts (with a response by E. Kasselouri); G. Varga on loyalty to the Bible—connectedness as the best description of women's relationship to the biblical text; A. L. Eriksson on radical hermeneutics and scriptural authority; A. Tsokkinen on E. Schüssler Fiorenza's views on the authority of the Bible; and B. Higiro Kamusiime on queen mothers in the OT—the public role of women. The volume was edited by Methuen, A. Berlis, S. Bieberstein, A.-C. Mulder, and M. Misset-van de Weg.

B. M. Metzger and B. D. Ehrman, *The Text of the New Testament. Its Transmission, Corruption, and Restoration* (4th ed.; New York—Oxford: Oxford University Press, 2005, cloth $79/£42, paper $34.95/£19.99) xvi and 366 pp., 25 figs. Bibliography. Indexed. LCN: 2004058302. ISBN: 0-19-516667-1 (cloth), -516122-X (paper).

The revised and updated version of the work first published in 1964 [*NTA* 8, pp. 459-460], this volume first treats the materials for the textual criticism of the NT: the making of ancient books; and important witnesses to the text of the NT. Then it considers the history of NT textual criticism as reflected in printed editions of the Greek Testament: the precritical period—the origin and dominance of the Textus Receptus; and the modern critical period—from Griesbach to the present. Finally it discusses the application of textual criticism to the text of the NT: the origins of textual criticism as a scholarly discipline; modern methods of textual criticism; the causes of error in the transmission of the text of the NT; the history of the transmission of the text of the NT; and the practice of NT textual criticism. In this revision the bibliographies have been updated and expanded, the English translations of passages have been adjusted to the New Revised Standard Version, and the illustrations are now distributed to appropriate pages throughout the volume. Metzger is professor emeritus of NT language and literature at Princeton Theological Seminary, and Ehrman is chair of the department of religious studies at the University of North Carolina at Chapel Hill.

G. A. Patrick, *The Miners' Bishop. Brook Foss Westcott* (2nd ed.; London: Epworth, 2004, paper £19.99/$32) xii and 270 pp. Bibliography. Indexed. ISBN: 0-7162-0578-5.

This study of Westcott's life (1825-1901) and achievements takes its title from his work

of mediation in the 1892 Durham miners' strike. It assesses Westcott's contributions to the life of the Victorian church, his pioneering work on the text and translation of the NT, his studies in church history, his contributions to educational thought and practice, and his spirituality. Its eight chapters treat his life and career; study of the NT; the history of the church—the Alexandrian tradition and Christian Platonism; theology—mystery, incarnation, and fulfillment; practical theology; empire, war, and the mission of the church; education; and spirituality. Patrick, a Methodist minister in Cheshire, UK, and the author of *F. J. A. Hort. Eminent Victorian* (1988), concludes that Westcott spent much of his life trying to join together what people had "put asunder."

J. Pelikan, *Whose Bible Is It? A History of the Scriptures Through the Ages* (New York: Viking, 2005, $24.95) xi and 274 pp., 12 halftones. LCN: 2004058049. ISBN: 0-670-03385-5.

After a three-page introduction, Pelikan, professor emeritus of history at Yale University, presents a history of the Jewish and Christian Scriptures under the following headings: the God who speaks; the truth in Hebrew; Moses speaking Greek; beyond Written Torah—Talmud and continuing revelation; the Law and the Prophets fulfilled; formation of a Second Testament; the peoples of the book; back to the sources; the Bible only; the canon and the critics; a message for the whole human race; and the strange new world within the Bible. Pelikan concludes that while the Bible is the book of God and the word of God, Jews and Christians share with the whole of humankind the status of "temporary possessors and life-renters" of the Bible. Review articles of this book were abstracted in §§ 49-1537r—1538r.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 24, ed. B. Fiore (Buffalo, NY: EGLMBS, 2004, paper $10.50) ix and 153 pp. ISSN: 0887-7165.

Of the ten papers in this fascicle [see *NTA* 49, p. 162], those most pertinent to the NT field are by S. E. McGinn on feminists and Paul in Rom 8:18-23—toward a theology of creation; K. S. Winslow on Jewish memories of Moses' wives in rewritten Bibles of the Greek period; J. V. Kozar on meeting the perfect stranger—the literary role and social location of the encounter between Jesus and the strange exorcist in Mk 9:38-41; and J. B. Gibson on the function of the charge of blasphemy in Mk 14:64. Also included are essays by J. Maier, L. M. Wolfe, D. Cleaver-Bartholomew, J. S. Bergsma, S. J. Melcher, and E. A. Seibert.

L. H. Rivas, *Los libros y la historia de la Biblia. Introducción a las Sagradas Escrituras* (Buenos Aires: San Benito, 2001, paper $8.20) 223 pp., 7 halftones, 6 maps. Bibliographies. ISBN: 987-98621-2-0.

After a six-page introduction to the Bible, this volume discusses general topics pertaining to its interpretation (inspiration, truth, Catholic criteria for interpretation, canon) and the various parts of the OT from the Pentateuch through the deuterocanonical books. Then it treats the NT in ten chapters: early Christian preaching as seen in the speeches in Acts, the formation of the Synoptic Gospels, their content, the Gospel and letters of John, the authentic Pauline letters, Ephesians and Colossians, the Pastorals, Hebrews, the catholic epistles, and Revelation. The volume was prepared in collaboration with C. F. Olivero and J. Luzuriaga.

L. H. Rivas et al., *La palabra viva y actual. Estudios de actualización Bíblica,* Estudios y documentos (Buenos Aires: San Benito, 2005, paper) 150 pp. Bibliographies. ISBN: 987-1177-17-8.

The five essays in this volume devoted to biblical actualization are by Rivas on the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible; G. M. Nápole on the history of Israel in biblical times—disputed questions; V. M. Fernández on moving mountains in the world today—the biblical message in the face of postmodern disenchantment; A. A. Ranieri on intertextuality as a hermeneutical perspective—a challenge for biblical exegesis; and Rivas on recent research on the historical Jesus—the Third Quest.

J. SANDYS-WUNSCH, *What Have They Done to the Bible? A History of Modern Biblical Interpretation* (Collegeville, MN: Liturgical Press, 2005, paper $39.95) xx and 378 pp. Bibliography. Indexed. LCN: 2004017108. ISBN: 0-8146-5028-7.

Sandys-Wunsch, research fellow at the University of Victoria in British Columbia, attempts to give an overview of what took place in biblical interpretation between 1450 and 1889. After a 25-page introduction to the nature and concerns of biblical exegesis, he treats developments in the Renaissance, the "Baroque" period (1600-1660), the early Enlightenment period (1660-1700), 1700-1750, 1750-1800, and aspects of biblical interpretation in the 19th century. Among the "internal" developments he calls attention to work on the textual tradition, biblical languages, and the recognition of problems such as consistency, cogency, and coherence within biblical documents. He also notes "external" features such as the development of secular society, toleration, academic freedom, a perceived dichotomy between the Bible and science, and a growing body of information about human culture. Sandys-Wunsch concludes that one can find value in the Bible today by seeing the Bible as part of ancient literature and as a religious foundational document.

A. SCHWEITZER, *Albert Schweitzer. Essential Writings,* ed. J. Brabazon, Modern Spiritual Masters (Maryknoll, NY: Orbis, 2005, paper $16) 176 pp. Bibliography. LCN: 2005008970. ISBN: 1-57075-602-3.

After Brabazon's twelve-page introduction to Schweitzer's life (1875-1965) and accomplishments, this anthology presents excerpts from his writings under four major headings: Jesus and the kingdom of God (Jesus, the inner Schweitzer), music and its meaning (encounters with music, on Bach), Africa (the reason, to Africa, Lambaréné), and reverence for life (an instinct for nature, the development of an idea, three sermons, the ethics of reverence for life). Over thirty pages are devoted to his comments on Jesus.

Shaking Heaven and Earth. Essays in Honor of Walter Brueggemann and Charles B. Cousar, ed. C. R. Yoder et al. (Louisville, KY: Westminster John Knox, 2005, paper $29.95) xi and 170 pp. Indexed. LCN: 2005042245. ISBN: 0-664-22777-5.

The eleven essays honoring Professors Cousar and Brueggemann on the occasion of their retirement from teaching at Columbia Theological Seminary in Decatur, Georgia, are by C. A. Newsom on Genesis 2–3 and *1 Enoch* 6–16—two myths of origin; D. L. Petersen on shaking the world of family values; P. D. Miller on, What do you do with the God you have?—the first commandment as political axiom; L. Stulman on conflicting paths to hope in Jeremiah; K. M. O'Connor on Jeremiah's "prophetic imagination"—pastoral intervention for a shattered world; Yoder on the objects of our affections—emotions and the moral life in Proverbs 1–9; E. E. Johnson on life together in the household of God; B. R. Gaventa on "turning the world upside down"—a reflection on Acts; J. L. Martyn on world without end, or twice-invaded world; L. E. Keck on what if Paul was right; and S. P. Saunders on between blessing and curse—reading, hearing, and performing the Apocalypse in a world of terror. Also included are a sermon by Cousar on Mt 27:55–28:10 ("Make it as secure as you know how") and concluding reflections by Brueggemann. The volume was edited by Yoder, O'Connor, Johnson, and Saunders.

R. C. SPROUL, *Scripture Alone. The Evangelical Doctrine,* R. C. Sproul Library (Phillipsburg, NJ: P&R, 2005, $15.99) 210 pp. Indexed. LCN: 2005047400. ISBN: 1-59638-010-1.

After describing the *sola scriptura* principle as crucial to evangelicalism, Sproul, founder and chairman of Ligonier Ministries, seeks to develop a doctrine of Scripture with reference to the establishment of Scripture, the case for inerrancy (a methodological analysis), and the internal testimony of the Holy Spirit. Then he discusses the inerrancy of Scripture with reference to the relation of the word of God to authority, revelation, inspiration, inerrancy, truth, and the individual Christian. The two appendixes provide the texts of the Ligonier Statement (1973) and the Chicago Statement on Biblical Inerrancy (1978). K. A. Mathison has provided a five-page introduction.

R. C. SPROUL (ED.), *The Reformation Study Bible. English Standard Version. Containing the Old and New Testaments* (Orlando, FL: Ligonier Ministries, 2005, $39.99) xvii and 1948 pp., 12 charts, 19 maps. LCN: 2004112397. ISBN: 0-87552-643-8 (P&R). Distributed by Presbyterian and Reformed Publishing Company, Phillipsburg, NJ.

In his two-page introduction, Sproul observes that this study Bible stands in the Reformed tradition of the original Geneva Bible of the 16th century, and that it contains a modern restatement of Reformation truth in its comments and theological notes, and so seeks to present the light of the Reformation afresh. The volume provides the full text of the English Standard Version along with introductions to individual books, center-column cross-references, explanatory notes at the foot of the pages, ninety-six notes on central doctrinal teachings of Scripture, and a 72-page English concordance. K. A. Mathison served as associate editor, B. Waltke as OT editor, and M. Silva as NT editor. The NT contributors include T. D. Gordon, W. Grudem, P. Jones, S. J. Kistemaker, W. H. Mare, L. Morris, V. S. Poythress, F. Thielman, and J. Trafton.

Supplément au Dictionnaire de la Bible, ed. J. Briend and M. Quesnel, Fascicule 75: *Synagogue–Tanis* (Paris: Letouzey & Ané, 2005, paper €38.71) cols. 769-918, 27 figs., 7 halftones. Bibliographies. ISBN: 2-7063-0230-5.

After completing A. Contessa's article on synagogue mosaics in cols. 769-785, this fascicle [see *NTA* 48, p. 471] presents articles by C. Coulot on the Synoptic problem (cols. 785-828); P. Yousif on the Syriac Bible versions—bibliography from 1955 to 2000 (cols. 828-875); D. Devauchelle on Tahpanhes (cols. 875-880) and Tahpenes (cols. 880-881); O. Artus on *talion* (cols. 881-908); and P. Brissaud on Tanis—Tel Sân el-Hagar (cols. 908-918).

J. THEIS, *Biblische Texte verstehen lernen. Eine bibeldidaktische Studie mit einer empirischen Untersuchung zum Gleichnis vom barmherzigen Samariter,* Praktische Theologie heute 64 (Stuttgart: Kohlhammer, 2005, paper €20) 302 pp., 40 figs., 12 schemata. Bibliography. ISBN: 3-17-018078-9.

Accepted in 2002 as a *Habilitationsschrift* by the Catholic theological faculty of the Rheinische Friedrich-Wilhelms-Universität in Bonn, this attempt at developing an empirically based way of teaching the Bible seeks especially to clarify the relationship between the text and the "understander." After a seven-page introduction, Theis develops his basic perspectives: speech-act theoretical foundations, the significance of linguistic- and cognitive-psychological starting points, the building blocks of cognitive psychology and text psychology, text structure and text understanding, and understanding the Bible as a dynamic and communicative process. Then he illustrates his approach by a detailed analysis of the parable of the Good Samaritan (Lk 10:25-37), and outlines the various elements (textual, social, cultural, intellectual) involved in teaching the Bible in a way that facilitates communicative competence.

M. TRAINOR, *Journeying. A Beginner's Guide to the Bible* (Staten Island, NY: St Pauls, 2005, paper $7.50) 71 pp. Bibliography. ISBN: 0-8189-0986-2.

Convinced that God speaks to humans within human forms, Trainor, the author of *Befriending the Text* (1991) and *The Quest for Home. The Household in Mark's Community* (2001), seeks to introduce the different types of literature that compose the Bible. After reflections on preparing for the journey involved in reading the Bible, he discusses the following topics: story, myth, epic, history, poetry and song, wisdom, prophecy, Gospels, letters, and apocalyptic writings. He concludes with observations on whether the Bible is true. Questions for personal reflection or group discussion are provided at the end of each chapter. The book is also available in the United Kingdom and Ireland (£5.99—0-85439-700-0), and Australia ($A9.95—1-876295-90-2).

K. J. VANHOOZER, *The Drama of Doctrine. A Canonical-Linguistic Approach to Christian Theology* (Louisville, KY: Westminster John Knox, 2005, paper $39.95) xv and 488 pp. Bibliography. Indexed. ISBN: 0-664-22327-3.

Vanhoozer, research professor of systematic theology at Trinity Evangelical Divinity School in Illinois, and author of *Is There a Meaning in This Text?* (1998) and *First Theology: God, Scripture & Hermeneutics* (2002), seeks to develop a "canonical-linguistic" approach to the Bible and theology, with particular attention to its turn to practice, emphasis on wisdom, and creative retrieval of the principle of *sola scriptura*. He contends that canonical-linguistic theology attends both to the drama in the biblical text—what God is doing in the world through Christ—and to the drama that continues in the church as God uses Scripture to address, edify, and confront its readers. After a 33-page introduction, he develops this approach in terms of the drama (God's action, theodrama), the script (Scripture, tradition, doctrine), the dramaturge (the theologian), and the performance (church life). Vanhoozer concludes that doctrine is a condensed form of Christian wisdom, rooted in the Scriptures and accumulated over the centuries, about how rightly to participate in the drama of redemption, that is, in the life of the triune God.

W. WALDEN, *En•cy•clo•pe•di•a of the Formation of the Bible. Manuscripts and Translations* (Nashville, TN: privately printed, 2005, $40) vi and 159 pp. Bibliography.

This reference work presents the story of the text, canon, and versions of the Bible in over 3400 entries arranged in alphabetical order. The focus is on English translations appearing since 1900, and the intent is to be exhaustive for both translations and the translators who worked on them. It also includes technical terms relating to the subject, and explores something of the authors, editors, editions, manuscripts, translations, and translators of the Bible as a whole as well as of the individual books. Also included are an essay on Bible translations and how to choose among them, and a list of English Bible translations since 1900. Walden is the author of *Concise dic•tion•ar•y of the Formation of the Bible. Manuscripts and Translations* (rev. ed., 2004). Both books are available from the author at P.O. Box 1794, Nashville, TN 37011.

A. WEISSENRIEDER, F. WENDT, AND P. VON GEMÜNDEN (EDS.), *Picturing the New Testament. Studies in Ancient Visual Images,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 193 (Tübingen: Mohr Siebeck, 2005, paper €99) xvii and 445 pp. Illustrated. Bibliography. Indexed. ISBN: 3-16-148574-2.

After a 47-page introduction by Weissenrieder and Wendt on images as communication—the methods of iconography, this volume present essays by R. Amedick on *Iesus Nazarenus Rex Iudaiorum*—Hellenistic royal iconography and the NT; D. L. Balch on Zeus, vengeful protector of the political and domestic order—frescoes in dining rooms N and P of the House of the Vetii in Pompeii, Mk 13:12-13, and *1 Clement* 6:2; Weissenrieder and Wendt on "Why are you sleeping?" (Lk 22:46)—the image of the disciples in Lk 22:39-46 in light of iconographic and medical-historical sources; and Weissenrieder on "He is a god!"—Acts 28:1-9 in the light of iconographic and textual sources related to medicine. Then there are articles by von Gemünden on constellations of sapiential images in John's Gospel; G. Elsen-Novák and M. Novák on the semiotics of the vine in Jn 15:1-8 in ancient oriental perspective; von Gemünden on the palm branch in Jn 12:13; H. Roose on the fall of the "great harlot" and the fate of the aging prostitute—an iconographic approach to Revelation 18; and R. von Bendemann on the Ezekiel-cycle at Dura Europos and the reception of Ezekiel 37 in Revelation. Finally there are papers by C. K. Rowe on NT iconography—situating Paul in the absence of material evidence; Weissenrieder on looking into the mirror—2 Cor 3:18 against the background of ancient mirror theories and iconographic images; S. Brandt on Jesus Christ as the image of God and the image of the image; P. F. Esler on Paul and the *agōn*—understanding a Pauline motif in its cultural and visual context; and H. O. Maier on barbarians, Scythians, and imperial iconography in the letter to the Colossians.

J. B. White and W. T. Wilson, *From Adam to Armageddon. A Survey of the Bible* (5th ed.; Belmont, CA: Thompson Wadsworth, 2006, paper $68.95) xix and 220 pp., 9 maps, 6 tables. Bibliographies. Indexed. LCN: 2004114824. ISBN: 0-534-52586-5.

Intended for use in a single semester course on the Bible, this volume contains eleven chapters under the following headings: preparing for the study; "In the beginning . . ."; shaping the future—becoming a nation; the Prophets; from national to world religion; the late Hebrew Bible period (including the Apocrypha); Christianity as a sect within Judaism; the Synoptic Gospels—stories about Jesus; the letters of Paul; other letters and a sermon (Hebrews); and in the name of John. Also included are a postlude and glossary. The new edition features many changes, especially in the section on John's Gospel. White taught for many years at San Jose State University, and Wilson teaches at Candler School of Theology, Emory University.

A. Wifstrand, *Epochs and Styles. Selected Writings on the New Testament, Greek Language and Greek Culture in the Post-Classical Era,* ed. L. Rydbeck and S. E. Porter, trans. D. Searby, Wissenschaftliche Untersuchungen zum Neuen Testament 179 (Tübingen: Mohr Siebeck, 2005, €74) viii and 241 pp., frontispiece. Indexed. ISBN: 3-16-148627-7.

This volume contains fourteen essays (all now in English) by Wifstrand (1901-64), who served as professor of Greek at the University of Lund from 1935 to 1964. They concern Luke and Greek classicism; Luke and the Septuagint; stylistic problems in the epistles of James and Peter; a problem concerning word order in the NT; language and style of the NT; Greek prose style—a historical survey; Greek and modern prose style; Melito's homily on the passion; classical and postclassical Greeks; the Roman empire from the Greek perspective; the image of the child among the Greeks; son of fortune, son of affliction—the influence of a biblical stylistic device on European literature; the "center"—Ptolemaic and Copernican perspectives; and sidelights on Greek culture from a Greek medical writer (Galen). Also included are a photograph of Wifstrand, an editorial foreword and an eight-page introduction by Rydbeck, and J. Palm's eulogy (1964) for Wifstrand.

Wilderness. Essays in Honour of Frances Young, ed. R. S. Sugirtharajah, Library of New Testament Studies 295 (London—New York: T&T Clark, 2005, £65/$120) xiv and 209 pp., frontispiece. Bibliographies. Indexed. ISBN: 0-567-04142-5.

The sixteen essays in this *Festschrift* honoring Professor Young appear under two major headings: hermeneutical connections (ten), and theological explorations (six). Those papers most pertinent to the NT field are by S. Horne on "these then let us emulate"—the early church illuminates two Gospel impairment encounters (Lk 13:11-16; Mt 9:1-8/Jn 5:2-18); C. Trevett on wilderness woman—the taming of Miriam; D. Treacy-Cole on women in the wilderness—rereading Revelation 12; D. Parker on the mountain and the desert in the Gospels; L. Wall on finding identity in the wilderness with respect to Israel; S. Moyise on the wilderness quotation in Mk 1:2-3; J. Lieu on reading Jesus in the wilderness; C. Rowland on wilderness, Revelation, and the New Jerusalem; and N. Robinson on Jesus in the Quran, the historical Jesus, and the myth of God incarnate. Also included are a photograph of the honoree, a preface by the editor, a personal profile by R. Williams, and a list of Young's publications.

O. Wischmeyer, *Hermeneutik des Neuen Testaments. Ein Lehrbuch,* Neutestamentliche Entwürfe zur Theologie 8 (Tübingen—Basel: Francke, 2004, paper €34.90/60.40 SFr) xii and 231 pp. Bibliography. Indexed. ISBN: 3-7720-8054-5.

In developing a text-hermeneutic of the NT, Wischmeyer, professor of NT at the University of Erlangen-Nürnberg and author (with C. Frevel) of *Menschsein* (2003), proposes to work on the philological, historical, text-linguistic, and literary levels. After a seventeen-page introduction to NT hermeneutics, she discusses under the heading of "historical understanding" the language, the literary forms, and the time-period. Next under "reception-historical understanding" she deals with the history of the NT text, NT exegesis

today, and interpreters and interpretation. Then under "objective understanding" she considers the statements, the claims, and the quality of the NT texts. Finally under "textual understanding" she treats textuality, intertextuality, and the achievements and profile of a contemporary NT hermeneutics.

GOSPELS—ACTS

D. C. ALLISON, *Resurrecting Jesus. The Earliest Christian Tradition and Its Interpreters* (New York—London: T&T Clark, 2005, cloth $100/£60, paper $34.95/£19.99) xi and 404 pp. Indexed. LCN: 2005008016. ISBN: 0-567-02900-X (cloth), -02910-7 (paper).

Intended as a kind of sequel to Allison's *Jesus of Nazareth. Millenarian Prophet* (1998), this volume presents six essays (some previously published but revised here) on important issues in contemporary research on the historical Jesus: secularizing Jesus; the problem of audience; the problem of Gehenna (with an excursus on P. B. Shelley and the historical Jesus); apocalyptic, polemic, and apologetics; Torah, *Urzeit,* and *Endzeit;* and resurrecting Jesus (with excursuses on Joseph of Arimathea, and on the disciples and bereavement). Allison is professor of NT exegesis and early Christianity at Pittsburgh Theological Seminary.

K. E. BAILEY, *The Cross & the Prodigal. Luke 15 Through the Eyes of Middle Eastern Peasants* (2nd ed.; Downers Grove, IL: InterVarsity, 2005, paper $14) 151 pp. Bibliography. LCN: 2005004484. ISBN: 0-8308-3281-5.

The first edition (1973) of this study of Luke 15 was described in *NTA* 21, p. 322. This edition includes a new six-page introduction and is updated throughout. The first part provides a commentary on Luke 15 according to the following outline: rejoice with me (Lk 15:1-10); the death wish (15:11-12); the face-saving plan (15:13-19); the shattering confrontation (15:20-24); and the missing climax (15:25-32). Then it presents a one-act play in four scenes that attempts to read between the lines of the story of the prodigal son. Bailey is also the author of *Finding the Lost. Cultural Keys to Luke 15* (1992).

C. K. BARRETT, *A Critical and Exegetical Commentary on the Acts of the Apostles.* Vol. 1, *Preliminary Introduction and Commentary on Acts I–XIV;* vol. 2, *Introduction and Commentary on Acts XV–XXVIII,* International Critical Commentary (London—New York: T&T Clark International, 2004, paper £19.99/$39.95 each) xxv and 693 pp., map; cxx and 578 pp. Bibliographies. Indexed. ISBN: 0-567-08385-3 (vol. 1), -08395-0 (vol. 2).

The paperback reprint of the two-volume commentary on Acts that was described in *NTA* 39, p. 500 and 43, p. 381. The first volume (1994) contains a 58-page preliminary introduction, along with expositions of passages in chapters 1–14: necessary preliminary steps (1:1-26), the church in Jerusalem (2:1–5:42), problems and persecutions (6:1–8:3), and so on. The second volume (1998) provides a 102-page introduction and commentaries on texts in Acts 15–28: the council in Jerusalem (15:1-35), Paul's mission breaks new ground (15:36–18:23), and so on. Barrett is professor emeritus of divinity at the University of Durham.

M. BLICKENSTAFF, *'While the Bridegroom is with them.' Marriage, Family, Gender and Violence in the Gospel of Matthew,* JSNT Supplement Series 292 (London—New York: T&T Clark International, 2005, £60/$120) vii and 244 pp. Bibliography. Indexed. ISBN: 0-567-04112-3.

Prepared as a doctoral dissertation under the direction of A.-J. Levine and presented to Vanderbilt Divinity School, this volume contends that the metaphor of the bridegroom in Matthew's Gospel challenges societal constructions of marriage and the family, and that the violence attached to this metaphor challenges views of God and justice. Blickenstaff first explores both biblical and extrabiblical texts from the 5th century B.C. to the 2nd century A.D. concerning bridegrooms and weddings, with particular attention to their connection with violence. Next she examines how typical allegorical interpretations of the parables of

the wedding feast (22:1-14) and the ten bridesmaids (25:1-13) not only tend to implicate the deity in acts of violent eschatological retribution (22:7) but also reveal how Jesus as a bridegroom exacerbates conflict between community members (25:1-13). Then she discuses how the Matthean bridegroom disrupts families of origin (10:34-38; 19:29) to create a fictive family (12:46-50; cf. 23:9) based on allegiance to him. Finally she investigates the bridegroom's teachings on marriage and divorce in 5:31-32 and 19:3-9, and looks at sexuality in Matthew with regard to the absent bride, angels, and androgyny. Blickenstaff concludes that for Matthew's Gospel the bridegroom's presence holds the potential for joy and celebration but is also fraught with danger.

J. Bligh, *Gospel Challenges* (London: St Pauls Publishing, 2004, paper £13.99) 303 pp. Indexed. ISBN: 0-85439-688-8.

This volume presents nearly a hundred short essays that raise questions about the Gospels and pose answers to them. They deal with the historicity of the Gospels, the historicity of the infancy narratives, the Lukan infancy narrative, the Matthean infancy narrative, matching texts, the earliest written Gospel, Jewish expectations at the time of Jesus, John the Baptist's testimony to Jesus, the calling of the first disciples, Jesus' promise to Nathanael, and so forth. Also included is a thirteen-page appendix on the structure of Acts. Bligh concludes that Matthew's Gospel was based on a true story that the earliest Evangelist (M1) tried to make historically accurate but that later revisers modified and expanded in order to make the story a more effective instrument of conversion and instruction. He observes that while there is a nucleus of historical truth in the Gospels, its exact extent cannot be determined.

C. L. Blomberg, *Contagious Holiness. Jesus' Meals with Sinners,* New Studies in Biblical Theology 19 (Downers Grove, IL: InterVarsity, 2005, paper $20; Leicester, UK: Apollos) 216 pp. Bibliography. Indexed. ISBN: 0-8308-2620-3 (IV), 1-84474-083-8 (A).

Blomberg, professor of NT at Denver Seminary in Colorado and author of *Neither Poverty Nor Riches* (1999) and *The Historical Reliability of John's Gospel* (2001), contends that the unifying theme that emerges from the Gospel accounts of Jesus' meals with sinners may be called "contagious holiness" in the sense that he believed that his purity could rub off on them and hoped that his magnanimity toward them would lead them to heed his calls to discipleship. After surveying the current debate, Blomberg deals with the following topics: forming friendships but evading enemies—meals in the OT; contagious impurity—intertestamental developments; Jesus the consummate party animal?—Jesus eating with sinners in Gospel material not distinctive to Luke; pervasive purity—Jesus eating with sinners in material distinctive to Luke; and the potential of contemporary Christian meals.

D. L. Bock and G. J. Herrick (eds.), *Jesus in Context. Background Readings for Gospel Study* (Grand Rapids: Baker, 2005, paper $22.99) 286 pp., 2 tables. Bibliography. Indexed. LCN: 2005007946. ISBN: 0-8010-2719-5.

Describing their work as a "poor man's Strack-Billerbeck," Bock and Herrick, both based at Dallas Theological Seminary, supply translations of the texts cited in Bock's *Jesus according to Scripture* [*NTA* 47, p. 363]. The bulk of the material comes from Jewish texts (OT Apocrypha and Pseudepigrapha, Dead Sea scrolls, Josephus, Philo, Mishnah, Tosefta, etc.) dating to the centuries before or after the time of Jesus. Also included are relevant Greco-Roman and early Christian texts. After a seven-page general introduction, the volume presents the pertinent parallel texts under four major headings: the four Gospels—distinctive voices; Jesus according to the Synoptists; Jesus according to John; and a theological portrait of Jesus.

S. G. Brown, *Mark's Other Gospel. Rethinking Morton Smith's Controversial Discovery,* Studies in Christianity and Judaism 15 (Waterloo, ON: Wilfrid Laurier University Press, 2005, $65 Can.) xxiii and 332 pp., 2 charts. Bibliography. Indexed. ISBN: 0-88920-461-6.

Based on a doctoral dissertation directed by L. Vaage and presented in 1999 to the Uni-

versity of Toronto, this volume contends that the excerpts of "the longer Gospel of Mark" (generally known as *Secret Gospel of Mark*) not only sound like Mark but also employ Mark's distinctive literary techniques, deepening this Gospel's theology and elucidating puzzling aspects of its narrative. After providing the Greek text and a translation of Clement of Alexandria's *Letter to Theodore* and of Clement's citations from the longer Gospel, it first reconsiders the dominant paradigms under the following headings: a longer, esoteric version of Mark's Gospel; the question of the authenticity of the *Letter to Theodore;* longer Mark's relation to other Gospels; the nature of the longer Gospel; and the original purpose and later use of the longer Gospel. Then it offers an analysis of the work's use of the Markan literary techniques of intercalation, framing stories, and verbal echoes. Brown concludes with general observations on the longer Gospel's nature and purpose, author, mode and date of composition, and relevance to scholarship.

M. Cairoli, *La "poca fede" nel vangelo di Matteo. Uno studio esegetico-teologico,* Analecta Biblica 156 (Rome: Editrice Pontificio Istituto Biblico, 2005, paper €20) 302 pp. Bibliography. Indexed. ISBN: 88-7653-156-4.

The slightly revised version of a doctoral dissertation directed by K. Stock and presented in 2003 to the Pontifical Gregorian University in Rome, this volume analyzes five passages in Matthew's Gospel in which the theme of "little faith" is especially prominent. After an eight-page introduction, it treats them under the following headings: trusting without anxiety (Mt 6:25-34); the disciples in a storm (8:23-27); walking upon the waters (14:22-33); the bread and the yeast (16:5-12); the disciples' inability to heal (17:14-20); and taking leave of the disciples (28:17). For each passage there is a discussion of introductory questions, an exposition of the text, and a consideration of the text in its context and its place in the development of the theme of "little faith." Cairoli concludes that these Matthean texts offer the possibility not only of reflecting on the content of faith in a positive way but also of constructing an itinerary of faith.

B. Chilton, *Mary Magdalene. A Biography* (New York—London: Doubleday, 2005, $23.95) xix and 220 pp., 2 maps. Indexed. LCN: 2005045446. ISBN: 0-385-51317-8.

Chilton, professor of religion at Bard College in Annandale-on-Hudson in New York, and author of *Rabbi Jesus* (2000) and *Rabbi Paul* (2004), contends that Mary Magdalene belongs on the list of the creators of Christianity, especially since she provided the source of the Gospels' exorcism stories and influenced much of what early Christians believed about how to treat demonic possession. After an eight-page prologue, he describes who Mary Magdalene was and what she did under the following headings: possessed, the Magdalene, secret exorcism, Mary's signature, nameless anointer, "thy name is as oil poured forth," transfiguration at the tomb, ecstatic vision, the scar, expurgating the Magdalene, orthodox ambivalence and the gnostic quest, the breakout, the goddess and the vixen, and relics of the Magdalene. Also included are a chronology for Mary Magdalene, thirty-nine pages of notes on the main text, and an appendix on the "Magdalene source" in the Synoptic Gospels.

É. Cothenet, *La chaîne des témoins dans l'évangile de Jean. De Jean-Baptiste au disciple bien-aimé,* Lire la Bible 142 (Paris: Cerf, 2005, paper €20) 151 pp. Bibliography. Indexed. ISBN: 2-204-07865-4.

After discussing the theme of "witness" as characteristic of the Fourth Gospel, this volume [see §§ 49-273–274] considers the witness of John the Baptist; the witness of Christ to Nicodemus about birth from above; the work of the Son and the witness of the Father; the call of Jesus (Jn 7:37-39) and the witness of Scripture; the witness of Christ (8:12-57 and 18:37); the witness of the Paraclete, the Spirit of truth; and the witness of the beloved disciple. Cothenet, professor emeritus of Scripture at the Institut Catholique de Paris, concludes that in John's Gospel "witness" is the equivalent of "preach" and "gospel" in other NT writings.

W. D. Davies and D. C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew.* Vol. 1, *Introduction and Commentary on Matthew I–VII;* vol. 2, *Commentary on Matthew VIII–XVIII;* vol. 3, *Commentary on Matthew XIX–XXVIII,* International Critical Commentary (London—New York: T&T Clark International, 2004, paper £19.99/$39.95 each) xlvii and 731 pp., charts, map; xvii and 807 pp.; xviii and 789 pp. Bibliographies. Indexed. ISBN: 0-567-08355-1 (vol. 1), -08365-9 (vol. 2), -08375-6 (vol. 3).

The paperback reprint of the three-volume commentary on Matthew's Gospel described in *NTA* 33, p. 384; 36, p. 420; and 42, p. 379. The first volume (1988) provides a 148-page introduction, as well as commentaries on passages in Matthew 1–7: title (1:1), from Abraham to Jesus (1:2-17), conceived of the Holy Spirit (1:18-25), and so on. The second volume (1991) treats passages in Matthew 8–18: a triad of miracle stories (8:1-22), a second triad of miracle stories (8:23–9:17), and so on. The third volume (1997) covers passages in Matthew 19–28: monogamy, divorce, celibacy (19:1-12); Jesus and the children (19:13-15); and so on. It also includes a 36-page retrospect on Matthew's Gospel, and a ten-page appendix by W. Horbury on the Hebrew text of Matthew's Gospel in Shem Tob Ibn Shaprut's *Eben Boḥan.* Seventeen excursuses are included in the three volumes.

J. F. Davis, *Lex Talionis in Early Judaism and the Exhortation of Jesus in Matthew 5.38-42,* JSNT Supplement Series 281 (London—New York: T&T Clark International, 2005, £60/$115) xv and 192 pp., table. Bibliography. Indexed. ISBN: 0-567-04150-6.

Based on a doctoral dissertation directed by D. Lowery and presented to Dallas Theological Seminary, this volume explores how Jesus' statements in Mt 5:38-42 relate to the OT *lex talionis* and similar teachings in NT-era Judaism, and what Jesus requires for his disciples and the church today. After a six-page introduction, it discusses how the *lex talionis* has been treated in recent scholarship, examines the key OT texts pertaining to the *lex talionis* (Exod 21:22-27; Lev 24:17-22; Deut 19:15-21), and considers how it was understood in various early Jewish writings (Apocrypha and Pseudepigrapha, Qumran, Philo, Josephus, rabbinic writings, etc.). Then it deals with the historical background and context of Mt 5:39-42, provides an exegesis of Mt 5:38-42, and correlates Mt 5:38-42 with other statements in the OT, early Jewish works, and the NT. A four-page appendix presents a translation of *b. Baba Qamma* 83b-84a. Davis concludes that Jesus' teaching on nonretaliation represents a new and higher standard of righteousness and is directly tied to the introduction of the promised eschatological kingdom.

J. R. Donahue and D. J. Harrington, *The Gospel of Mark,* Sacra Pagina 2 (Collegeville, MN: Liturgical Press, 2005, paper $29.95) xv and 491 pp. Bibliographies. Indexed. LCN: 2005931040. ISBN: 0-8146-5965-9.

This paperback edition of the intratextual and intertextual commentary on Mark's Gospel [*NTA* 46, p. 370] features a new three-page supplementary bibliography listing about fifty books on Mark published in recent years.

J. R. Donahue (ed.), *Life in Abundance. Studies of John's Gospel in Tribute to Raymond E. Brown, s.s.* (Collegeville, MN: Liturgical Press, 2005, paper $29.95) xvi and 313 pp., plate. Bibliography. Indexed. LCN: 2004023819. ISBN: 0-8146-3011-1.

After a keynote address by T. T. Prendergast on the church's great challenge—proclaiming God's word in the new millennium, this volume honoring Brown's memory and especially his contributions to Johannine studies presents essays by F. J. Moloney on the Gospel of John—Brown's legacy and beyond (with a response by R. A. Culpepper); D. M. Smith on the future of Johannine studies; R. Kysar on the whence and whither of the Johannine community (with a response by H.-J. Klauck); B. L. Visotzky on methodological considerations in the study of John's interaction with 1st-century Judaism (with a response by A. Reinhartz); J. A. Fitzmyer on Qumran literature and the Johannine writings (with a response by D. J. Harrington); C. R. Koester on the death of Jesus and the human condition—explor-

ing the theology of John's Gospel (with a response by G. R. O'Day); S. M. Schneiders on the resurrection (of the body) in the Fourth Gospel (with a response by D. Senior); R. F. Leavitt on Brown and P. Ricoeur on the surplus of meaning (with a response by F. S. Fiorenza); and R. D. Witherup on the incarnate Word revealed—Brown's pastoral writings. Also included are a biography of Brown and a bibliography of his publications (by Witherup and M. L. Barré), and personal tributes to Brown by P. Trible and Donahue. The papers were prepared for a conference held in October 2003 at St. Mary's Seminary and University in Baltimore, MD, Brown's alma mater, where he taught from 1959 to 1971.

D. DORMEYER, *Das Markusevangelium* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, €59.90) 239 pp. Bibliographies. Indexed. ISBN: 3-534-15613-7.

After a two-page introduction, Dormeyer, professor of Catholic theology in Dortmund and author of *Evangelium als literarische und theologische Gattung* (1989), surveys modern scholarship on Mark's Gospel under the following major headings: Mark's Gospel and the Two-Source theory, literary-historical comparison, form criticism, redaction criticism, methodological questions regarding Mark's Gospel from 1960 to 1990, and Mark's Gospel in current discussion. Dormeyer concludes with reflections on the many different methods that have been applied to interpreting Mark's Gospel and their value for a comprehensive reading of the narrative.

R. T. FORTNA, *The Gospel of Matthew. The Scholars Version Annotated with Introduction and Greek Text,* Scholars Bible 3 (Santa Rosa, CA: Polebridge, 2005, paper $22) viii and 269 pp., plate, fig., map. Bibliography. Indexed. LCN: 2004058637. ISBN: 0-944344-60-7.

In his 24-page introduction to Matthew's Gospel, Fortna, professor emeritus of biblical studies at Vassar College in Poughkeepsie, NY, discusses the nature of the Gospel, its sources, origin (author, place, date), composition (structure, purpose, audience), special features, Greek text, and translation in the *Scholars Version.* Then he presents on facing pages the Greek text and the *Scholars Version* with notes below that give particular attention to the author's sources, redaction of them, and special concerns. Also included are translation notes, interpretive notes, an appendix (a prison dialogue on the parable of the entrusted money), and a glossary.

K. S. FUGLSETH, *Johannine Sectarianism in Perspective. A Sociological, Historical, and Comparative Analysis of Temple and Social Relationships in the Gospel of John, Philo, and Qumran,* Supplements to Novum Testamentum 119 (Leiden—Boston: Brill, 2005, €97/$139) xiv and 450 pp. Bibliography. Indexed. LCN: 2005050084. ISBN: 90-04-14411-0.

The revised version of a doctoral dissertation directed by P. Borgen and J. Ulrichsen, and presented in 2002 to the department of religious studies at the University of Trondheim, this study of the alleged community behind John's Gospel incorporates sociological, historical, and comparative approaches. After delineating the problem and a methodology for approaching it, the volume considers models and questions, and the issue of moving from text to community with regard to John, Philo, and Qumran. Then it discusses the temple first in John and then in Philo and the Qumran writings, temple-related festivals in John, and social relationships in John and in Philo and Qumran. Fuglseth concludes that while the J. L. Martyn-R. E. Brown hypothesis of expulsion from a local synagogue is acceptable, the "cult" model is preferable to the "sect" model in explaining the life and history of the Johannine community. He describes the Qumran community as sectarian, Philo as representing "the parent body," and the Johannine community as "cultic." And he contends that the "cult" model helps us to see as historically understandable both the common traits shared by the Johannine community with its parent body (critical loyalty to the temple), and the particularities in social attitudes and theology, its exclusiveness and inclusiveness, its open invitations as well as its isolation.

A. M. GALE, *Redefining Ancient Borders. The Jewish Scribal Framework of Matthew's Gospel* (New York—London: T&T Clark International, 2005, cloth $115/£60, paper $55/£30) x and 197 pp. Bibliography. Indexed. LCN: 2005006787. ISBN: 0-567-02511-X (cloth), -02521-7 (paper).

Based on a doctoral dissertation directed by W. R. Stegner at Northwestern University and Garrett-Evangelical Theological Seminary in Evanston, IL, this volume investigates the Matthean community's location, economic status, scribal nature, and level of literacy. After a thirteen-page introduction, it discusses the Matthean community and formative Judaism; tradition in transition, or Antioch versus Sepphoris—rethinking the Matthean community's location; the wealth of the Matthean community; scribes and conflicts—leadership in the Matthean community; and evidence of a learned community. Gale concludes that the authors of Matthew's Gospel and the corresponding community members belonged to an affluent and learned Jewish Christian community based in Galilee, most likely at Sepphoris.

G. GARBE, *Der Hirte Israels. Eine Untersuchung zur Israeltheologie des Matthäusevangeliums,* Wissenschaftliche Monographien zum Alten und Neuen Testament 106 (Neukirchen-Vluyn: Neukirchener, 2005, €39.90) xii and 242 pp. Bibliography. Indexed. ISBN: 3-7887-2086-7.

Based on a doctoral dissertation directed by J. Roloff and presented in 2003 to the theological faculty at Erlangen, this volume argues that in the Matthean perspective Jesus was and is the "shepherd of Israel" in each of the three phases of salvation history (the activity of the earthly Jesus, the present as the reign of the Son of Man, and eschatological salvation after the judgment of all persons), and that in all phases the people of Israel has a special place. After a nineteen-page introduction and a discussion of the prehistory as the prologue of Matthew's Gospel, it considers the Matthean portrayals of the time of the earthly Jesus, the time between the activity of the earthly Jesus and the parousia, and Matthean eschatology and the threefold last judgment (on the church, all the nations, and Israel, respectively), as well as the Matthean vision of history as salvation history.

H.-G. GRADL, *Zwischen Arm und Reich. Das lukanische Doppelwerk in leserorientierter und textpragmatischer Perspektive,* Forschung zur Bibel 107 (Würzburg: Echter, 2005, paper €35) 500 pp. Bibliography. Indexed. ISBN: 3-429-02741-1.

Based on a doctoral dissertation directed by J. Beutler, this volume investigates the Lukan theme of poverty and riches from reader-oriented and text-pragmatic perspectives. After laying the methodological foundations and guidelines, it focuses on three key texts in Luke's Gospel that provide the archetype and teaching on the topic: a guide to reading (Lk 1:1-4); a hope for sharing (6:20-38); and a challenge to take action (16:19-31). Next it considers how the theme is developed in Acts, with reference to the summaries (Acts 2:42-47; 4:32-35) and to the examples of Barnabas (4:36-37) and Ananias and Sapphira (5:1-11). Then it reflects on the significance of the topic from the perspectives of reader-reception and text-pragmatics. A three-page glossary is included.

H. GREEVEN, *Textkritik des Markusevangeliums,* ed. E. Güting, Theologie: Forschung und Wissenschaft 11 (Münster: Lit, 2005, €99.90) vii and 768 pp. Bibliography. ISBN: 3-8258-6878-8.

Before his death in 1990, Greeven, who was well known for editing the *Synopse der drei ersten Evangelien* and for other contributions to the NT field, had been preparing a text-critical study of Mark's Gospel. Güting, co-author (with D. L. Mealand) of *Asyndeton in Paul. A Text-Critical and Statistical Enquiry into Pauline Style* (1998), has edited Greeven's manuscript and made many contributions of his own. The main part of this volume (pp. 41-743) consists of brief essays on specific texts that provide a presentation of the textual evidence, an analysis of the textual tradition (by Greeven), and a discussion of the text-critical decisions of other NT scholars (by Güting). Also included are a foreword by W. Schrage, an essay by Güting on Greeven's text-critical work, a list of the results of the anal-

ysis of specific texts (e.g. υιου θεου is a secondary addition in Mk 1:1; εγω is an addition in 1:2; the article before the participle βαπτιζων in 1:4 is original; etc.), a list of corrections of Greeven's readings, and a list of variants not treated in detail.

W. R. HERZOG, *Prophet and Teacher. An Introduction to the Historical Jesus* (Louisville, KY: Westminster John Knox, 2005, paper $24.95) xii and 243 pp. Indexed. LCN: 2005042235. ISBN: 0-664-22528-4.

Herzog, professor of NT interpretation at Colgate Rochester Divinity School in Rochester, NY, and author of *Parables as Subversive Speech* (1994) and *Jesus, Justice, and the Reign of God* (2000), places special emphasis on the political, economic, and social aspects of Jesus' public activity, and develops Jesus' theology and ethics as a response to the context of his activity in Galilee, Samaria, and Judea. He first discusses the historical Jesus—a modern quest for an ancient figure; Jesus and the Gospels; and agrarian societies and aristocratic empires—the political and social world of Palestine in the 1st century. Then he takes his starting points from some specific texts: "and he taught in their synagogues being honored by all" (Lk 4:15); "a prophet mighty in word and deed" (Lk 24:19); "What is written in the Torah? How do you read?" (Lk 10:26); and "something greater than the temple is here" (Mt 12:6). Finally he considers the view from the village—the great tradition and the little tradition in conflict over tribute; the village as shadow society and alternate moral universe; and "What is truth?" (Jn 18:38)—the "show trial" in Jerusalem.

M. KÖHNLEIN, *Die Bergpredigt* (Stuttgart: Kohlhammer, 2005, paper €20) 192 pp. Illustrated. ISBN: 3-17-018879-8.

After a four-page foreword, Köhnlein, who teaches at the Pädagogische Hochschule Schwäbisch Gmünd, presents brief essays on various topics pertaining to the Sermon on the Mount: the great provocation—being like God (Mt 5:48); the vision of another world—the reign of God (5:2); the second Moses—the new covenant (5:1); the taming of the Sermon on the Mount—theories of interpretation (5:1-2); the gathered crowds—the audience of the sermon (4:23-25); the better righteousness—the kernel of the sermon (5:20); the good fortune of the "have nots"—the beatitudes (5:2-12; Lk 6:20-23); the salt in the soup—the images (5:13-16); and so forth. Also included are illustrations by J. Bacon, who teaches at the Bezalel Academy in Jerusalem.

X. LÉON-DUFOUR, *To Act According to the Gospel,* trans. C. R. Smith (Peabody, MA: Hendrickson, 2005, paper $16.95) xviii and 157 pp. Indexed. LCN: 2005007700. ISBN: 1-56563-201-X.

The English version of *Agir selon l'Évangile* (2002), this volume seeks to dig down to the very roots of human action according to the gospel. With reference to various NT texts, the inquiry proceeds in five stages: the experience of Jesus—God is present, God is coming, God is here; the criterion of action—not the law but God alone; the human person in relation to God-who-is-coming; the human person in relation to the universe—the earth, the Other; and love at the heart of action. Léon-Dufour, a French Jesuit, is the author of *Life and Death in the New Testament* (1986) and *Sharing the Eucharistic Bread* (1987).

K. D. LITWAK, *Echoes of Scripture in Luke–Acts. Telling the History of God's People Intertextually,* JSNT Supplement Series 282 (London—New York: T&T Clark International, 2005, £65/$125) xii and 234 pp. Bibliography. Indexed. ISBN: 0-567-03025-3.

Based on a doctoral dissertation directed by J. Green and J. Nolland, and accepted in 2003 by the University of Bristol, this volume considers intertextual echoes of the Scriptures of Israel at strategic points in Luke-Acts, as well as quotations and allusions and echoed traditions. After a 34-page introduction and a 31-page presentation of governing assumptions, it examines specific texts for intertexts, whether echoed texts, quotations, or echoed traditions: the beginning of the narrative—Luke 1 (with an excursus on 4:1-13); the middle of Luke-Acts—the Scriptures of Israel in Lk 24:44–Acts 1:12 and Acts 2:16-21; and

the end of Luke-Acts—Paul's preaching and the message of Israel's prophets in Acts 28:16-31. Litwak concludes that at critical points in Luke's narrative the Scriptures of Israel are used for framing in discourse to show continuity, which legitimates the new community of followers of the Way; and that Scripture for Luke ultimately plays a primarily ecclesiological role.

J.-C. Loba-Mkole, *Triple Heritage. Gospels in Intercultural Mediations* (Limete-Kinshasa: Centre de Recherches Interdisciplinaires de Limete—Pretoria: Sapientia Publishers, 2005, paper) x and 193 pp. Bibliography. Indexed. ISBN: 99951-609-0-0 (CERIL).

The purpose of this book is to show how the Gospels have been received, actualized, and transmitted as a heritage through three different sets of cultures: original, traditional, and current. The six chapters concern the movement from contextual to intercultural exegesis; intercultural exegesis of Luke-Acts (Lk 22:69 and Acts 7:56); Jesus' identity in Mk 14:62 and African Christologies; the identity of the Holy Spirit in a Congo culture; audio-visual exegesis of Mk 14:53–15:20; and Scripture video as prophecy and exegesis. Loba-Mkole is a translation consultant with the United Bible Societies (Nairobi) and a visiting professor at the Faculté de Théologie d'Alliance Chrétienne in Abidjan.

G. Lüdemann, *The Acts of the Apostles. What Really Happened in the Earliest Days of the Church* (Amherst, NY: Prometheus, 2005, $28) 419 pp., chart. Bibliography. Indexed. LCN: 2005007016. ISBN: 1-59102-301-7.

A companion to Lüdemann's *Jesus After 2000 Years* (2001), this volume seeks to establish the historical value of the words and deeds of Jesus' disciples and of Paul as they appear in Acts. It represents a thorough revision and restructuring of his *Early Christianity According to the Traditions in Acts* (1989). After an eighteen-page introduction, he treats the individual pericopes under four general headings: the primitive church in Jerusalem (Acts 1:1–8:3), the spreading of the gospel in the Gentile world (8:4–15:35), Paul's missionary journey starting and ending in Jerusalem (15:36–21:36), and Paul the prisoner and defender of the gospel from Jerusalem to Rome (21:37–28:31). Also included are a chronological chart of Paul's life and of primitive Christianity from A.D. 30 to 70, a reflection on the real value of Luke's account for primitive Christianity, a brief narrative of primitive Christianity, and an appendix on Acts as a historical source. Lüdemann concludes that by interweaving history and legend, Luke confused facts, fiction, and faith, and falsified history for the sake of piety, politics, and power.

U. Luz, *Studies in Matthew,* trans. R. Selle (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $30/£18.99) xii and 385 pp. Indexed. ISBN: 0-8028-3964-9.

Eighteen of Luz's essays on Matthew's Gospel, all but two of which were published between 1971 and 2003, now appear in one volume, all now in English. They concern the following topics: Matthew the Evangelist—a Jewish Christian at the crossroads; the Gospel of Matthew—a new story of Jesus or a rewritten one; Matthew and Q; fictionality and loyalty to tradition in Matthew's Gospel in the light of Greek literature; Matthean Christology outlined in theses; the Son of Man in Matthew—heavenly judge or human Christ; the disciples in Matthew's Gospel; discipleship—a Matthean manifesto for a dynamic ecclesiology; the primacy saying of Mt 16:17-19 from the perspective of its effective history; the fulfillment of the Law in Matthew (Mt 5:17-20); the miracle stories of Matthew 8–9; anti-Judaism in Matthew's Gospel as a historical and theological problem; the appropriate interpretation of NT texts; the significance of the Church Fathers for biblical interpretation in western Protestant perspective; whether the Bible can still be the foundation for a church today—the task of exegesis in a society of religious pluralism; canonical exegesis and hermeneutics of "effective history"; hermeneutics of "effective history" and the church; and the significance of Matthew's Jesus story for today. Luz is professor emeritus of NT at the University of Bern.

G. MARTIN, *The Gospel According to Mark. Meaning and Message,* Opening the Scriptures (Chicago: Loyola, 2005, paper $22.95) xvii and 477 pp., 2 maps. Bibliography. Indexed. LCN: 2004026617. ISBN: 0-8294-1970-5.

In this exposition of Mark's Gospel, Martin, author of *Reading Scripture as the Word of God* (1982) and editor of *God's Word Today,* focuses on what Mark's words meant when he wrote them, with an eye toward their meaning for readers today. He presents his commentary in keeping with the way that Mark wrote his Gospel—as a continuous account. Some sections are introduced with a few sentences of "orientation" that provide the context of the passage. A list of parallel passages in other Gospels and of related OT and NT texts is provided for each section. Interspersed throughout the book are blocks of information about the background (social, economic, political, and religious) of Mark's Gospel and about scriptural terms of special interest, as well as questions for reflection.

D. S. MCCOMISKEY, *Lukan Theology in the Light of the Gospel's Literary Structure,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2004, paper £29.99) xvii and 388 pp., 3 tables. Bibliography. Indexed. ISBN: 1-84227-148-2.

Based on a doctoral dissertation directed by I. H. Marshall and submitted in 1997 to the University of Aberdeen, this volume contends that Luke saw relationships between units of tradition in his sources, positioned them in his narrative, transformed some, and established literary connections between others in such a way as to communicate these relationships to the reader more than could be explicitly stated. After a 32-page introduction, it discusses Lukan correspondences from the perspectives of R. C. Tannehill and C. H. Talbert, respectively. Then it analyzes ancient literature relevant to the structure of Luke's Gospel, offers a new proposal for the structure and composition of Lk 4:14–24:53, and reflects on the literary and theological purposes and implications of the proposed narrative structure of Luke's Gospel. The three appendixes concern an evaluation of Talbert's correspondences within Acts, the preface to Luke as a possible indication of the Gospel's structural nature, and the relationship between intertextuality and the theory espoused in this book. McComiskey concludes that Luke's chosen interrelationships between passages highlight the themes of Jesus' death and resurrection, as well as his prophetic status and divine authority.

J. P. MEIER, *Un certain juif, Jésus. Les données de l'histoire.* Tome 3, *Attachements, affrontements, ruptures,* trans. C. Ehlinger and N. Lucas, Lectio divina (Paris: Cerf, 2005, paper €50) 739 pp. Bibliography. Indexed. ISBN: 2-204-07038-6.

The French version of *A Marginal Jew. Rethinking the Historical Jesus.* Vol. 3, *Companions and Competitors* [*NTA* 46, p. 158], this volume investigates Jesus' relationship with other Jews, and aims to locate him within 1st-century Palestinian Judaism while highlighting his distinctive and characteristic teachings and activities. The second volume in the French edition of Meier's work was described in *NTA* 49, pp. 599-600.

K. S. MIN, *Die früheste Überlieferung des Matthäusevangeliums (bis zum 3./4. Jh.). Edition und Untersuchung,* Arbeiten zur neutestamentlichen Textforschung 34 (Berlin—New York: de Gruyter, 2005, €91.59/$128) x and 357 pp., 13 tables. Bibliography. Indexed. ISBN: 3-11-018281-5.

The slightly revised version of a doctoral dissertation directed by B. Aland and accepted in 2004 by the Evangelical theological faculty at the Westfälische Wilhelms-Universität in Münster, this volume examines the value of the NT papyri for NT textual criticism, with particular attention to the text of Matthew's Gospel. After a 59-page introduction with special reference to the theme of "text-types" and to methodological issues, it considers fourteen papyri, providing for each the text and an apparatus, an analysis, and a summary: P^{1} (P.Oxy. 2), P^{35} (PSI I), P^{37} (P.Mich.inv. 1570), P^{45} (P.Beatty I/Pap.graec.Vindob. 31974), P^{53} (P.Mich.inv. 6652), and so on. Finally it discusses the significance of these texts in general and for Matthew's Gospel in particular, as well as quotations from the Church Fathers.

Min concludes that there was in earliest times a good textual tradition for Matthew's Gospel, and that this form of the text stood close to what emerged later.

T. C. Mournet, *Oral Tradition and Literary Dependency. Variability and Stability in the Synoptic Tradition and Q,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 195 (Tübingen: Mohr Siebeck, 2005, paper €64) xv and 327 pp., 42 figs., 30 tables. Bibliography. Indexed. ISBN: 3-16-148454-1.

The revised version of a doctoral dissertation directed by J. D. G. Dunn and submitted in 2003 to the University of Durham, this volume investigates the possibility that some of the similar content within the Gospels is attributable to the existence of multiple versions of materials that were transmitted and preserved by early Christian communities. In particular, it examines various so-called Q pericopes in light of the folkloristic characteristics of variability and stability. After a twelve-page introduction, it considers textual dependency and the Synoptic Gospels, the history of the problem of oral tradition, oral communication and written texts, the characteristics of oral communication, and statistical analysis of Synoptic Gospel pericopes. Mournet concludes that given the extent to which oral communication dominated ancient society, we must look beyond the rigid, highly literary models of Synoptic Gospel relationships that dominate the current academic landscape.

D. J. Paul, *"Untypische" Texte im Matthäusevangelium? Studien zu Charakter, Funktion und Bedeutung einer Textgruppe des matthäischen Sonderguts,* Neutestamentliche Abhandlungen, Neue Folge 50 (Münster: Aschendorff, 2005, paper €49) viii and 364 pp. Bibliography. Indexed. ISBN: 3-402-04798-5.

The slightly revised version of a doctoral dissertation directed by T. Schmeller and accepted in 2004 by the department of Catholic theology of the philosophical faculty at the Technische Universität in Dresden, this volume investigates texts that are peculiar to Matthew's Gospel (Matthean *Sondergut*) and seem legendary, near apocryphal, or unusual. They include texts from the infancy narrative (1:18-25; 2:1-12; 2:13-15, 19-23; 2:16-18), about Peter (14:28-31; 17:24-27), and from the passion narrative (27:3-10; 27:19; 27:24-25; 27:51-53; 27:62-66; 28:2-4, 11-15). After a fifteen-page introduction, Paul analyzes each of these passages, and discusses their motifs in their ancient context as well as their parallels and development in Christian apocryphal works. Then she considers the place of these texts in the framework of Matthew's Gospel with regard to its narrative structure and its theology (the fulfillment of Scripture, Christology, the people of God, discipleship).

R. M. Price, *The Da Vinci Fraud. Why the Truth Is Stranger Than Fiction* (Amherst, NY: Prometheus, 2005, paper $18) 296 pp. Bibliography. Indexed. LCN: 2005014004. ISBN: 1-59102-348-3.

Describing himself as a loyal Episcopalian and regular church-goer, Price, author of *The Incredible Shrinking Son of Man* (2003), seeks to clear up the many serious errors that D. Brown in *The Da Vinci Code* (2003) foists upon the reader as "gospel truth," and to show that the truth about Christian origins is probably even stranger than we can imagine. After a twelve-page introduction, he presents chapters on the pseudo-Templar tradition, the Holy Grail, whether Jesus survived the crucifixion, the gnostic connection, Constantine's Christ, the formation of the biblical canon, Gospels outside the Bible, Mary Magdalene as a female apostle, and Mary Magdalene as a Christian goddess.

R. M. Price and J. J. Lowder (eds.), *The Empty Tomb. Jesus Beyond the Grave* (Amherst, NY: Prometheus, 2005, $30) 545 pp. Bibliography. Indexed. LCN: 2004029908. ISBN: 1-59102-286-X.

After Price's ten-page introduction, the fifteen essays in this volume (ten previously published in whole or in part) focus on key questions relevant to assessing the historicity of the resurrection of Jesus: R. G. Cavin on whether there is sufficient historical evidence to establish the resurrection of Jesus; M. Martin on the resurrection as initially improbable; T. M.

Drange on, Why resurrect Jesus?; Price on apocryphal apparitions—1 Cor 15:3-11 as a post-Pauline interpolation [§ 42-1824]; R. C. Carrier on the spiritual body of Christ and the legend of the empty tomb; P. Kirby on the case against the empty tomb [§ 48-232]; Lowder on historical evidence and the empty tomb story—a reply to W. L. Craig; E. Fales on taming the Tehom—the sign of Jonah in Matthew; Carrier on the plausibility of theft [§ 47-192]; Carrier on the burial of Jesus in light of Jewish law; J. D. M. Derrett on financial aspects of the resurrection [§ 48-1624]; Price on "by this time he stinketh"—the attempts of W. L. Craig to exhume Jesus; K. Parsons on P. Kreeft and R. Tacelli on the hallucination theory; Martin on R. Swinburne on the resurrection; and Fales on Reformed epistemology and biblical hermeneutics.

A. Reinhartz, *Freundschaft mit dem Geliebten Jünger. Eine jüdische Lektüre des Johannesevangeliums,* trans. E. Kobel (Zurich: Theologischer Verlag, 2005, paper 36 SFr/€22.50) 245 pp. Bibliography. Indexed. ISBN: 3-290-17358-5.

The German edition of the work entitled *Befriending the Beloved Disciple* and described in *NTA* 45, p. 590 and 47, p. 374, this volume first discusses reading as a relationship and the Gospel of the beloved disciple, and then presents four readings of John's Gospel that take the beloved disciple as mentor, opponent, colleague, and other, respectively. Reinhartz is now vice-president for research at the University of Ottawa, and professor at the Institute for the Study of Antiquity and Religion at the same university.

J. Riches and D. C. Sim (eds.), *The Gospel of Matthew in its Roman Imperial Context,* Early Christianity in Context, JSNT Supplement Series 276 (London—New York: T&T Clark International, 2005, paper £25/$49.95) viii and 202 pp., 6 figs. Bibliography. Indexed. ISBN: 0-567-08458-2.

The paperback edition of the work described in *NTA* 49, p. 603, this volume contains eight essays that explore various aspects of early Christianity's attitudes toward imperial Rome as seen through Matthew's Gospel. The contributors are P. F. Esler, J. S. McLaren, D. C. Duling, P. Oakes, Sim, D. J. Weaver, Riches, and W. Carter.

L. H. Rivas, *El Evangelio de Juan. Introducción. Teología. Comentario* (Buenos Aires: San Benito, 2005, paper $16) 568 pp. ISBN: 987-1177-18-6.

In nine introductory chapters (pp. 9-122), Rivas, a priest of the archdiocese of Buenos Aires, treats the "Johannine problem," the unity and composition of the Gospel of John, its origin (author, date, place), characteristics, relationships with the Synoptic Gospels and the Johannine letters, the three letters of John, theology concerning Jesus and life, and the plan of the Gospel. Then he presents an exposition under the following headings: the Prologue (Jn 1:1-18), the first week (1:19–2:11), the first Passover (2:12–3:36), the dialogue with the Samaritan woman (4:1-42) and the second "sign" at Cana (4:43-54), the healing of the paralytic at the Pool of Bethzatha (5:1-47), the Passover of the bread of life (6:1-71), the feast of Booths (7:1-52; 7:53–8:11; 9:1-41; 10:1-21), the feast of the Dedication (10:22-39), and so forth.

A. T. Robertson, *Word Pictures of the New Testament.* Vol. 2, *The Gospel According to Luke,* rev. W. J. Perschbacher (Grand Rapids: Kregel, 2005, $24.99) 311 pp. ISBN: 0-8254-3641-9.

The first volume in this project—on the Gospels of Matthew and Mark—was described in *NTA* 48, pp. 422-423. This revised version of Robertson's volume on Luke's Gospel presents lexical, grammatical, archaeological, and illustrative remarks on key words and phrases, along with a seven-page introduction to Luke and his Gospel. Perschbacher has revised and updated Robertson's work by including a new page-header system, actual Greek texts, updated translations, improved textual notes, Arabic reference numbers, and so forth.

C. S. Rodd, *The Gospel of Mark,* Epworth Commentaries (London: Epworth, 2005, paper £9.99/$16.99) xvii and 199 pp. Bibliography. ISBN: 0-7162-0561-0.

In his three-page foreword, Rodd, a retired Methodist minister and former editor of *Expository Times,* notes that his commentary on Mark's Gospel mirrors Mark's narrative and is intended to be read straight through, like a novel, from the beginning to the end. The main part of the volume (pp. 1-188) is an exposition of the text in which Rodd invites readers to engage with the 1st-century text and to read it as a continuous narrative rather than broken up into small sections. Also included is an eleven-page essay on Mark's portrait of Jesus, Jesus himself, and Christianity today.

L. Schenke, *Das Markusevangelium. Literarische Eigenart — Text und Kommentierung* (Stuttgart: Kohlhammer, 2005, paper €32) 357 pp. Bibliography. ISBN: 3-17-018938-7.

In his 35-page introduction to the distinctive literary character of Mark's Gospel, Schenke, professor of NT at the University of Mainz and author of *Das Johannesevangelium* (1992), discusses the genre of the work, the myth that it narrates, the author, and the reader. Then he presents his exposition of Mark's Gospel according to the following major headings: the book's title (Mk 1:1); the prelude in heaven and on earth (1:2-13); the first narrative arch—in Galilee (1:14–3:6); the second narrative arch—around the Sea of Galilee (3:7–8:26); the third narrative arch—on the way (8:27–10:52); the fourth narrative arch—the seventh "week" in Jerusalem (11:1–15:47); and the epilogue (16:1-8). For each pericope he provides literary analysis, a translation, and comments on individual verses.

C. Schlund, *"Kein Knochen soll gebrochen werden." Studien zu Bedeutung und Funktion des Pesachfests in Texten des frühen Judentums und im Johannesevangelium,* Wissenschaftliche Monographien zum Alten und Neuen Testament 107 (Neukirchen-Vluyn: Neukirchener, 2005, €39.90) xiii and 254 pp. Bibliography. Indexed. ISBN: 3-7887-2087-5.

The slightly revised version of a doctoral dissertation directed by R. Bartelmus and C. Breytenbach, and presented in 2004 to the theological faculty of the Humboldt University at Berlin, this volume investigates the significance and function of the Passover festival in early Jewish texts, John's Gospel, and other NT and post-NT texts. After a five-page introduction, Schlund surveys the canonical OT Passover texts in their Greek forms, the Passover festival according to Philo of Alexandria and other Alexandrian Jewish writings, Josephus and the quest for purity at Passover, and Passover in *Jubilees.* Then she discusses the actualizing of the potential meaning of Passover in the NT, with particular attention to various passages in John's Gospel, 1 Cor 5:7, and the Synoptic Gospels. Finally she considers Melito's interpretation of the Passover festival and its typological fulfillment in Christ, as well as further developments of the Passover motif within Jewish literature. Schlund contends that John saw in the Passover festival a new moment in the gathering of God's people and the overcoming of evil.

J. Shea, *The Spiritual Wisdom of the Gospels for Christian Preachers and Teachers. Eating with the Bridegroom, Year B* (Collegeville, MN: Liturgical Press, 2005, paper $29.95) xi and 281 pp. Indexed. LCN: 2003025635. ISBN: 0-8146-2913-X.

The first volume in this project was described in *NTA* 49, p. 180. In his eighteen-page introduction to this volume, Shea focuses on the conversational patterns that communicate spiritual wisdom. In particular, he pays attention to the art of Jesus' teaching style, how he gears what he says to the mindsets of people, and how he marshals his rhetoric in the service of breakthroughs in consciousness. The main part of this volume focuses on the texts for the liturgical Year B taken from the Gospels of Mark and John, and provides for each passage a "spiritual commentary" and a "teaching."

J. A. Slattery, *The Challenge of the Gospel. Reflections on the Sunday Gospels, Cycle B* (Staten Island, NY: St Pauls, 2005, paper $15.95) x and 160 pp. LCN: 2004003065. ISBN: 0-8189-0967-6.

With particular attention to passages from Mark's Gospel, this volume presents reflec-

tions on the lectionary readings for Year B chosen for Sundays and feast days in the liturgical cycle. They emphasize issues of social justice and peace, as well as challenges to look more carefully into the meaning of life and one's relationship with God. Slattery is teaching courses in biblical and pastoral studies at St. Charles Lwanga National Seminary in Windhoek, Namibia.

G. S. Sloyan, *Why Jesus Died,* Facets (Minneapolis, MN: Fortress, 2004, paper $6) vi and 154 pp. Bibliography. ISBN: 0-8006-3693-7.

An edited excerpt from *The Crucifixion of Jesus. History, Myth, Faith* [*NTA* 40, p. 348], this volume discusses various aspects of the crucifixion of Jesus (How, why, and by whom?), how Jesus' death came to be seen as redemptive, and how Jesus' death was blamed on the Jews. Sloyan is professor emeritus of religion at Temple University in Philadelphia.

P. Stuhlmacher, *Die Geburt des Immanuel. Die Weihnachtsgeschichten aus dem Lukas- und Matthäusevangelium* (Göttingen: Vandenhoeck & Ruprecht, 2005, paper €14.90) 105 pp. Bibliography. ISBN: 3-525-53535-X.

Stuhlmacher, author of *Die Verkündigung des Christus Jesus* (2003), contends that the Christmas stories in Luke 1–2 and Matthew 1–2 are based on early Christian reminiscence of the birth of Jesus Christ as the incomparable event of messianic fulfillment. After reflecting on the biblical promise of the messianic redeemer, the volume discusses the various parts of the Lukan infancy narrative: the announcement of the births of John the Baptist and of Jesus (1:5-25, 26-38), Mary and Elizabeth (1:39-56), the birth and circumcision of John the Baptist (1:57-80), the Christmas story (2:1-21), and so on. Then it treats passages in the Matthean infancy narrative: the birth of Jesus (1:18-24), the adoration of the Magi (2:1-12), the flight into Egypt (2:12-15), and so on. There are excursuses on the understanding of the virgin birth and on the genealogies of Jesus (Mt 1:1-17; Lk 3:23-38).

H. Sturcke, *Encountering the Rest of God. How Jesus Came to Personify the Sabbath,* TVZ · Dissertationen (Zurich: Theologischer Verlag, 2005, paper €34.50) 393 pp. Bibliography. Indexed. ISBN: 3-290-17351-8.

Based on a doctoral dissertation directed by J. Zumstein and accepted in 2003 by the theological faculty at the University of Zurich, this volume explores the reasons for the shift away from Sabbath observance in the worship practice of early Christianity. After a 22-page introduction, it discusses the Sabbath in the OT and intertestamental Judaism, the scrupulous observance of days (Gal 4:8-11), gleaning grain on the Sabbath in the Synoptics (Mk 2:23-28 parr.), the Sabbath in the Fourth Gospel (Jn 5:1-18; 9; etc.), and the Sabbath in other writings from the 1st century A.D. Sturcke concludes that while there was diversity of practice with regard to a seventh-day Sabbath in the early Christian community, the subject had for most strands of Christianity lost importance when compared to the role that the Sabbath played in Second Temple Judaism (with the exception of the Law-observant Christian mission to the Gentiles evident in Galatians).

H. Thyen, *Das Johannesevangelium,* Handbuch zum Neuen Testament 6 (Tübingen: Mohr Siebeck, 2005, cloth €119, paper €49) xii and 796 pp. Bibliography. ISBN: 3-16-148486-X (cloth), -148485-1 (paper).

Thyen, professor emeritus at the University of Heidelberg, regards John's Gospel as a coherent and highly poetic literary and authorial text. He interprets it with reference to its intertextual play with the Synoptic Gospels, and considers it as a book for all Christians and not just for a specific community. After a five-page introduction and a 54-page general bibliography, he discusses the Prologue (1:1-18), and divides the main text into two parts: the Book of Witness (1:19–10:42), and the Book of the Glory of Jesus (11:1–21:25). He also divides it into seven "acts" (with several "scenes" each)—1:19–2:22; 2:23–4:54; 5:1–7:52; 8:12–12:50; 13:1–17:26; 18:1–19:40; and 20:1-29. Finally he treats the epilogue

(20:30–21:25). For individual pericopes he provides a translation, a literary analysis, and a verse-by-verse exposition.

S. D. Toussaint, *Behold the King. A Study of Matthew* (Grand Rapids: Kregel, 2005, paper $19.99) 399 pp. Bibliography. Indexed. LCN: 80-13410. ISBN: 0-8254-3845-4.

The paperback edition of a work first published in 1980 [*NTA* 25, p. 306], this volume provides a twenty-page introduction to Matthew's Gospel and a commentary divided into seven sections: the incarnation and the preparation of the king (Mt 1:1–4:11), the declaration of the principles of the king (4:12–7:29), the manifestation of the king (8:1–11:1), the opposition to the king (11:2–13:53), the reaction of the king (13:54–19:2), the formal presentation and rejection of the king (19:3–25:46), and the crucifixion and resurrection of the king (26:1–28:20). Toussaint is senior professor emeritus of Bible exposition at Dallas Theological Seminary.

G. Van Belle, J. G. van der Watt, and P. Maritz (eds.), *Theology and Christology in the Fourth Gospel. Essays by the Members of the SNTS Johannine Writings Seminar,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 184 (Leuven: Leuven University Press—Peeters, 2005, paper €70) xii and 561 pp. Indexed. LCN: 2004057501. ISBN: 90-5867-484-3 (LUP), 90-429-1571-4 (P).

This volume presents a collection of articles prepared by members of the SNTS "Johannine Writings Seminar" between 1999 and 2003. They are by M. C. de Boer on whether Jesus' departure to the Father in John was death or resurrection; J. A. du Rand on the creation motif in the Fourth Gospel—perspectives on its narratological function within a Judaistic background; J. Frey on eschatology in the Johannine circle; M. Gourgues on the Paraclete, the Spirit of Truth—two designations, two functions; M. Hasitschka on Jn 8:44 in the context of the dialogue in Jn 8:21-59; C. R. Koester on Jesus as the way to the Father in Johannine theology (Jn 14:6); W. Loader on Jesus and the Law in John; M. J. J. Menken on the significance of the OT in the Fourth Gospel; F. J. Moloney on the Johannine Son of Man revisited; B. Olsson on "all my teaching was done in synagogues" (Jn 18:20); J. Painter on monotheism and dualism in John and Qumran; P. Perkins on gnostic revelation and Johannine sectarianism—reading 1 John from the perspective of Nag Hammadi; W. Pratscher on depth-psychological observations on negative language about "the Jews" in John's Gospel; U. Schnelle on John's Gospel as a new effort to make sense out of reality and history; K. Scholtissek on "I and the Father are one" (Jn 10:30)—the theological potential and hermeneutical competence of Johannine Christology; O. Schwankl on aspects of Johannine Christology; D. F. Tolmie on the Ἰουδαῖοι in the Fourth Gospel—a narratological perspective; J. D. Turner on Sethian gnosticism and Johannine Christianity; Van Belle on Christology and soteriology in the Fourth Gospel—the conclusion to John's Gospel revisited; van der Watt on double entendre in John's Gospel; S. van Tilborg on cosmological implications of Johannine Christology; and U. C. von Wahlde on the Samaritan woman episode, Synoptic form criticism, and the Johannine miracles—a question of criteria.

H. van de Sandt (ed.), *Matthew and the Didache. Two Documents from the Same Jewish-Christian Milieu?* (Minneapolis, MN: Fortress, 2005, $49; Assen: Van Gorcum) vi and 310 pp., 5 figs. Bibliography. Indexed. ISBN: 0-8006-3722-4 (F), 90-232-4077-4 (VG).

After the editor's nine-page introduction, this volume presents twelve essays that explore the relationship between Matthew's Gospel and *Didache*: B. ter Haar Romeny on hypotheses on the development of Judaism and Christianity in Syria after A.D. 70; C. N. Jefford on the milieu of Matthew, *Didache,* and Ignatius of Antioch—agreements and differences; W. Weren on the history and social setting of the Matthean community; A. Milavec on when, why, and for whom *Didache* was created—insights into the social and historical setting of the *Didache* communities; K. Syreeni on the Sermon on the Mount and the "two ways" teaching of *Didache;* J. S. Kloppenborg on the use of the Synoptics or Q in *Did.* 1:3b–2:1; P. J. Tomson on the halakic evidence of *Didache* 8 and Matthew 6 and the *Didache* commu-

nity's relationship to Judaism; G. Rouwhorst on *Didache* 9–10—a litmus test for research on early Christian liturgy of the Eucharist; A. Tuilier on itinerant charismatics in *Didache* and Matthew; van de Sandt on two windows in a developing Jewish-Christian reproof practice—Mt 18:15-17 and *Did.* 15:3; J. Verheyden on eschatology in *Didache* and Matthew; and J. A. Draper on whether *Didache* and Matthew reflect an "irrevocable parting of the ways" with Judaism. A cumulative bibliography is provided on pp. 243-263.

G. VERMES, *The Passion* (London: Penguin, 2005, paper £6.99/$18 Can.) viii and 130 pp., 2 maps. Bibliography. Indexed. ISBN: 0-141-02132-2.

Vermes, author of *The Changing Faces of Jesus* (2000) and *The Authentic Gospel of Jesus* (2003), seeks to assemble and analyze the evidence concerning Jesus' passion and death, and to ascertain what really happened on the day when Jesus was crucified. After a four-page prologue, he offers some literary and historical preliminaries, and investigates the Evangelists' accounts of the passion: the Last Supper, the arrest of Jesus, the interrogation of Jesus according to John, the night trial of Jesus before the Sanhedrin, and so forth. Then he compares the Gospels' passion accounts with one another and with sources from outside the NT. Finally he offers a sketch in eleven points regarding what really happened on the day of Jesus' crucifixion. A six-page epilogue deals with the leading actors in the passion story.

EPISTLES—REVELATION

A. ASANO, *Community-Identity Construction in Galatians. Exegetical, Social-Anthropological and Socio-Historical Studies,* JSNT Supplement Series 285 (London—New York: T&T Clark International, 2005, £65/$125) x and 272 pp. Bibliography. Indexed. ISBN: 0-567-03027-X.

Based on a doctoral dissertation directed by C. Rowland and submitted to the faculty of theology at Oxford University in 2003, this volume considers issues of community-identity construction, with particular focus on the context and patterns thereof, as put forth in Paul's letter to the Galatians. After a 31-page introduction, it develops a theoretical framework for community-identity construction, and takes K. Uchimura and his Mukyokai as an analogical case of community-identity construction. Then it explores the context of identity construction in the Galatian community: Paul and the instrumental mode of community-identity construction, Jewish ideas of Gentile incorporation in the Second Temple period, and conflicts in Jerusalem and in Antioch as the context for identity construction in the Galatian community (Gal 2:1-14). Finally it deals with patterns of community-identity construction in the Galatian community: the recreation of worldview (Gal 4:21-31)—remaking the tradition of Abrahamic inheritance; the development and function of triple couplets in Paul's baptismal liturgical saying (Gal 3:27-28); and communal possession of a religious writing—Paul's letter as a locus of community-identity.

M. BACHMANN (ED.), *Lutherische und Neue Paulusperspektive. Beiträge zu einem Schlüsselproblem der gegenwärtigen exegetischen Diskussion,* Wissenschaftliche Untersuchungen zum Neuen Testament 182 (Tübingen: Mohr Siebeck, 2005, €99) xiii and 460 pp. Indexed. ISBN: 3-16-148712-5.

The fourteen essays in this volume are by K. Haacker on the values and limitations of the "new perspective" in Pauline studies; F. W. Horn on Jews and Gentiles—aspects of their relationship in the Pauline letters, in dialogue with K. Stendahl; V. Stolle on *nomos* between Torah and *lex*—the Pauline concept of law and its interpretation by Luther in the second disputation against the antinomians on January 12, 1538; Bachmann on keystone or microscope—recent discussion about the expression "works of the Law"; R. L. Brawley on metaethics and the role of works of law in Galatians; R. Bergmeier on doing the Torah; P. J. Tomson on "the doers of the law will be justified" (Rom 2:13)—toward an adequate perspective on Romans; C. Strecker on *fides,* πίστις, and faith—contexts and contours of a

theology of "reception" according to Paul; R. Penna on the meaning of πάρεσις in Rom 3:25c and Pauline thought on the divine acquittal; H. Frankemölle on the nations-promise (Genesis 12–18) and the Sinai Torah in Romans—the "in between" (Rom 5:20) as the hermeneutical parameter for a Lutheran or non-Lutheran interpretation of Paul; S. J. Gathercole on the Petrine and Pauline *sola fide* in Galatians 2; W. Kraus on God's righteousness and God's people—ecumenical-ecclesiological aspects of the new perspective on Paul; M. Theobald on Paul and Polycarp to the Philippians—the early reception of the basic statement of justification; and J. D. G. Dunn on how the dialogue about interpreting Paul is progressing.

R. H. Bell, *The Irrevocable Call of God. An Inquiry into Paul's Theology of Israel*, Wissenschaftliche Untersuchungen zum Neuen Testament 184 (Tübingen: Mohr Siebeck, 2005, €99) xxv and 550 pp. Bibliography. Indexed. ISBN: 3-16-148009-0.

In this examination of Paul's understanding of Israel, Bell, senior lecturer at the University of Nottingham and author of *No one seeks for God. An Exegetical and Theological Study of Romans 1.18–3.20* (1998), investigates in what ways Paul was critical or supportive of Israel, what were his hopes for the future, and how one is to view certain contemporary issues regarding Israel in light of Paul's theology. He considers the following topics: Paul as a Hebrew of Hebrews; Paul as the Christian missionary persecuted by the Jews; Paul's critique of Israel's religion; whether Israel is still the people of God; the hardening of Israel; Paul and the salvation of Israel; Israel and the irrevocable call of God; toward a coherent theology of Israel; Pauline perspectives on Israel (two chapters); and whether Paul was an anti-Semite or a philo-Semite. Bell concludes that insofar as Paul in Romans affirmed the abiding election of Israel and the ultimate salvation of Israel, he can be described as a philo-Semite.

E. Best, *A Critical and Exegetical Commentary on Ephesians,* International Critical Commentary (London—New York: T&T Clark International, 2004, paper £19.99/$39.95) xxix and 686 pp. Bibliographies. Indexed. ISBN: 0-567-08445-0.

The paperback reprint of the full commentary on Ephesians (1998) that was described in *NTA* 43, p. 177, this volume provides a 94-page introduction to the letter as well as detailed expositions of the individual pericopes, six detached notes, and two essays. An abridged version of Best's commentary for more general readers (2003) was described in *NTA* 48, p. 178.

G. Biguzzi, *Apocalisse. Nuova versione, introduzione e commento* (Milan: Paoline, 2005, €28) 480 pp. Bibliography. Indexed. ISBN: 88-315-2875-0.

In his 38-page introduction to the book of Revelation, Biguzzi, author of *I settenari nella struttura dell'Apocalisse* (1996) and *L'Apocalisse e i suoi enigmi* (2004), provides a historical-literary profile: Revelation in history, structure and content, historical circumstances of composition, author and traditions, and so forth. Then he presents a translation of and commentary on each pericope under the following general outline: title and epistolary opening (1:1-8); Christophany at Patmos on the day of the Lord (1:9-20); the septet of messages to the seven churches of Asia (2:1–3:22); visions of the throne, the scrolls, and the Lamb (4:1–5:14); the septet of the seals and of the revelation of the Lamb (6:1–8:1); and so forth. Finally there is an eighteen-page essay on the theological message of Revelation, a nineteen-page biblical-theological lexicon, and a three-page bibliographical essay along with an eighteen-page general bibliography. Eleven excurses are interspersed throughout the main text

G. I. Bond, *Paul and the Religious Experience of Reconciliation. Diasporic Community and Creole Consciousness* (Louisville, KY: Westminster John Knox, 2005, paper $39.95) x and 179 pp. Bibliography. Indexed. ISBN: 0-664-22271-4.

Bond, president of the Leadership Center for Christian reconciliation in New Haven, CT,

contends that Paul's mystical encounter with the Spirit of the risen Christ brought about the birth of "creolian" consciousness that resulted in the reconfiguration of his identity from the exclusive otherness of the Pharisee to the inclusive otherness of the apostle of Jesus Christ. After outlining a working method of a phenomenology of religious experience as an approach to the reinterpretation of Paul, he provides the theoretical outlines for a phenomenology of consciousness constructed upon the mediation of the self, and builds upon the work of W. James and attempts to create a phenomenology based on the mediation of experience through the self and its modes of consciousness. Then he examines Paul's mystical experience and the creation of communities of reconciliation as a diasporic phenomenon in general, and interethnic reconciliation as a process of "creolization."

C. H. COSGROVE, H. WEISS, AND K. K. YEO, *Cross-Cultural Paul. Journeys to Others, Journeys to Ourselves* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $25/£14.99) vii and 293 pp. Indexed. LCN: 2005040112. ISBN: 0-8028-2843-4.

In their 32-page introduction, the authors describe Paul the Jew who lived like a Gentile as one who crossed cultures, and provide autobiographical reflections about their experiences of crossing cultures. The main part of the book consists of six essays: Weiss on Paul's journey to the River Plate; Cosgrove on Paul and American individualism; Yeo on Paul's theological ethic and the Chinese morality of *ren ren* (to be courteous, diligent, loyal, etc.); Cosgrove on Paul and peoplehood in African American perspective; Yeo on Christ and the earth in Pauline and Native American understandings; and Weiss on Paul's journey to Russia. In a 22-page conclusion they offer observations and raise questions about the identity and coherence of Pauline theology in relation to the cultures that they have surveyed and the themes that they have discussed. Cosgrove is professor of NT studies and Christian ethics at Northern Seminary in Lombard, IL. Weiss is professor emeritus of religious studies at St. Mary's College in Notre Dame, IN. Yeo is professor of NT at Garrett-Evangelical Theological Seminary in Evanston, IL.

C. E. B. CRANFIELD, *A Critical and Exegetical Commentary on the Epistle to the Romans.* Vol. 1, *Introduction and Commentary on Romans I–VIII;* vol. 2, *Commentary on Romans IX–XVI and Essays,* International Critical Commentary (London—New York: T&T Clark International, 2004, paper £19.99/$39.95 each) xxvii and 444 pp., ix and 483 pp. Bibliography. Indexed. ISBN:0-567-08405-1 (vol. 1), -08415-9 (vol. 2).

The paperback edition of the two-volume commentary described in *NTA* 20, pp. 115-116 and 24, p. 91. The first volume (1975) provides a 44-page introduction to Paul's letter to the Romans, as well as expositions of the pericopes in chapters 1–8. The second volume (1979) offers comments on the passages in the remaining eight chapters, and includes essays on Paul's purposes in writing Romans and on aspects of the theology of Romans. Cranfield is professor emeritus of theology at the University of Durham.

H. DETERING, *The Falsified Paul. Early Christianity in the Twilight,* trans. D. J. Doughty, Journal of Higher Criticism 10/2 (Madison, NJ: Institute for Higher Critical Studies, 2003, paper $15) 199 pp. Bibliography. ISSN: 1075-7139.

The English version of *Der gefälschte Paulus. Das Urchristentum im Zwielicht* [*NTA* 43, p. 179], this volume contends that all the Pauline letters are skillful falsifications from the 2nd century. The four chapters consider the investigation of the Pauline letters as a history of the discovery of their inauthenticity, the historical origin of the Pauline letters, a legend and its historical kernel, and what remains. Detering is a pastor in Berlin.

R. S. DUTCH, *The Educated Elite in 1 Corinthians. Education and Community Conflict in Graeco-Roman Context,* JSNT Supplement Series 271 (London—New York: T&T Clark International, 2005, £75/$145) xvii and 343 pp., 3 figs. Bibliography. Indexed. ISBN: 0-8264-7088-2.

The revised and updated version of a doctoral dissertation directed by D. Treacy-Cole and

presented in 1998 to the University of Bristol, this volume seeks to examine the "educated elite" in 1 Corinthians through constructing and applying an ancient education model. After a fourteen-page introduction, it surveys scholarship on 1 Corinthians, and discusses 1 Corinthians and various ancient education models. Next it focuses on the Greek gymnasium model of education under two headings: the Greek gymnasium and the Corinthian Christians; and education, family, and society in the Greco-Roman world. Then it applies the gymnasium model of education to various topics and texts in 1 Corinthians: the household, athletics (1 Cor 9:24-27), nurture (3:1-4), agriculture (3:5-9), discipline (4:21), the *grammateus* (1:20), writing (4:6), and circumcision (7:17-24). Dutch concludes that in 1 Corinthians Paul required a radical reorientation from the elite who gloried in their ephebic education.

E. J. Epp, *Junia. The First Woman Apostle* (Minneapolis, MN: Fortress, 2005, paper $16) xvii and 138 pp. Bibliography. Indexed. LCN: 2005020402. ISBN: 0-8006-3771-2.

Epp, professor emeritus of biblical literature at Case Western Reserve University in Cleveland, Ohio, seeks to explain the basis in modern times on which Junia (see Rom 16:7), a fellow worker with Paul, was denied her rightful place as an apostle, for she was in truth the first woman to be called "apostle." After observations on contemporary NT textual criticism, he focuses on the names "Junia" and "Junias" in the textual tradition of Rom 16:7: the lexical form and introductory matters; Junia in early Christian writers and beyond; the contracted name theory; Junia/Junias in current editions of the Greek NT; Junia/Junias in past editions of Nestle, Nestle-Aland, and UBS; the accentuation of Ἰουνιαν in reference works, and the attendant cultural bias; Junia/Junias in editions of the Greek NT and their influence on exegesis; Junia/Junias in English translations; and Andronicus and Junia as "outstanding among the apostles." Epp concludes that there was a woman named Junia who was an apostle.

R. L. Farmer, *Revelation,* Chalice Commentaries for Today (St. Louis, MO: Chalice, 2005, paper $22.99) xiii and 146 pp. Bibliography. LCN: 2004025381. ISBN: 0-827205-28-7.

In his exposition of Revelation, Farmer, dean of the chapel and associate professor of religious studies at Chapman University in Orange, CA, and author of *Beyond the Impasse. The Promise of a Process Hermeneutic* (1997), is concerned with the reconstruction of the book's original historical-cultural setting (the preterist approach) and reflection on the evocative and polyvalent character of its language (the symbolic approach). After a 29-page introduction to Revelation and its interpretation, he discusses the text according to the following general outline: prologue (1:1-8), preparatory vision (1:9-20), seven letters to seven churches (2:1–3:22), vision of the heavenly throne room (4:1–5:14), seven seals (6:1–8:5), seven trumpets (8:6–11:19), seven signs (12:1–14:20), seven bowls (15:1–16:21), seven visions (17:1–20:15), the New Jerusalem (21:1–22:5), and epilogue (22:6-21).

G. Gelardini (ed.), *Hebrews. Contemporary Methods — New Insights,* Biblical Interpretation 75 (Leiden—Boston: Brill, 2005, €97/$139) viii and 304 pp., 3 tables. Indexed. LCN: 2005046967. ISBN: 90-04-14490-0.

After a nine-page introduction by the editor, this volume presents six papers on cultic language, concepts, and practice in Hebrews: E. W. Stegemann and W. Stegemann on whether the cultic language in Hebrews represents sacrificial metaphors; I. Willi-Plein on Hebrews from the viewpoint of OT exegesis; C. A. Eberhart on characteristics of sacrificial metaphors in Hebrews; S. W. Hahn on covenant, cult, and curse-of-death—διαθήκη in Heb 9:15-22; E. Tönges on Hebrews as a "Jesus-midrash"; and Gelardini on Hebrews as an ancient synagogue homily for *Tisha be-Av*—its function, basis, and theological interpretation. Then under the heading of "sociology, ethics, and rhetoric in Hebrews," there are four essays: E. B. Aitken on portraying the Temple in stone and texts—the Arch of Titus and Hebrews; K. Backhaus on how to entertain angels—ethics in Hebrews; B. Dunning on the intersection of alien status and cultic discourse in Hebrews; and H. Löhr on reflections of rhetorical terminology in Hebrews. Finally under "textual-historical, comparative, and inter-

textual approaches to Hebrews," there are four articles: P. M. Eisenbaum on locating Hebrews within the literary landscape of Christian origins; D. Georgi on Hebrews and the heritage of Paul; J. C. Miller on Paul and Hebrews—a comparison of narrative worlds; and J. L. Koosed and R. P. Seesengood on constructions and collusions—the making and unmaking of identity in Qoheleth and Hebrews. H. W. Attridge has supplied a two-page foreword.

S. GRINDHEIM, *The Crux of Election. Paul's Critique of the Jewish Confidence in the Election of Israel,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 202 (Tübingen: Mohr Siebeck, 2005, paper €49) xi and 282 pp. Bibliography. Indexed. ISBN: 3-16-148690-0.

The revised and expanded version of a doctoral dissertation directed by D. A. Carson and accepted in 2002 by the faculty of the Trinity Evangelical Divinity School in Deerfield, IL, this volume argues that Paul's critique of Jewish confidence in the election of Israel is determined by his conviction that election implies conformity to the cross of Christ, that is, that the elect will share in Christ's sufferings and status loss and in this way the resurrection power of Christ will be effective in them. After a six-page introduction, it discusses election in the Scriptures of Israel and in Second Temple Judaism, respectively. Then it considers boasting according to the flesh (2 Cor 11:16–12:10), confidence in the flesh (Phil 3:1-11), election validated through judgment (Romans 9–11), and election and reversal of values in the Pauline letters. Grindheim concludes that, according to Paul, Jewish confidence in election is to be criticized because it is confidence in a visible, religious advantage, and hence something that can be the object of "boasting according to the flesh," something that is "my own."

S. J. HAFEMANN, *Paul, Moses, and the History of Israel. The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2005, paper £29.99) xii and 497 pp. Indexed. ISBN: 1-84227-317-5.

The reprint of the work first published by Mohr Siebeck in 1995 [*NTA* 40, p. 154] and then in a paperback edition by Hendrickson in 1996 [*NTA* 40, p. 534]. Hafemann is now professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

R. B. HAYS, *The Conversion of the Imagination. Paul as Interpreter of Israel's Scripture* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $20/£12.99) xx and 213 pp., fig. Indexed. LCN: 2005045111. ISBN: 0-8028-1262-7.

After a ten-page introduction on learning from Paul how to read Israel's Scriptures, this volume presents ten essays (some revised) on Paul as an interpreter of Israel's Scripture: the conversion of the imagination—Scripture and eschatology in 1 Corinthians [§ 44-348]; "Who has believed our message?"—Paul's reading of Isaiah (1998; 2002); Psalm 143 and the logic of Romans 3 [§ 24-888]; "Have we found Abraham to be our forefather according to the flesh?"—a reconsideration of Rom 4:1 [§ 29-1033]; three dramatic roles—the law in Romans 3–4 (1996); Christ prays the Psalms—Paul's use of early Christian exegetical conventions (1993); "the righteous one" as eschatological deliverer—hermeneutics at the turn of the ages (1988); the role of Scripture in Paul's ethics (1996); on the rebound—a response to critiques of *Echoes of Scripture in the Letters of Paul* (1993); and salvation by trust—reading the Bible faithfully [§ 41-1432]. Hays is professor of NT at Duke Divinity School.

E. M. HEEN AND P. D. W. KREY (EDS.), *Hebrews,* Ancient Christian Commentary on Scripture: New Testament 10 (Downers Grove, IL: InterVarsity, 2005, $40) xxvi and 292 pp., timeline. Bibliography. Indexed. LCN: 2004025508. ISBN: 0-8308-1495-7.

The earliest commentary on the letter to the Hebrews comes to us in thirty-four homilies by John Chrysostom. These homilies serve to anchor the patristic excerpts in this volume because of their unique place in the history of interpretation. In their ten-page introduction

the editors discuss the reception of Hebrews in the early church, the rationale for basing the volume in John Chrysostom's *On the Epistle to the Hebrews,* and the nature of the selections from other patristic commentators. Then they present for each pericope in Hebrews the RSV text, an overview of the patristic comments, and translations of excerpts from patristic writings between the 2nd and 8th centuries A.D. Also included are a list of early Christian writers and the documents cited, biographical sketches and short descriptions of select anonymous works, a timeline of writers in the patristic period, and bibliographies of works in the original languages and of works in English translation. Heen and Krey teach at Lutheran Theological Seminary in Philadelphia.

D. G. HORRELL, *Solidarity and Difference. A Contemporary Reading of Paul's Ethics* (London—New York: T&T Clark International, 2005, cloth £65/$125, paper £25/$49.95) xvi and 339 pp. Bibliography. Indexed. LCN: 2004066068. ISBN: 0-567-08334-9 (cloth), -04322-3 (paper).

Horrell, senior lecturer in NT at the University of Exeter, attempts to engage in some detail with Paul's ethics, not only in a way that is exegetically serious and historically informed, but also in a way shaped by debates in the contemporary field of ethics, especially the debate between liberals and communitarians. He first considers approaches to Pauline ethics from R. Bultmann to D. Boyarin, and the contrasting approaches in contemporary ethical theory taken by liberals and communitarians. Then he discusses the following topics: reading Paul—myth, ritual, identity, and ethics; the construction of community—corporate solidarity in Christ; purity, boundaries, and identity—the rhetoric of distinction; solidarity, difference, and other-regard—the strong and the weak (1 Corinthians 8–10; Romans 14–15); other-regard and Christ as a moral paradigm; ethics and outsiders; and solidarity and difference—Paul among liberals and communitarians. Horrell concludes that Paul's ethics exhibits a fundamental congruence with S. Hauerwas's ecclesial ethics and thus shares basic characteristics of the communitarian approach (but without the polemic against liberalism).

M. JAUHIAINEN, *The Use of Zechariah in Revelation,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 199 (Tübingen: Mohr Siebeck, 2005, paper €39) x and 200 pp., 3 tables. Bibliography. Indexed. ISBN: 3-16-148663-3.

The revised version of a doctoral dissertation directed by J. Sweet and A. Chester, and submitted to the University of Cambridge in 2003, this volume seeks to provide a thorough account of the use of Zechariah in Revelation. After chapters on questions and issues and on methodology, it treats Zechariah and the restoration of Israel, analyzes the allusions to Zechariah 1–8 and to Zechariah 9–14, respectively, and considers John's use of Zechariah. Jauhiainen concludes that Revelation contains not only direct fulfillments of Zechariah's prophecies and promises but also indirect fulfillments of the wider motifs of restoration that appear in Zechariah, and that John's selection of texts from Zechariah was not indiscriminate but very discerning.

K. H. JOBES, *1 Peter,* Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2005, $39.99) xviii and 364 pp., 2 graphs, map. Bibliography. Indexed. LCN: 2005004110. ISBN: 0-8010-2674-1.

After a 57-page introduction to 1 Peter, Jobes, associate professor of NT at Westmont College in Santa Barbara, CA, and author of *The Alpha-Text of Esther* (1995), presents her exposition of the letter according to the following general outline: a greeting to the Christian Diaspora of Asia Minor (1:1-2); the opening of the letter—reassurance for God's people (1:3–2:10); as God's people, live godly lives (2:11–4:11); consolation for the suffering flock (4:12–5:11); and the letter closing—final words and greetings (5:12-14). An excursus on the syntax of 1 Peter is included. Jobes contends that the Christians addressed in 1 Peter were converted elsewhere, had some personal contact with Peter, and were displaced to Asia Minor; that the Septuagint formed the scriptural context in which Peter wrote; and that the

syntax of 1 Peter exhibits elements consistent with a Semitic-speaking author for whom Greek was a second language.

L. E. KECK, *Romans,* Abingdon New Testament Commentaries (Nashville: Abingdon, 2005, paper $22) 400 pp. Bibliography. Indexed. LCN: 2005008999. ISBN: 0-687-05705-1.

Keck, professor emeritus of biblical theology at Yale Divinity School and author of *Who is Jesus? History in Perfect Tense* (2000), describes this exposition of Paul's letter to the Romans as his effort to grasp the audacity of Paul in the latter's effort to grasp the audacity of God. In his twenty-page introduction he discusses the phenomenon of Romans, the historical context, and Paul's theology in Romans. Then he presents his commentary on Romans according to the following general outline: the messenger and the message (1:1-15); the message for the human plight (1:16–8:39); the freedom of God's sovereignty (9:1–11:36); daybreak ethos (12:1–15:13); the messenger—between past and future (15:14-33); and concluding concerns (16:1-27).

C. S. KEENER, *1–2 Corinthians,* New Cambridge Bible Commentary (Cambridge, UK—New York: Cambridge University Press, 2005, cloth $60, paper $21.99) xii and 299 pp. Bibliographies. Indexed. LCN: 2004024994. ISBN: 0-521-83462-7 (cloth), -54243-X (paper).

Intended for pastors and students of the Bible, this volume seeks to show how Paul's arguments in 1 and 2 Corinthians would have made sense to 1st-century readers in light of ancient letter-writing, speaking, and social conventions. After a ten-page introduction to Corinth and 1 Corinthians, it provides suggested readings for those topics, and an exposition of each pericope in 1 Corinthians: Paul's greeting (1:1-3); Paul thanks God for the Corinthian Christians (1:4-9); demand for unity (1:10-12); and so forth. Then it presents an introduction to 2 Corinthians, suggested readings, and comments on its individual pericopes: epistolary introduction (1:1-11); Paul's reliability (1:12-22); discipline and forgiveness (1:23–2:11); Paul's concern for Titus (2:12-13); and so forth. Excursuses on various topics (e.g. Paul's use of rhetoric, *arsenokoitēs* and *malakos,* idol food) are interspersed throughout the text under the heading "a closer look." Keener, professor NT at Eastern Seminary in Philadelphia, is the author of *The Gospel of John* (2 vols., 2003).

A. J. KÖSTENBERGER AND T. R. SCHREINER (EDS.), *Women in the Church. An Analysis and Application of 1 Timothy 2:9-15* (2nd ed.; Grand Rapids: Baker, 2005, paper $21.99) 287 pp., 9 tables. Bibliography. Indexed. LCN: 2005009477. ISBN: 0-8010-2904-X.

The first edition (1995) of this work was described in *NTA* 40, p. 535. This "streamlined" and updated version presents essays by S. M. Baugh on Ephesus in the 1st century; H. S. Baldwin on αὐθεντέω in 1 Tim 2:12; Köstenberger on the syntax of 1 Tim 2:12; Schreiner on an interpretation of 1 Tim 2:12 in dialogue with scholarship; R. W. Yarbrough on the hermeneutics of 1 Tim 2:9-15—progressive and historic; and D. K. Patterson on what a woman should do in the church.

J. G. LEWIS, *Looking for Life. The Role of 'Theo-Ethical Reasoning' in Paul's Religion,* JSNT Supplement Series 291 (London—New York: T&T Clark International, 2005, £65/$130) x and 297 pp. Bibliography. Indexed. ISBN: 0-567-04272-3.

The slightly revised version of a doctoral dissertation directed by R. Morgan and accepted in 2004 by Oxford University, this volume argues on the basis of Paul's "theo-ethical reasoning" that Paul integrated Christian living and thinking, combining what interpreters frequently (incorrectly) separate as theology and ethics. After a 35-page introduction, it develops this thesis under three major headings: identifying theo-ethical reasoning (1 Cor 1:1–4:21); engaging in theo-ethical reasoning—associating experience with conduct (1 Cor 5:1–16:24); and engaging in theo-ethical reasoning—looking for life in Christ and not in law (Galatians). Lewis concludes that Paul theologizes by practicing spiritual discernment, engaging in theo-ethical reasoning to associate divinely confirmed, Christ-conforming actions with community-building experiences of God's life-giving power.

C. R. Little, *Mission in the Way of Paul. Biblical Mission for the Church in the Twenty-First Century,* Studies in Biblical Literature 80 (New York—Bern: Lang, 2005, $76.95/€64.10) xiii and 345 pp. Bibliography. Indexed. LCN: 2004027484. ISBN: 0-8204-7635-8.

Submitted as a doctoral dissertation to the Fuller Seminary School of World Mission, this volume seeks to stimulate missiological reflection by contemplating the apostle Paul's life and ministry in order to challenge, inform, and guide the contemporary mission of the church in the world. After a four-page prologue, it discusses the socioeconomic status of Paul the apostle, the theological and practical orientation of the Pauline mission, the rationale for Pauline orthopraxy in Christian mission, resource sharing among churches in the 1st-century world of Paul, and Paul and the "International Partnership Movement." Little concludes that if Paul were alive today, he would argue for the "de-westernization" of the world Christian movement, and would oppose impositions from abroad that might threaten the indigenous expressions of Christianity upon which its very survival depends.

H. Merklein and M. Gielen, *Der erste Brief an der Korinther. Kapitel 11,2-16,24,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 7/3 (Gütersloh: Gütersloher Verlagshaus, 2005, paper €49.95) 470 pp. Bibliographies. ISBN: 3-579-00551-0.

The first two volumes in this exposition of 1 Corinthians were described in *NTA* 37, p. 128 and 44, p. 599. The project begun by Merklein (1940-99) has now been completed by Gielen, who is professor of NT studies at the Catholic theological faculty at the University of Salzburg. After her six-page foreword, this volume treats questions of worship and community identity first in 1 Cor 11:2-34 and then in 12:1–14:40. Finally it considers the resurrection of the dead (15:1-58) and the concluding section (16:1-24).

P. Metzger, *Katechon. II Thess 2,1-12 im Horizont apokalyptischen Denkens,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 135 (Berlin—New York: de Gruyter, 2005, €98/$137) xi and 368 pp. Bibliography. Indexed. ISBN: 3-11-018460-5.

The revised version of a doctoral dissertation directed by O. Böcher and presented in 2004 to the department of Evangelical theology at the Johannes Gutenberg-Universität in Mainz, this volume investigates the identity of the figure called the κατέχων and related matters in 2 Thess 2:1-12. After a 47-page introduction to the relevant terminology and to previous scholarship on the topic, it takes up introductory issues pertaining to 2 Thessalonians and provides an exegesis of 2 Thess 2:1-12. Next it treats parallel motifs in 2 Peter, Revelation, *4 Ezra, 2 Baruch,* and ps.-Philo's *Biblical Antiquities.* Then it offers an "excursus" on Mk 13:10 parr. and on parallels in Qumran literature. Finally it discusses "retarding factors" in apocalyptic scenarios, and the identity of the κατέχων. Metzger concludes that the κατέχων is the Roman empire understood as a negative force that delays the parousia of Christ, does not protect the church in the present, and yet is a factor in God's saving plan.

M. Morgen, *Les épîtres de Jean,* Commentaire biblique: Nouveau Testament 19 (Paris: Cerf, 2005, paper €26) 264 pp. Bibliographies. Indexed. ISBN: 2-204-07643-0.

Morgen, professor of NT exegesis and director of the École doctorale de théologie et de sciences religieuses at the Université Marc-Bloch at Strasbourg, contends that the three Johannine epistles belong to the same school of thought as that of the Fourth Gospel, and should be viewed as a commentary on the Johannine kerygma. After a 24-page introduction to 1–3 John (genre, authorship, style, relations between 1 John and John, etc.), she presents for each pericope in 1 John a translation (with textual and translational notes), bibliography, an interpretation, and explanatory notes. Then she provides for the individual passages in 2 and 3 John, respectively, introductions and commentaries according to the same format.

F. Philip, *The Origins of Pauline Pneumatology. The Eschatological Bestowal of the Spirit upon Gentiles in Judaism and in the Early Development of Paul's Theology,* Wissen-

schaftliche Untersuchungen zum Neuen Testament, 2. Reihe 194 (Tübingen: Mohr Siebeck, 2005, paper €54) xi and 307 pp. Bibliography. Indexed. ISBN: 3-16-148598-X.

A slightly revised version of a doctoral dissertation directed by J. D. G. Dunn and presented to the University of Durham in 2003, this volume attempts to understand Paul's early thinking (as a Christian) on the Holy Spirit, with an interest in clarifying the origins of Paul's thought by setting it in the light of his Jewish background, experience, and Gentile mission. After a 29-page introduction, it treats the conceptual background for an eschatological bestowal of the Holy Spirit in the Hebrew Scriptures and in postbiblical Jewish texts, respectively. Next it considers the pre-Christian Paul's convictional background regarding the outpouring of the Spirit on Gentiles with regard first to Paul the Pharisee and the Holy Spirit, and then to Paul the persecutor of the church and the Holy Spirit. Then it focuses on Paul and the Holy Spirit under two headings: Paul's conversion/call and the Holy Spirit; and the early church, the Spirit, and the Gentiles. Philip concludes that the origin of Paul's initial thoughts on the Spirit was the dawning recognition that was rooted in his Damascus experience and commission, and secondarily in his involvement with the church in Antioch.

S. Plietzsch, *Kontexte der Freiheit. Konzepte der Befreiung bei Paulus und im rabbinischen Judentum,* Judentum und Christentum 16 (Stuttgart: Kohlhammer, 2005, paper €20) 208 pp. Bibliography. ISBN: 3-17-018743-0.

Based on a doctoral dissertation accepted by the theological faculty at Leipzig in 1999, this "virtual dialogue" between Paul and the early rabbinic movement seeks to formulate anew the function of Israel in a situation of political and cultural marginalization through the Roman empire (and through the growth of Christianity with regard to Judaism). Under the heading "freedom and integrity," Plietzsch, assistant for Jewish studies at the University of Basel, treats Paul in rabbinic context; basic structures—the symbol of *gĕʾûllâ* ("redemption"); exodus and Sinai read in rabbinic perspective; experiencing freedom—transposition into liturgical practice; and determination and freedom. Then under "creation and new creation," she discusses the following topics: "the earth is the Lord's and its fullness"—unity and sovereignty (1 Corinthians); boundary-crossing and transformation (Romans); the "growing son"—freedom without the Torah?; freedom and reconciliation in the "old" and "new" covenant (2 Corinthians 3); and thinking about Israel's freedom in a universal perspective.

J. Poggemeyer, *The Dialectic of Knowing God in the Cross and the Creation. An Exegetico-Theological Study of 1 Corinthians 1,18-25 and Romans 1,18-23,* Tesi Gregoriana, Serie Teologia 127 (Rome: Editrice Pontificia Università Gregoriana, 2005, paper €22) 344 pp. Bibliography. Indexed. ISBN: 88-7839-044-5.

Prepared as a doctoral dissertation under the direction of S. Brodeur and accepted in 2005 by the theological faculty at the Gregorian University, this volume explores the apparent dilemma posed by 1 Cor 1:21 (where Paul asserts that humans did not know God) and Rom 1:21 (where Paul says that they did know God). After an eleven-page introduction, it first considers the theme of failure in knowing God according to 1 Cor 1:18-25 by exploring its context, giving a close reading of it, and offering theological reflections on it. Then it considers the theme of success in knowing God with reference to the context, content, and theological significance of Rom 1:18-23. Poggemeyer concludes that 1 Cor 1:18-25 and Rom 1:18-23 together teach us that human knowledge of God must be enlightened by the cross, and that a cruciform radiance of divine sacrificial love shines out from the crucified one and a cruciform obedience in faith distinguishes the heart of believers.

S. H. Polaski, *A Feminist Introduction to Paul* (St. Louis, MO: Chalice, 2005, paper $19.99) xi and 159 pp. Bibliography. Indexed. LCN: 2004030143. ISBN: 0-827210-37-X.

In her eleven-page introduction, Polaski, associate professor of NT at Baptist Theological Seminary in Richmond, VA, and author of *Paul and the Discourse of Power* (1999), first considers the range of female readers' possible responses to Paul (conformist, resistant,

rejectionist, transformational) and proposes to read, emphasize, or reinterpret overlooked, neglected, misintegrated, or differently interpreted Pauline texts. The six chapters in her work concern Paul the man, the world of Paul's readers, Paul and his churches, no male and female, Paul the iconoclast, and interpreters of Paul. Polaski takes new creation as Paul's central conviction and traces it out in a direction that regards all persons as created in the divine image.

M. REASONER, *Romans in Full Circle. A History of Interpretation* (Louisville, KY: Westminster John Knox, 2005, paper $24.95) xxvii and 194 pp., fig., 2 tables. Indexed. ISBN: 0-664-22873-9.

This volume has been written to help readers of Paul's letter to the Romans hear how their questions have been framed, asked, and considered in interpretations of the letter since A.D. 240. It gives voice to past conversations on key texts in Romans while telling the story of how it has been read among "the nations." After a nine-page introduction, it discuses how the following texts and topics have been interpreted in the periods of Origen, Augustine, the Middle Ages, Luther, Barth, and the later 20th and early 21st centuries: to the Jew first and to the Greek (Rom 1:16-17); natural theology (1:19-21); made righteous by Christ (3:21-28); all sinned (5:12); the all and the many (5:18-21); warring laws (7:7–8:4); calling, foreknowledge, predestination (8:28-30); not willing or running (9:16-19); potter and clay (9:20-23); Christ the *telos* of the Law (10:4); Israel's salvation (11:25-27); and let every *psychē* be subject to the authorities (13:1-7). Reasoner, associate professor of biblical and theological studies at Bethel University in St. Paul, MN, concludes that the variety in interpretations of Romans results from the vistas it opens and the tensions within each locus, and that many of the "new" insights in Pauline scholarship were anticipated by Origen.

L. H. RIVAS, *San Pablo. Su vida, sus cartas, su teología* (Buenos Aires: San Benito, 2001, paper $7.50) 186 pp., 2 figs., 4 maps. Bibliography. ISBN: 987-1007-23-X.

After a two-page introduction, Rivas, a priest of the archdiocese of Buenos Aires, discusses the life of Paul: sources, personal information, the name "Paul," conversion, the first years after his conversion, Antioch, the first missionary journey, the "council of Jerusalem," the second and third journeys, and the last years (imprisonment and martyrdom). Then he considers the literary form of epistle, the Pauline letters in general, the authentic letters and those of the Pauline tradition, and apocryphal writings that refer to Paul. Finally he treats major themes in Paul's theology: titles of Christ, the death and resurrection of the Lord, justification and its effects (indicatives and imperatives), life "in Christ," the body of Christ, baptism and Eucharist, the Holy Spirit, and eschatology. The volume was prepared in collaboration with S. Rojas.

P. G. RYKEN, *Galatians,* Reformed Expository Commentary (Phillipsburg, NJ: P&R, 2005, $24.99) xiv and 290 pp. Indexed. LCN: 2005047401. ISBN: 0-87552-782-5.

Originating from a series of sermons preached at Tenth Presbyterian Church in Philadelphia (where the author is senior minister), this volume presents an interpretation of Paul's letter to the Galatians in line with classic Reformation teaching regarding justification by faith alone. The commentary is divided into twenty-two sections: Dear recovering Pharisee (Gal 1:1-5), no other gospel (1:6-10), the origin of Paul's religion (1:11-24), gospel freedom fighter (2:1-10), the battle for the gospel (2:11-16), dying to live (2:17-21), by faith alone (3:1-5), and so on.

S. SCHEWE, *Die Galater zurückgewinnen. Paulinische Strategien in Galater 5 und 6,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 208 (Göttingen: Vandenhoeck & Ruprecht, 2005, €62) 215 pp. Bibliography. ISBN: 3-525-53072-2.

Prepared as a doctoral dissertation under the direction of J.-W. Taeger and accepted in 2003 by the Evangelical theological faculty of the Westfälische Wilhelms-Universität in Münster, this investigation of the meaning and function of Gal 5:13–6:10 argues that the passage is by no means a "foreign body" in the letter but rather serves Paul's purpose in dis-

suading the Galatians from their plan to accept the Law and circumcision. Schewe first surveys research on the passage, with particular attention to the various (dogmatic, rhetorical, and historical) models of interpretation. Then she presents text-pragmatic analyses of the various parts of the text: Gal 5:1-6; 5:7-12; 5:13-15 (with an excursus on the use of σάρξ in 1:1–5:12); 5:16-26; 6:1-6; and 6:7-10. Finally she considers the function of Galatians 5 and 6 in the letter as a whole. Schewe concludes that from a pragmatic perspective Gal 5:13–6:10 is the high point of Paul's rhetorical strategy in the letter to the Galatians.

C. SCHLUEP, *Der Ort des Christus. Soteriologische Metaphern bei Paulus als Lebensregeln,* TVZ · Dissertationen (Zurich: Theologischer Verlag, 2005, paper 42 SFr/€25.70) 453 pp. Bibliography. ISBN: 3-290-17355-0.

Prepared as a doctoral dissertation under the direction of H. Weder and accepted in 2004 by the theological faculty at the University of Zurich, this volume investigates the origins, functions, contexts, and interrelationships of different metaphors that Paul used in speaking about the death of Jesus: atonement (Romans 3), reconciliation (2 Corinthians 5), and curse and ransom (Galatians 3). After a 46-page introduction, it presents detailed exegetical analyses of Rom 3:21-26; 2 Cor 5:18-21; and Gal 3:10-14, respectively. Next it considers L. Wittgenstein's view of religious language and soteriological metaphors as rules of life. Then by way of reflection it offers three sermons related to the topic. Schluep concludes that the key Pauline texts show a transition from a quantitative to a qualitative interpretation of salvation and also a change from law to gospel.

T. SELAND, *Strangers in the Light. Philonic Perspectives on Christian Identity in 1 Peter,* Biblical Interpretation 76 (Leiden—Boston: Brill, 2005, €69/$99) x and 216 pp. Bibliography. Indexed. LCN: 2005046992. ISBN: 90-04-14491-9.

Seland, professor of NT studies at the School of Mission and Theology at Stavanger in Norway and author of *Establishment Violence in Philo and Luke* (1995), contends that the author of 1 Peter considered his readers as living a life ("strangers in the light") influenced by social circumstances very much comparable to those of Diaspora proselytes to Judaism. After an eight-page introduction, he treats the following topics: the making of 1 Peter in light of ancient Greco-Roman letter writing and distribution; πάροικος και παρεπίδημος—possible proselyte characterizations in 1 Peter; the "common priesthood" of Philo and 1 Peter—a Philonic reading of 1 Pet 2:5, 9; the moderate life of the Christian πάροικοι—a Philonic reading of 1 Pet 2:11; and "conduct yourselves honorably among the Gentiles" (1 Pet 2:12)—assimilation and acculturation in 1 Peter.

S. S. SMALLEY, *The Revelation to John. A Commentary on the Greek Text of the Apocalypse* (Downers Grove, IL: InterVarsity, 2005, $65) xvii and 633 pp. Bibliography. Indexed. ISBN: 0-8308-2800-1.

Smalley, author of *Thunder and Love. John's Revelation and John's Community* (1994), contends that Revelation is a creative and coherent drama, and that it must be read and interpreted with close reference to John's Gospel and letters. In his 22-page introduction, he treats Revelation's origin, situation, community setting, character, use of the OT, testimony, symbolism, and so on. Next he presents his literary and theological commentary on the prologue (1:1-8), and treats Act 1 (1:9–11:19) under the heading "creation and salvation through judgment": scene 1—seven oracles (1:9–3:22); interval—adoration in heaven's court—God and his Christ (4:1–5:14); scene 2—seven seals (6:1-7); and so on. Then he deals with Act 2 (12:1–22:17) under "salvation through judgment, and new creation": scene 4—seven signs (12:1–14:20); interval—a new exodus (15:1-8); scene 5: seven bowls (16:1-21); and so on. Finally he considers the epilogue (22:18-21) under "the oracle is complete."

T. D. STEGMAN, *The Character of Jesus. The Linchpin to Paul's Argument in 2 Corinthians,* Analecta Biblica 158 (Rome: Editrice Pontificio Istituto Biblico, 2005, paper €30) xv and 470 pp. Bibliography. Indexed. ISBN: 88-7653-158-0.

The revised version of a doctoral dissertation directed by L. T. Johnson and presented to

Emory University in 2003, this volume argues that the character (*ethos*) of Jesus (i.e. the specific attitudes, virtues, and self-emptying mode of existence that Paul extrapolates from Jesus) underlies the self-commendation of Paul's apostleship in 2 Corinthians as well as his exhortations and challenge to the Corinthians to embody a particular manner of discipleship. After a three-page introduction, it treats the history of interpretation with reference to partition theories and opponent-driven readings and to the use of rhetorical analysis and the issue of *ethos,* and recent developments in Pauline theology that point to the character of Jesus. Then it discusses the character of Jesus under these headings: the character of Jesus in 2 Corinthians; Paul embodies the character of Jesus; and the Corinthians are exhorted to embrace the character of Jesus. An excursus considers Paul's use of πιστ- cognates in 2 Cor 6:14-15. Stegman concludes that Paul's main reason for writing 2 Corinthians was to summon the community to incarnate the *ethos* of Jesus.

P. L. Stepp, *Leadership Succession in the World of the Pauline Circle,* New Testament Monographs 5 (Sheffield, UK: Sheffield Phoenix, 2005, paper £50/$85) xvi and 227 pp., 73 figs., 17 tables. Bibliography. Indexed. ISBN: 1-905048-10-6.

Based on a doctoral dissertation directed by C. H. Talbert and presented in 2002 to Baylor University in Waco, Texas, this volume investigates how early readers of the NT would have interpreted Paul's relationship with his delegates like Timothy and Titus, and how they would have conceived the ministry portrayed in the Pastorals as passing from a leader to a successor. After a fourteen-page introduction, it considers the ancient understanding of succession with reference to Greco-Roman texts and to Jewish and Christian texts, respectively. Then it discusses succession in the Pastorals with regard to 1 Timothy and to 2 Timothy and Titus, respectively, and offers a reading of each letter from the perspective of the authorial audience. Stepp concludes that the Pastorals do not show the passing on of an office but rather succession of tradition and task, and that the Pastorals cannot be enlisted in support of apostolic succession. The book is available to individual scholars at half price.

Studien zur Johannesoffenbarung und ihrer Auslegung. Festschrift für Otto Böcher zum 70. Geburtstag, ed. F. W. Horn and M. Wolter (Neukirchen-Vluyn: Neukirchener, 2005, paper €34.90) xi and 460 pp., 10 plates. Bibliography. ISBN: 3-7887-2093-X.

The twenty-two essays honoring Professor Böcher on his 70th birthday deal with various aspects of the book of Revelation. They are by F. Hahn on the understanding of the Spirit; T. Holtz on language as metaphor; M. Frenschkowski on Revelation between vision, astral-mythological imagination, and literature; M. Reiser on the Christian view of history—its origin and modern reception; D. Sänger on the work's Christology (see Rev 22:20); H. Omerzu on W. Bousset's contribution to research on the Antichrist myth; F. Beisser on trinitarian statements in Revelation; Horn on John on Patmos; G. Guttenberger on John's perspective on Thyatira; Wolter on the Christian ethos according to Revelation; H. Giesen on vice catalogues and emperor worship; M. Tilly on the reception of the Septuagint in Rev 22:18-19; W. Weiss on Hebrews and Revelation in comparison; P. Metzger on Ezra and *4 Ezra*—the significance of pseudonyms for interpreting an apocalyptic writing; P. Müller on the book and the books in Revelation; W. Zager on God's judgment; K. Haacker on new heaven, new earth, and new Jerusalem—the significance of Rev 21:1-4; T. Baumeister on the letter of the churches of Vienne and Lyon and the Revelation of John; K. Bümlein on J. H. Ursinus' interpretation (1654) of Revelation; K. Dienst on "infinity" as a theological-philosophical category in church music of the Baroque era; M. Bachmann on F. F. Coppola's film *Apocalypse Now* against the background of Revelation; and M. Karrer on effective history and the interpretation of Revelation. Also included are a photograph of Böcher and a list of his publications (compiled by T. Himmighöfer).

M. E. Thrall, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians.* Vol. 1, *Introduction and Commentary on II Corinthians I–VII;* vol. 2, *Commentary on II Corinthians VIII–XIII,* International Critical Commentary (London—New

York: T&T Clark International, 2004, paper £19.99/$39.95 each) xxxvi and 501 pp., xvi and 476 pp. Bibliography. Indexed. ISBN: 0-567-08425-6 (vol. 1), -08435-3 (vol. 2).

The paperback edition of the two-volume work described in *NTA* 39, p. 340 and 47, p. 180. The first volume (1994) provides a 77-page introduction to 2 Corinthians as well as commentaries on the individual pericopes in chapters 1–7. The second volume (2000) treats passages in the final six chapters in 2 Corinthians. Thrall served as reader in biblical studies at the University of Wales in Bangor.

F. TOSOLINI, *The Letter to the Romans and St. Paul's Grace and Apostleship. Towards a New Interpretation* (Taipei: Fu Jen Catholic University Press, 2005, paper NT$600; Osaka: Asian Study Centre) xiv and 493 pp. Bibliography. Indexed. ISBN: 986-7587-67-7.

The slightly revised version of a doctoral dissertation directed by J. M. Muñoz Nieto and presented to the theological faculty of the Fu Jen Catholic University in Taipei, this volume contends that in writing his letter to the Romans Paul remained faithful to the program that he announced in 15:24, and that whatever is in the letter was written by Paul so that the Romans might understand, accept, and become enthusiastic about the task of proclaiming the gospel to all. After a five-page introduction, it treats the following topics: the quest of Paul's purpose in writing the letter to the Romans—data in the letter; some scholarly opinions on the relationship of the stated purpose in Romans to the whole of the letter; the textual arrangement of the letter; its literary genre; themes in Romans in relation to the stated purpose of the letter; and relational functions in Romans and the letter's stated purpose. Tosolini concludes that Paul sought to share his charism with the Roman Christians and to illustrate the universal reach of the gospel on the basis of God's power acting in it.

S. TSANG, *From Slaves to Sons. A New Rhetoric Analysis on Paul's Slave Metaphors in His Letter to the Galatians,* Studies in Biblical Literature 81 (New York—Bern: Lang, 2005, $66.95/€55.80) xii and 235 pp. Bibliography. Indexed. LCN: 2004027923. ISBN: 0-8204-7636-6.

Based on a doctoral dissertation directed by R. B. Matlock and presented to the University of Sheffield, this volume aims to find out how Paul used the "slave" metaphor to persuade the Galatians to adhere to his gospel. After discussing issues in researching Greco-Roman slave identity and Paul's rhetoric, it considers identity shifts of the slave in the process of Greco-Roman slavery—from bondage to freedom and obligations. Then it deals with the various usages of the servile metaphor in Paul's letter to the Galatians: apologetic (Gal 1:1, 10; 6:17), polemical (2:4; 4:30), and didactic (3:23-26; 4:1-10). Tsang concludes that in Galatians slavery is predominantly a negative concept, and that Paul's ultimate aim was to warn the Galatians to stay away from it.

J. VAN BRUGGEN, *Paul. Pioneer for Israel's Messiah,* trans. E. M. van der Maas (Phillipsburg, NJ: P&R, 2005, paper $19.99) xix and 411 pp., 7 figs., 10 maps. Bibliography. Indexed. LCN: 2005042984. ISBN: 0-87552-648-9.

The English version of *Paulus. Pionier voor de Messias van Israël* (2001), this investigation of Paul as a pioneer for the Messiah, Jesus Christ, adopts a positive stance toward the totality of the historical sources, and seeks to present Paul's life, letters, and historical position as an integrated whole. It first describes the course of Paul's life: gone from Tarsus, from persecutor to deserter, gone to Arabia, wandering through southern Turkey, called to account, vanished in Greece, reappearance in Jerusalem, and so forth. Then it discusses Paul's place in the historical development of the Christian church: Paul in the constellation of the apostles, God's envoy to the nations, gospel without Law for Gentile Christians, and in prayer for Israel. The three appendixes concern the chronology of Paul's life, the bibliography of the apostle Paul, and Jewish religion and the Law. Van Bruggen is research professor of NT at the Theological University in Kampen, Netherlands, where he taught from 1967 to 2001.

L. L. Welborn, *Paul, the Fool of Christ. A Study of 1 Corinthians 1–4 in the Cosmic Philosophic Tradition,* Early Christianity in Context, JSNT Supplement Series 293 (London—New York: T&T Clark International, 2005, £65/$140) xiv and 322 pp., 19 halftones. Bibliography. Indexed. LCN: 2005041867. ISBN: 0-567-03041-5.

Welborn, author of *Politics and Rhetoric in the Corinthian Epistles* (1997), contends that for most Greek speakers in Paul's time the term μωρία meant "stupidity" rather than "absurdity," and that in his discourse about the "folly" of the "word of the cross" Paul had recourse to the language of jest and mime. After a fourteen page introduction, he develops these theses with reference to 1 Corinthians 1–4 under seven headings: traditional interpretations, the provenance of the concept, the generic meaning, confirmation and clarification, appropriation of the role, evaluation of the role, and acceptance of the role. Welborn concludes that Paul accepts the role of the fool of Christ, but only after a thorough theological analysis in the course of which he redefines the terms "wisdom" and "foolishness" in a paradoxical sense.

K. Wengst, *Der Brief an Philemon,* Theologischer Kommentar zum Neuen Testament 16 (Stuttgart: Kohlhammer, 2005, paper €23) 120 pp. Bibliography. Indexed. ISBN: 3-17-018675-2.

After a 26-page introduction to the letter to Philemon (text, translation, form and structure, sender, addressee, etc.), this volume presents an exposition of the text according to the following general outline: prescript (vv. 1-3); proem (vv. 4-7); the main part—the request (vv. 8-20); and conclusion (vv. 21-25). Also included is a 41-page discussion of slavery and freedom—Paul in conversation with Pliny the Younger, Seneca, and Epictetus. Wengst previously contributed a two-volume commentary on John's Gospel to the series.

M. Wolter (ed.), *Ethik als angewandte Ekklesiologie. Der Brief an die Epheser,* Monographische Reihe von "Benedictina," Biblisch-Ökumenische Abteilung 17 (Rome: "Benedictina" Publishing—San Paolo fuori le mura, 2005, paper) vi and 227 pp.

Prepared for the 2004 ecumenical Pauline colloquium in Rome, the eight papers in this volume are by R. Bieringer on "what holds the world together at its core"—an exegetical study of ἀνακεφαλαιώσασθαι in Eph 1:10; M. Quesnel on strengthening the identity of the addressees in Ephesians 2; C. Karakolis on "a mystery hidden to be revealed"—philological and theological correlations between Ephesians 3 and 1; S. Byrskog on Eph 4:1-16—paraenesis and identity formation; R. Hoppe on ecclesiology and paraenesis in Eph 4:17–5:20; M. D. Hooker on "submit to one another"—the transformation of relationships in Christ (Eph 5:21–6:9); Wolter on Ephesians as a post-Pauline Pauline letter; and Y. Redalié on the letter to the Ephesians today.

T.-L. N. Yee, *Jews, Gentiles and Ethnic Reconciliation: Paul's Jewish Identity and Ephesians,* Society for New Testament Studies Monograph Series 130 (Cambridge, UK—New York: Cambridge University Press, 2005, £45/$75) xxi and 302 pp. Bibliography. Indexed. LCN: 2004045737. ISBN: 0-521-83831-2.

The slightly revised version of a doctoral dissertation directed by J. D. G. Dunn and presented to the department of theology at Durham University in 1999, this investigation of Ephesians 2 seeks to bring the significance of the "new perspective" on Paul to bear on the letter to the Ephesians, and to show that in that text the author describes the Gentiles from a Jewish perspective. After a 33-page introduction, it discusses the issue of continuity or discontinuity—the new perspective on Ephesians, with reference to 2:1-10. Then it analyzes Eph 2:11-22 under the following headings: "You who were called the uncircumcision by the circumcision"—Jews, Gentiles, and covenantal ethnocentrism (2:11-13); "He is our peace"—Christ and ethnic reconciliation (2:14-18); and Israel and the new temple (2:19-22). Yee concludes that studying Ephesians 2 from the "new perspective" shows that the theme of Jewish attitudes toward Gentiles and ethnic reconciliation cannot be fully appreciated unless we give full weight to the enduring Jewish character of Christianity which is represented in Ephesians.

H. ZEIGAN, *Aposteltreffen in Jerusalem. Eine forschungsgeschichtliche Studie zu Galater 2,1-10 und den möglichen lukanischen Parallelen,* Arbeiten zur Bibel und ihrer Geschichte 18 (Leipzig: Evangelische Verlagsanstalt, 2005, €84) xvii and 568 pp., table. Bibliography. Indexed. ISBN: 3-374-02315-0.

The revised and updated version of a doctoral dissertation directed by M. Bachmann and accepted in 2003 by the University of Siegen, this volume investigates how NT scholars have treated the relationships between Paul's testimony in Gal 2:1-10 and various parallel passages in Acts. After a fifteen-page introduction to the problem, it considers how the correlation of Gal 2:1-10 with Acts 15 has been understood from various interpretive perspectives: radical destructive criticism, destructive criticism, conservative criticism, conservative apologetics, and constructive criticism. Then it explores the correlation of Gal 2:1-10 with Acts 18:22 (with particular attention to the question of dating), the correlation of Gal 2:1-10 with Acts 11–12, other correlation variants, and the relationship between Gal 2:1-10 and Paul's second journey to Jerusalem. It concludes that during Paul's visit to Jerusalem to bring famine relief from Antioch, a spontaneous meeting between him and the Jerusalem leaders resulted in the acknowledgment of the fundamental membership of the uncircumcised in the church. It observes that this event remains important today insofar as it indicates that faith in Christ is the sole basis for church membership for those living in a pluralistic society characterized by diverse expressions of the Christian faith.

BIBLICAL THEOLOGY

H. AVALOS, *Fighting Words. The Origins of Religious Violence* (Amherst, NY: Prometheus, 2005, $26) 444 pp. Bibliography. Indexed. LCN: 2004029984. ISBN: 1-59102-284-3.

Avalos, associate professor of religious studies at Iowa State University, contends that most violence is due to scarce resources, real or perceived; and that when religion causes violence, it often does so because it has created new scarce resources. After a nineteen-page introduction, he discusses premodern, modern, and previous explanations of violence. Next he develops a new theory of religious violence exemplified in the Abrahamic religions under these headings: scarce resource theory and violence, how religion creates scarce resources, Judaism and the Hebrew Bible, academic defenses of violence in the Hebrew Bible, Christianity and the NT, academic defenses of Christian violence, Islam and the Quran, and academic defenses of Islamic violence. Then he treats secularism and violence with reference to the Nazi Holocaust, Stalinism, and the nation-state and secular humanist violence. By way of synthesis he considers a comparative ethics of violence, solutions, and foreign policy implications.

W. A. BAILEY, *"You Shall Not Kill" or "You Shall Not Murder"? The Assault on a Biblical Text* (Collegeville, MN: Liturgical Press, 2005, paper $10.95) ix and 94 pp. Indexed. LCN: 2005001213. ISBN: 0-8146-5214-X.

This analysis of the OT commandment in Exod 20:13 and Deut 5:17 argues that the recent decision to translate the Hebrew text as "You shall not murder" instead of "You shall not kill" was not only erroneous but also damaging to the Jewish and Christian communities. After discussing the commandment "You shall not kill," Bailey, associate professor of Hebrew and Aramaic Scripture at Christian Theological Seminary in Indianapolis, discusses how the biblical commandment has been treated in evangelical Protestantism, mainline Protestant traditions, Judaism, and Roman Catholicism, respectively. Then she considers when "You shall not kill" became "You shall not murder." The two appendixes provide (1) a list of Bibles reading "kill" and "murder," and (2) a study of the Hebrew root *rṣḥ*.

M. BARKER, *Temple Theology. An Introduction* (London: SPCK, 2005, paper £9.99/$19) viii and 104 pp. Indexed. ISBN: 0-281-05634-X.

Barker contends that early Christian theology was a return to a far older faith that rejected

the Second Temple and longed for the restoration of the original, true temple and the faith of Abraham and Melchizedek. She argues that early Christian doctrine was the expression of a long established set of beliefs in light of the life and work of Jesus. She develops this thesis under four headings: creation, covenant, atonement, and wisdom. J. McDade has provided a two-page foreword.

H. Bloom, *Jesus and Yahweh. The Names Divine* (New York: Penguin, Riverhead Books, 2005, $24.95) xi and 238 pp. LCN: 2005046409. ISBN: 1-57322-322-0.

Bloom, professor of humanities at Yale University, focuses on what he describes as a more-or-less historical person, Yeshua of Nazareth; a theological God, Jesus Christ; and a human, all-too-human God, Yahweh. He suggests that Jesus, Jesus Christ, and Yahweh are three totally incompatible personages, and seeks to explain how and why this is so. After a nine-page introduction and a five-page prelude, he discusses who Jesus was and what happened to him, quests and questers for Jesus, the dark speaking of Jesus, the belated Testament, Paul, Mark's Gospel, John's Gospel, Jesus and Christ, the Trinity, no peace but a sword or divine influence, the divine name Yahweh, Yahweh alone, what Yahweh means by "love," the Son as unlike the Father, Jesus and Yahweh as the agon for genius, the Jewish sages on God, the self-exile of Yahweh, Yahweh's psychology, the irreconcilability of Christianity and Judaism, and reality-testing.

C. Bryan, *Render to Caesar. Jesus, the Early Church, and the Roman Superpower* (Oxford—New York: Oxford University Press, 2005, £14.99/$25) xii and 185 pp. Indexed. LCN: 2004026579. ISBN: 0-19-518334-7.

Bryan, professor of NT at the School of Theology, University of the South, in Sewanee, TN, contends that when Jesus and the early Christians criticized the Roman superpower, they did so broadly in line with the biblical and prophetic traditions, and were concerned primarily with the origin and purpose of political power. After an eight-page prologue, he treats Israel and empire (from the Egyptians to the Greeks; from the Maccabees to the war against Rome), Jesus and empire (the teacher and the man of deed; the crucified), and Jesus' followers and the Roman empire (Paul; Luke-Acts, 1 Peter, Revelation). He concludes with observations on ancient and modern empires, and on the contemporary significance of the biblical approach. Also included are appendixes on Jesus, violence, and nonviolence; the Gospel passion narratives as historical sources; two Jewish witnesses to Jesus' death; and whether the Sanhedrin in Jesus' time had authority to execute the death penalty.

J. J. Collins, *Encounters with Biblical Theology* (Minneapolis, MN: Fortress, 2005, cloth $40, paper $22) ix and 243 pp. Indexed. ISBN: 0-8006-3780-1 (cloth), -3769-0 (paper).

Of the fifteen essays in this collection, those most pertinent to NT studies concern whether critical biblical theology is possible (1990); the politics of biblical interpretation (2004); the biblical precedent for natural theology (1977); natural theology and biblical tradition—the case of Hellenistic Judaism [§ 43-609]; temporality and politics in Jewish apocalyptic literature (2003); the legacy of apocalypticism (2001); Jesus and the messiahs of Israel (1996); and Jewish monotheism and Christian theology (1997). Collins, professor of OT criticism and interpretation at Yale University; is the author of *Introduction to the Hebrew Bible* (2003).

M. Dauphinais and M. Levering, *Holy People, Holy Land. A Theological Introduction to the Bible* (Grand Rapids: Brazos, 2005, paper $19.99) 266 pp. Indexed. LCN: 2005015584. ISBN: 1-58743-123-8.

Inspired by the need for theological teaching of the Bible as the basis of instruction in Christian doctrine, this volume explores the theological meaning of the Bible from Genesis to Revelation. After a fourteen-page introduction, it presents ten chapters: the lost Eden; Abraham—descendants and land; Moses—law and tabernacle; David—king and temple; Psalms and Prophets—new king, new temple, and new covenant; Gospel of Matthew—the

king and his kingdom; Gospel of John—the temple of the Trinity; Romans—the righteousness of God and the body of Christ; Hebrews—the priest-king of the new covenant; and Revelation—the Lamb as king and temple. The seven-page conclusion reflects on transformation and holiness in light of the Bible. Dauphinais and Levering are associate professors of theology at Ave Maria University in Naples, Florida.

W. Dietrich and M. Mayordomo, *Gewalt und Gewaltüberwindung in der Bibel* (Zurich: Theologischer Verlag, 2005, paper €17.50) 274 pp., 9 figs. Bibliographies. Indexed. ISBN: 3-290-17341-0.

After their nineteen-page introduction, Dietrich, professor of OT, and Mayordomo, Privatdozent at the University of Bern, discuss the reality of violence in the Bible with regard to the inner circle (family and community), in the state and society, between religions, against creatures in the OT, and between peoples. Next they reflect on some biblical counterimages: peace for Israel and humankind in the OT, peace in creation in the OT, hope for peace and the redemption of nature in the NT, the end of violence, and the kingdom as the sign of peace. Then they consider ways of overcoming violence in the Bible: preventing violence, limiting it, working against it, renouncing it, and atoning for it. They conclude with some practical observations and suggestions. The volume was produced in collaboration with C. Henne-Einsele and a team of students.

J. R. Edwards, *Is Jesus the Only Savior?* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $16/£9.99) xiii and 250 pp. Indexed. LCN: 2005040479. ISBN: 0-8028-0981-2.

Convinced that Jesus is the only savior of the world, Edwards, professor of biblical languages and literature at Whitworth College in Spokane, Washington, seeks to explain the particular views and reasons that would make such a judgment possible and meaningful, especially in light of the currents that we are navigating at the beginning of the third millennium. After an eight-page introduction, he discusses the quest of the historical Jesus, the Jesus Seminar, the reliability of the NT as a historical document, what we can know about the Jesus of history, whether Jesus considered himself God, Jesus as the savior of the world, whether the gospel can compete in a pluralistic world, whether a savior from sin is meaningful in a day of moral relativism, the gospel and postmodernism, whether an exclusive savior threatens world peace, how Christians should think about other religions, and the mystery of the incarnation.

P. F. Esler, *New Testament Theology. Communion and Community* (Minneapolis, MN: Fortress, 2005, cloth $40, paper $25) xii and 353 pp. Bibliography. Indexed. LCN: 2005005798. ISBN: 0-8006-3719-4 (cloth), -3720-8 (paper).

Esler, professor of biblical criticism at the University of St. Andrews in Scotland, approaches NT theology from the conviction that the historical investigation of the messages that NT authors conveyed to their original audiences must have theological significance when the texts are read in a Christian context today. After a ten-page introduction to the NT and contemporary Christianity, he treats the following topics: the NT, history, and theology—the state of the debate; persons in communion—a socio-theological model; knowing and understanding the message of our ancestors in the faith; the place of NT authors in interpretation; interpersonal understanding and the spoken word in F. Schleiermacher's hermeneutics; face-to-face communication between NT Christ-followers—1 Corinthians 10–14 as a test case; NT Christ-followers and the effects of writing; communion with the saints—origins and development; communion with the saints—modeling the naturalistic possibilities; communion with the saints in the fullest sense; the canon and interpersonal communion; and history, hermeneutics, and communion—Romans.

M. L. Frettlöh, *Theologie des Segens. Biblische und dogmatische Wahrnehmungen* (Gütersloh: Gütersloher Verlagshaus, 2005, paper €29.95) 436 pp. Bibliography. Indexed. ISBN: 3-579-05217-9.

The *Sonderausgabe* of a work first published in 1998, which was based on a doctoral dis-

sertation directed by B.-H. Röger and accepted in 1998 by the Evangelical theological faculty of the Ruhr-Universität in Bochum, this volume seeks to develop a biblical and dogmatic theology of blessing. After discussing some biblical theologies of blessing (e.g. C. Westermann and S. Mowinckel) and how the theme has been forgotten in dogmatic theology, Frettlöh enters into conversation with the dogmatic tradition regarding the understanding of blessing, with reference to the works of M. Luther, J. Calvin, D. Bonhoeffer, and K. Barth. Then she attempts to sketch the basic dimensions of a biblical and dogmatic theology of blessing under two major headings: blessed along with Israel; and "I will bless you . . . , and you will become a blessing!"

J. Frey and J. Schröter (eds.), *Deutungen des Todes Jesu im Neuen Testament,* Wissenschaftliche Untersuchungen zum Neuen Testament 181 (Tübingen: Mohr Siebeck, 2005, €109) ix and 707 pp. Indexed. ISBN: 3-16-148581-5.

This volume first presents three introductory essays by Frey on problems in interpreting Jesus' death in NT scholarship; Schröter on atonement, substitution, and sacrifice—on the use of analytical categories in interpreting Jesus' death; and F. Nüssel on the concept of atonement in classical dogmatics and its problems today. Next there are five papers on interpreting Jesus' death in its OT, Jewish, and history-of-religions horizons: B. Janowski on life given up for others—OT presuppositions for interpreting Jesus' death; F. Hartenstein on the symbolic significance of blood in the OT; J. W. van Henten on Jewish martyrdom and Jesus' death; F. Avemarie on sacrificing one's life and salvation-creating death in rabbinic literature; and H. S. Versnel on making sense of Jesus' death—the pagan contribution. Then there are ten articles on interpretations of Jesus' death in the NT and early Christian writings: M. Wolter on Jesus' saving death as theological argument; R. Zimmermann on "interpreting" as narrating and translating—narrativity and metaphor as central speech forms of ways of understanding Jesus' death throughout history; T. Söding on atonement through substitution—the central interpretation of Jesus' death in the letter to the Romans; C. Schlund on interpretations of Jesus' death in the context of the Passover tradition; C. Böttrich on pro-existence in living and dying—Jesus' death according to Luke; C. Breytenbach on "Christ suffered for your sake"—the reception of Isaiah 53 LXX and other early Jewish traditions in 1 Peter; H. Löhr on the perception and significance of Jesus' death according to the letter to the Hebrews; T. Knöppler on the blood of the Lamb—the soteriological relevance of Jesus' death according to the book of Revelation; E. E. Popkes on the meaning of Jesus' death in the Coptic *Gospel of Thomas;* and W. A. Löhr on interpretations of the passion of Christ by pagans and Christians in the 2nd and 3rd centuries A.D. Finally there are two essays on Jesus' death from the perspectives of systematic theology and religious education: P. Stoellger on interpreting the passion as the passion for interpreting—the dialectic and rhetoric of interpretations of Jesus' death; and M. Zimmermann on the significance of Jesus' death in religious education.

R. Haight, *The Future of Christology* (New York—London: Continuum, 2005, $27.95) 224 pp. Indexed. LCN: 2005019629. ISBN: 0-8264-1764-7.

In this volume Haight, author of *Jesus Symbol of God* (1999), presents nine essays on topics related to issues in Christology: Jesus research and faith in Jesus Christ; the logic of Christology from below; human freedom and a Christian understanding of salvation as liberation; notes for a constructive theology of the cross; Catholic pluralism on religious pluralism—K. Rahner and E. Schillebeeckx; Jesus and church mission; outline for an orthodox pluralist Christology; two types of Christology; and the future of Christology. Also included are a discussion of criticisms of *Jesus Symbol of God* and a response, along with a list of reviews of that book.

D. J. Harrington and J. F. Keenan, *Jesus and Virtue Ethics. Building Bridges between New Testament Studies and Moral Theology* (Lanham, MD—Oxford: Rowman & Little-

field, 2005, paper $19.95) xv and 216 pp. Bibliographies. Indexed. LCN: 2002075752. ISBN: 0-7425-4994-1.

The paperback edition of the work described in *NTA* 47, p. 183, this volume explores topics in the Synoptic tradition from the perspective of Christian virtue ethics to see where the encounter between biblical studies and moral theology might go.

J. JONES, *Jesus and the Earth* (London: SPCK, 2005, paper £6.99/$13) ix and 102 pp. Bibliography. ISBN: 0-281-05623-4.

Jones, Anglican bishop of Liverpool, contends that Jesus is the savior not only of humanity but also of the planet and of the whole cosmos that came into being through him and for him. He develops this thesis with reference to the figure of the Son of Man: The Son of Man has authority on earth; the Son of Man came eating and drinking; the Son of Man comes on clouds; and the Son of Man is the one who sows the good seed. Questions for reflection and discussion are provided at the end of each chapter.

A. H. I. LEE, *From Messiah to Preexistent Son. Jesus' Self-Consciousness and Early Christian Exegesis of Messianic Psalms,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 192 (Tübingen: Mohr Siebeck, 2005, paper €69) xii and 375 pp. Bibliography. Indexed. ISBN: 3-16-148616-1.

The slightly revised version of a doctoral dissertation directed by I. H. Marshall and presented in 2003 to the University of Aberdeen, this investigation of the origin and development of early Christian understanding of Jesus as the preexistent Son of God argues that at the root of the preexistent Son of God Christology lies the early Christian exegesis of Ps 110:1 and Ps 2:7 (the catalyst) in the light of Jesus' self-consciousness of divine sonship and divine mission (the foundation). After a 36-page introduction, it considers Jewish divine presence/action traditions (personified divine attributes, exalted angels and preexistent Messiah), the foundation for preexistent Son Christology (Jesus' self-consciousness of divine sonship and of divine mission), the catalyst for preexistent Son Christology (early Christian exegesis of Ps 110:1 and of Ps 2:7), and the essence of preexistent Son Christology ("God sent his Son"). Lee concludes that the early Christian understanding of Jesus as the preexistent Son of God as a result of their exegesis of Ps 110:1 and of Ps 2:7 in the light of Jesus' self-understanding of himself as God's Son is a more cogent explanation for Jesus' preexistence in early Christology than the appeal to the influences of Jewish angelology on early Christology.

A.-J. LEVINE WITH M. M. ROBBINS (EDS.), *A Feminist Companion to Mariology* (Cleveland, OH: Pilgrim, 2005, paper $21; London—New York: T&T Clark International) x and 225 pp. Bibliography. Indexed. ISBN: 0-8298-1700-X (P), 0-8264-6662-1 (C).

After Levine's fourteen-page introduction, this volume presents essays by J. Schaberg on feminist interpretations of Matthew's infancy narrative [§ 42-198]; J. D. Crossan on virgin mother or bastard child [§ 48-888]; P. W. van der Horst on sex, birth, purity, and asceticism in *Protevangelium of James;* M. F. Foskett on virginity as purity in *Protevangelium of James;* G. T. Zervos on Christmas with Salome in *Protevangelium of James;* D. Good on what it means to call Mary "Mariam"; G. H. Tavard on the genesis of Mariology; B. R. Gaventa on "all generations will call me blessed"—Mary in biblical and ecumenical perspective [§ 42-1237]; J. van den Hengel on Miriam of Nazareth—between symbol and history [§ 30-1303]; J. Økland on "the historical Mary" and *dea creatrix*—a historical-critical contribution to feminist theological reflection; V. Abrahamsen on human and divine—the Marys in early Christian tradition; and J. J. Buckley on the Mandaean appropriation of Jesus' mother, Miriai [§ 38-462].

R. N. LONGENECKER (ED.), *Contours of Christology in the New Testament* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $28/£17.99) xiv and 345 pp. Bibliographies. Indexed. LCN: 2005040484. ISBN: 0-8028-1014-4.

The thirteen essays on NT Christology in this volume are by W. Horbury on Jewish mes-

sianism and early Christology; B. Witherington on Jesus as the Alpha and the Omega of NT thought; Longenecker on christological materials in the early Christian communities; M. D. Hooker on "Who can this be?"—the Christology of Mark's Gospel; T. L. Donaldson on the vindicated Son—a narrative approach to Matthean Christology; I. H. Marshall on the Christology of Luke's Gospel and Acts; R. Bauckham on monotheism and Christology in John's Gospel; D. J. Moo on the Christology of the early Pauline letters; R. P. Martin on the Christology of the prison epistles; P. H. Towner on Christology in the letters to Timothy and Titus; D. A. Hagner on the Son of God as unique high priest—the Christology of Hebrews; J. R. Michaels on catholic Christologies in the catholic epistles; and D. E. Aune on stories of Jesus in Revelation.

E. MANICARDI, *Gesù, la cristologia, le Scritture. Saggi esegetici e teologici,* ed. M. Marcheselli (Bologna: Dehoniane, 2005, paper €35) 493 pp. Bibliography. Indexed. ISBN: 88-10-45001-9.

After a 22-page introduction by Marcheselli, this volume presents twenty essays (published between 1984 and 2004) by Manicardi on the following topics: Jesus' saying about the disciple taking up the cross in the understanding of the Gospels; Jesus and foreigners; Jesus of Nazareth, Scripture, and the Spirit; the miracles of Jesus; Jesus' fear in Gethsemane according to Mark; Jesus and his death according to Mk 15:33-37; Jesus' last words according to Luke and the account of Stephen's death in Acts; criteria of historicity and the story of Jesus today; the discovery of Christ as the truth of God and the truth of humankind according to the NT; Jesus, wisdom, and the Law in Matthew 11–13; the Lukan account of the infancy of Jesus and Christology; the third appearance of the risen one according to Luke; the antitheses between Adam and Jesus in the Pauline letters; the theology of creation in Ephesians; the Bible and the inculturation of faith; the Bible in the event of evangelization; the ministry of the word and the problem of hearing according to Luke; experience and examples of *fractio verbi* in the biblical tradition; Christian spirituality and the daily necessity of spirituality; and the church and the *missio ad gentes* in the NT. Also included is a list of Manicardi's publications between 1981 and 2004, and a *tabula gratulatoria.*

R. A. PARRY, *Old Testament Story and Christian Ethics. The Rape of Dinah as a Case Study,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2004, paper £24.99) xx and 350 pp. Bibliography. Indexed. ISBN: 1-84227-210-1.

Intended as prolegomena to Christian ethical reappropriations of Genesis 34, this volume attempts to defend the centrality of OT narratives in the Christian moral life, and to indicate how their ethical potential can be opened up within Christian Bible-reading communities. After a four-page introduction, it provides philosophical reflections on narrative ethics and biblical-theological reflections on Christian ethical appropriation of OT stories. Next it presents a history of the interpretation of Genesis 34 (the rape of Dinah) with special reference to its use in ethics: Second Temple Jewish readings, early Christian and orthodox Jewish readings, the medieval period, the Reformation, post-Reformation readings, and 19th- and 20th-century readings. Then it offers an interpretation of Genesis 34, considers Genesis 34 in intertextual communion with the canon, and examines whether biblical stories can be bad for us (feminist hermeneutics and the rape of Dinah). Also included are a 44-page discourse analysis of Genesis 34 and a five-page treatment of Gen 49:5-6. Parry concludes that a Christian typological interpretation of Genesis 34 will be nonviolent, and that the Christian reader can ethically explore the story within these limits. C. Bartholomew has provided a one-page foreword.

W. SCHRAGE, *Kreuzestheologie und Ethik im Neuen Testament. Gesammelte Studien,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 205 (Göttingen: Vandenhoeck & Ruprecht, 2005, €69) 293 pp. ISBN: 3-525-53889-8.

The twelve essays in this collection concern the following topics: the crucified and risen Lord—*theologia crucis* and *theologia resurrectionis* according to Paul [§ 42-360]; suffer-

ing, cross, and eschaton—the *peristasis* catalogues as features of the Pauline *theologia crucis* and eschatology [§ 19-186]; the place of the world according to Paul, Epictetus, and in apocalyptic [§ 9-246]; salvation and healing in the NT [§ 31-366]; ethical tendencies in the textual transmission of the NT (1986); the relationship between ethics and reason (1989); the role of comparative speech in early Christian ethics [§ 33-881]; the formal-ethical interpretation of Pauline paraenesis (1960); healing as a process according to Paul (1989); confrontation in Paul's assessment of marriage (1 Cor 7:1-7) [§ 21-830]; problems of Pauline ethics in the light of Gal 5:25–6:10 (1996); and the history of the interpretation and of the effects of Gal 3:28 (1999). Schrage is professor emeritus of NT at the University of Bonn and author of *Der erste Brief an die Korinther* (4 vols., 1991-2000).

M. Schwantes et al., *Springs of Living Water. Bible Studies on Grace and Transformation* (Geneva: WCC Publications, 2005, paper 12 SFr/$9.75) viii and 60 pp. ISBN: 2-8254-1420-4.

The seven Bible studies in this booklet deal with the theme ("God, in your grace, transform the world") of the 9th assembly of the World Council of Churches held in Porto Alegre, Brazil, in 2006. They are by Schwantes and E. Neuenfeldt on Lk 4:16-30 and Isa 61:1-4; L. Taufa on Isa 65:17-25 and Rev 21:1-8; S. Durber on Jonah 4:1-11 and Acts 10:9-35; V. Devasahayam on Mk 10:32-45 and Phil 2:1-11; I. Apawo Phiri on Ezek 36:26-27 and 2 Cor 12:6-10; S. Hackel on Jn 4:1-42 and Ezek 47:1-12; and M. Vaghinag on Psalm 130 and 2 Cor 3:18. I. Batista offers concluding reflections from Latin America ("that grace may abound").

N. Siffer-Wiederhold, *La présence divine à l'individu d'après le Nouveau Testament*, Lectio divina 203 (Paris: Cerf, 2005, paper €45) 437 pp. Bibliography. Indexed. ISBN: 2-204-07545-0.

The revised version of a doctoral dissertation directed by J. Schlosser and presented in 2003 to the faculty of Catholic theology at the Université Marc-Bloch in Strasbourg, this volume investigates the theme of the presence of God to the individual according to the NT. After a four-page introduction, Siffer-Wiederhold discusses the divine presence with the human person—the accompaniment and assistance of God, with reference to such texts as 1 Cor 15:10; 2 Tim 4:22; Lk 1:28; 1:66; Acts 7:9-10; 10:38; 18:9-10; and Jn 3:2; 8:28-29; 16:32. Then she considers the presence of God in the human person—the divine interiority, with reference to OT and early Jewish texts, as well as various Pauline and Johannine texts. By way of conclusion Siffer-Wiederhold reflects on the implications of the motif and language of the divine presence for understanding NT theology, and observes that the transcendent God of the NT is not inaccessible but rather is intimately present to the human person.

F. Thielman, *Theology of the New Testament. A Canonical and Synthetic Approach* (Grand Rapids: Zondervan, 2005, $34.99) 798 pp. Bibliography. Indexed. LCN: 2004030070. ISBN: 0-310-21132-8.

After a 24-page introduction to the basic questions of the theology of NT, Thielman, professor of divinity at Beeson Divinity School, Samford University, Birmingham, Alabama, and author of *Paul and the Law. A Contextual Approach* (1994), treats the theology of the NT writings under three general headings: the Gospels and Acts, the Pauline letters, and the non-Pauline letters and the Revelation of John. Within those three sections he provides introductory and concluding chapters, as well as analyses of the individual books. Thus he treats Matthew's Gospel under the heading "new wine in old skins," Romans under "the gospel of God's righteousness," and James under "the wisdom of the undivided life." The final chapter (pp. 681-725) reflects on the theological unity of the NT. Thielman concludes that for all the distinctiveness of its discrete textual witnesses the NT is remarkably homogenous in its commitment to its basic themes.

J. G. VAN DER WATT (ED.), *Salvation in the New Testament. Perspectives on Soteriology,* Supplements to Novum Testamentum 121 (Leiden—Boston: Brill, 2005, €125/$169) xiii and 529 pp. Bibliographies. Indexed. LCN: 2005050140. ISBN: 90-04-14297-5.

After a three-page introduction by the editor, this volume presents five essays on views of salvation in the Gospels and Acts: A. G. van Aarde on Jesus the Davidic Messiah as political savior in Matthew's history; H. J. B. Combrink on salvation in Mark; G. J. Steyn on soteriological perspectives in Luke's Gospel; van der Watt on salvation in John's Gospel; and H. C. van Zyl on the soteriology of Acts—restoration to life. Next there are eight articles on salvation in the Pauline and Deuteropauline letters: C. Breytenbach on the "for us" phrases in Pauline soteriology—their background and use; S. J. Joubert on χάρις in Paul—an investigation into the apostle's "performative" application of the language of "grace" within the framework of his theological reflection on the event/process of salvation; A. B. du Toit on forensic metaphors in Romans and their soteriological significance; D. F. Tolmie on salvation as redemption—the use of "redemption" metaphors in Pauline literature; Breytenbach on salvation of the reconciled (with a note on the background of Paul's metaphor of reconciliation); P. J. Gräbe on salvation in Colossians and Ephesians; and P. G. R. de Villiers on safe in the family of God—soteriological perspectives in 1 Thessalonians. Then there are five papers on perspectives on salvation from the general epistles, Hebrews, and Revelation: C. R. Koester on God's purposes and Christ's saving work according to Hebrews; J. E. Botha on simple salvation, but not of straw—Jacobean soteriology; F. J. J. van Rensburg on metaphors in the soteriology in 1 Peter—identifying and interpreting the salvific imageries; D. G. van der Merwe on salvation in the Johannine epistles; and J. A. du Rand on soteriology in Revelation. An eighteen-page essay by van der Watt on the soteriology of the NT concludes the volume.

J. W. H. VAN WIJK-BOS, *Making Wise the Simple. The Torah in Christian Faith and Practice* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $20/£16.99) xxiv and 329 pp. Bibliography. Indexed. LCN: 2005050714. ISBN: 0-8028-0990-1.

Van Wijk-Bos, professor of Bible and OT at Louisville Presbyterian Theological Seminary, presents her discussions of the Torah in Christian faith and practice under five major headings: the Torah in Bible and tradition; the world of the Torah; the story of the Torah—the making of a world (Gen 1:1–11:32); the story of the Torah—the making of a people (Gen 12:1–Deut 34:12); and living with the Torah. There are sections on the Torah in Judaism and Christianity, Christ and Torah, and How then shall we live? (Gal 3:26-29).

K. WARRINGTON, *Discovering the Holy Spirit in the New Testament* (Peabody, MA: Hendrickson, 2005, paper $16.95) x and 230 pp. Bibliographies. Indexed. LCN: 2005007028. ISBN: 1-56563-871-9.

Convinced that the message of the NT is that the Holy Spirit is dedicated to the development of the life of the believer, Warrington, director of postgraduate studies and lecturer in NT at Regents Theological College in Cheshire, UK, examines the texts pertaining to the Spirit and the Spirit's role in individuals and the church in the various books of the NT: Matthew and Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, and so forth. Warrington also provides ten general conclusions; e.g. the Spirit is a comprehensive, limitless resource for the believer with regard to salvation.

THE WORLD OF THE NEW TESTAMENT

J. ÅDNA (ED.), *The Formation of the Early Church,* Wissenschaftliche Untersuchungen zum Neuen Testament 183 (Tübingen: Mohr Siebeck, 2005, €99) xii and 451 pp., 6 tables. Bibliographies. Indexed. ISBN: 3-16-148561-0.

This volume presents fourteen adapted papers originally read at the Seventh Nordic NT conference held in Stavanger, Norway, in 2003. After the editor's sixteen-page introduction,

there are three papers on the relationship between Christians and Jews, "parting of the ways," and development of new identities: M. Tellbe on the Temple tax as a pre-A.D. 70 identity marker; A. Klostergaard Petersen on "at the end of the road"—a popular scholarly metaphor; and H. Stenström on new voices in biblical exegesis—new views on the formation of the church. Next there are four essays on developments of and contacts between early communities, and authority and power structures within them as reflected in the NT: J. M. Asgeirsson on complex and community—from the prophets of Q to the scribe(s) of Matthew or vice versa; R. Hvalvik on all those who in every place call on the name of our Lord Jesus Christ—the unity of the Pauline churches; H. Kvalbein on the authorization of Peter in Mt 16:17-19—a reconsideration of the power to bind and loose; and L. Fatum on Christ domesticated—the household theology of the Pastorals as political strategy. Then there are three articles on issues relating to the NT canon: O. Leppä on debates within the NT canon; A. Marjanen on Montanism and the formation of the NT canon; and P. Luomanen on the fringes of the canon—Eusebius' view of the *Gospel of the Hebrews.* Finally there are four papers on early Christian developments beyond the NT: R. Aasgaard on brothers and sisters in the faith—Christian siblingship as an ecclesiological mirror in the first two centuries; M. Isacson on "Follow your bishop!"—rhetorical strategies in the letters of Ignatius of Antioch; M. Myllykoski on wild beasts and rabid dogs—the riddle of the heretics in Ignatius' letters; and O. M. Bakke on the episcopal ministry and the unity of the church from the Apostolic Fathers to Cyprian.

S. Alkier and J. Zangenberg (eds.), *Zeichen aus Text und Stein. Studien auf dem Weg zu einer Archäologie des Neuen Testaments,* Texte und Arbeiten zum neutestamentlichen Zeitalter 42 (Tübingen—Basel: Francke, 2003, paper €78/128 SFr) xvi and 535 pp. Illustrated. Bibliographies. Indexed. ISBN: 3-7720-8007-3.

After a seven-page introduction by the editors, this volume presents essays by R. Bernbeck on the theory of archaeology; Alkier and Zangenburg on a semiotic approach to the relationship between archaeology and exegesis; E. M. Meyers on archaeology and nationalism in Israel; J. Männchen on G. Dalman's concept of the Holy Land; O. Heinemann on the Dalman collection in Jerusalem; J. Jeska on Josephus and archaeology; G. Lehmann on cultural change in Palestine between ca. 40 B.C. and A.D. 350; K. Galor on domestic culture in Roman-Byzantine Palestine; A. Lichtenberger on the reception of Herodian architecture in the NT; G. Fassbeck on the uses and benefits of the rebuilding of the Temple under Herod the Great; M. Sasse on the relationship between archaeology and exegesis with respect to the pool of Bethsaida (John 5); Zangenberg on Qumran and archaeology; Alkier on "money" in the NT; E. A. Knauf on writing and speaking in Galilee; C. Claussen on Palestinian synagogues in NT times; J. L. Reed on stone vessels and Gospel texts—purity and socioeconomics in John 2; S. S. Miller on stone vessel finds and ritual purity in light of talmudic sources; J. Lev-Tov on a dietary perspective on Hellenistic and Roman influences in Palestine; L. Triebel and Zangenburg on archaeology and the cultural context of Jewish tombs in Hellenistic-Roman Palestine; and B. McCane on rest in peace or roast in hell—funerary versus apocalyptic portraits of paradise.

A. E. Arterbury, *Entertaining Angels. Early Christian Hospitality in its Mediterranean Setting,* New Testament Monographs 8 (Sheffield, UK: Sheffield Phoenix, 2005, £55/$90) ix and 227 pp. Bibliography. Indexed. ISBN: 1-905048-21-1.

Based on a doctoral dissertation directed by M. C. Parsons and C. H. Talbert, and presented to Baylor University in Waco, Texas, this volume argues that at its core ancient hospitality (ξενία) referred to the act of assisting one or more travelers for a limited amount of time, with assistance involving provisions and protection. After a twelve-page introduction, it describes the behaviors that were commonly associated with the social conventions of hospitality in Greco-Roman, Jewish, and early Christian contexts, respectively. Then it focuses on the custom of hospitality in Luke's Gospel and Acts, with particular attention to Acts 10–11. Arterbury concludes that in Mediterranean antiquity hospitality was an exten-

sive set of behavior conventions that are associated with a host assisting a traveler, and that in Acts 9:43–11:18 Luke describes three separate manifestations of hospitality.

R. S. ASCOUGH (ED.), *Religious Rivalries and the Struggle for Success in Sardis and Smyrna,* Studies in Christianity and Judaism 14 (Waterloo, ON: Wilfrid Laurier University Press, 2005, paper $38.95) xvi and 355 pp., 7 halftones, 2 maps. Bibliography. Indexed. ISBN: 0-88920-472-1.

After Ascough's eleven-page introduction on interaction among religious groups in Sardis and Smyrna, this volume presents essays by L. Gaston on Jewish communities in Sardis and Smyrna; D. Neufeld on Christian communities in Sardis and Smyrna; Ascough on Greco-Roman religions in Sardis and Smyrna; P. A. Harland on spheres of contention and claims of preeminence—rivalries among associations in Sardis and Smyrna; T. Hegedus on some astrological motifs in the book of Revelation; J. W. Marshall on the patriarchs and the zodiac—Revelation 12; J. Knight on whether Roma was the scarlet harlot (see Rev 17:6)—the worship of the goddess Roma in Sardis and Smyrna; S. C. Muir on "caring for all the weak"—polytheist and Christian charity in Sardis and Smyrna; W. O. McCready on martyrdom—the role of the Jews in *Martyrdom of Polycarp;* R. Aasgaard on being among Gentiles, Jews, and Christians—formation of Christian identity in Melito of Sardis; K. E. Hammer and M. Murray on acquaintances, supporters, and competitors—evidence of interconnectedness and rivalry among the religious groups in Sardis; Murray on down the road from Sardis—adaptive religious structures and religious interaction in the ancient city of Priene; J. N. Lightstone on urbanization in the Roman east and the interreligious struggle for success; and Ascough on religious coexistence, cooperation, competition, and conflict in Sardis and Smyrna.

M. AVI-YONAH (ED.), *A History of Israel and the Holy Land* (rev. ed.; London—New York: Continuum, 2005, paper £12.99/$24.95) 375 pp. Illustrated. Indexed. LCN: 2001017463. ISBN: 0-8264-8572-3.

The paperback edition of the work described in *NTA* 45, p. 613, this volume includes Avi-Yonah's essay on the Second Temple period (332 B.C.-A.D. 70) and on Jews, Romans, and Byzantines (A.D. 70-633).

O. M. BAKKE, *When Children Became People. The Birth of Childhood in Early Christianity,* trans. B. McNeil (Minneapolis, MN: Fortress, 2005, paper $18) ix and 348 pp. Indexed. LCN: 2004029375. ISBN: 0-8006-3725-9.

Bakke, associate professor of church history at the School of Mission and Theology in Stavanger, Norway, seeks to draw a picture both of the theology of children and of the social history of children (from birth to the age of about twenty) in early Christianity from ca. A.D. 100 to 450. After a fourteen-page introduction, he treats the following topics: children in the Greco-Roman world; patristic teaching about the nature of children and their characteristics; abortion, infanticide, and *expositio,* and sexual relations between children and adults; making "athletes of Christ"—the upbringing and education of children; children's participation in worship; children and a life of religious perfection; and early Christians and the humanity of children. Bakke concludes that in certain areas Christianity introduced new anthropological viewpoints, a new ethical evaluation, and new ideals for upbringing that had effects on the societal life of children.

M. C. BALDWIN, *Whose* Acts of Peter? *Text and Historical Context of the Actus Vercellenses,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 196 (Tübingen: Mohr Siebeck, 2005, paper €64) xvi and 339 pp. Bibliography. Indexed. ISBN: 3-16-148408-8.

The revision of a doctoral dissertation directed by A. Yarbro Collins and completed in 2002 at the Divinity School of the University of Chicago, this volume challenges and revises some common opinions concerning the historical significance of the so-called *Acts*

of Peter (also known as the *Actus Vercellenses*). After discussing the text and its history, it considers the history of scholarship on *Acts of Peter,* the external evidence for *Acts of Peter,* the paleography and Latinity of the *Actus Vercellenses,* Greek parallels to the *Actus Vercellenses,* and the *Acts of Peter* of a late 4th-century *scriptor.* A seven–page appendix treats the codicology of MS Verc., Bib. Cap., 158 (*CLA* 4.468a and 468b). Baldwin concludes that the *Actus Vercellenses* may be called the "Acts of the Apostle Peter" of a late 4th-century Latin *scriptor* from Spain or North Africa.

M. BARKER, *The Lost Prophet. The Book of Enoch and its Influence on Christianity* (Sheffield, UK: Sheffield Phoenix, 2005, paper £15/$25) xi and 116 pp. Indexed. ISBN: 1-905048-18-1.

A reprint of the work published by SPCK in 1988 [*NTA* 33, p. 269], this volume first discusses Enoch as the lost prophet and the book of Enoch (*1 Enoch*). Then it considers some important aspects of *1 Enoch*: the origin of evil, the vision of God, the parables, the cosmic covenant, and the Son of Man. Barker concludes that *1 Enoch* represents the written deposit of complex beliefs stemming from Israel's religion before the exile.

M. BARKER, *The Older Testament. The Survival of Themes from the Ancient Royal Cult in Sectarian Judaism and Early Christianity* (Sheffield, UK: Sheffield Phoenix, 2005, paper £25/$40) xi and 314 pp. Bibliography. Indexed. ISBN: 1-905048-19-X.

The paperback edition of a work published in 1987 by SPCK [*NTA* 32, p. 126], this volume argues that the theology of *1 Enoch* and its complex relationship to Jerusalem Judaism are fundamental to our understanding of the NT. After a seven-page introduction, Barker, former president of the Society for Old Testament Study, treats the book of Enoch (*1 Enoch*), wisdom, the "holy one" as a divine name, Isaiah of Jerusalem, Deuteronomy, Second Isaiah, the era of restoration, Third Isaiah, the menorah, the Eden stories, Elyon as a divine name, and the book of Job. She contends that *1 Enoch* provides the most consistent set of clues to the nature of Israel's preexilic religion.

P. BARMASH, *Homicide in the Biblical World* (Cambridge, UK—New York: Cambridge University Press, 2005, cloth £40/$70, paper £15.99/$25.99) xvi and 253 pp. Bibliography. Indexed. LCN: 2004045668. ISBN: 0-521-83468-6 (cloth), -54773-3 (paper).

Barmash, assistant professor of Hebrew Bible and Biblical Hebrew at Washington University in St. Louis, observes that while there are close parallels between biblical law and ancient Near Eastern law on homicide, little of the adjudication of homicide in the Hebrew Bible is similar to that of ancient Near Eastern law. Based on a doctoral dissertation directed by P. Machinist and presented to Harvard University, her treatment of homicide in the OT highlights the relationship of biblical law to Israelite society and religion, and explores how the adjudication of homicide fit into the cultural pattern of Israelite society. It operates on two levels: analyzing biblical law in its own context, and comparing biblical law to cuneiform law. Its seven chapters concern the story of Cain and Abel, blood feud and state control, the development of places of refuge in the Bible, pollution and homicide, typologies of homicide, *lex talionis,* and interterritorial law—the homicide of a foreign citizen. A thirteen-page appendix on cuneiform sources on homicide is included.

C. BATSCH, *La guerre et les rites de guerre dans le judaïsme du deuxième Temple,* Supplements to the Journal for the Study of Judaism 93 (Leiden—Boston: Brill, 2005, €159/$214) xvi and 491 pp. Bibliography. Indexed. LCN: 2004057474. ISBN: 90-04-13897-8.

Based on a doctoral dissertation directed by F. Schmidt and presented to the École Pratique des Hautes Études in Paris, this volume deals with aspects of Jewish warfare in Hellenistic and Roman antiquity from the viewpoint of the religious rituals associated with it. Rather than stressing the traditional concept of "holy war," it emphasizes the diversity of representations of war in Second Temple Judaism. After a 39-page introduction, it treats the following topics: the impurity of war, and the holiness of the camp; the purity of the war-

riors, and the rites of purification; the mobilization of the priests; the role of the priests according to the Qumran texts; trumpets and standards; war on the Sabbath; the *Urim* and *Thummim;* bloody sacrifices and human sacrifices; and various other kinds of sacrifices.

S. BEYERLE, *Die Gottesvorstellungen in der antik-jüdischen Apokalyptik*, Supplements to the Journal for the Study of Judaism 103 (Leiden—Boston: Brill, 2005, €129/$184) xii and 547 pp. Bibliography. Indexed. LCN: 2005047143. ISBN: 90-04-13116-7.

The revised version of a doctoral dissertation directed by H. Seebass and presented in 2002 to the Evangelical theological faculty at the Rheinische Friedrich-Wilhelms-Universität in Bonn, this volume investigates various depictions of God's mighty acts and attributes in ancient Jewish apocalypses as a way of learning about the individuals and groups responsible for the transmission of these writings. It gives particular attention to three prominent motifs: theophanies (e.g. *1 Enoch* 1:3-9; 25:3; 77:1; Dan 4:10, 20; 7:9-10, 13-14), portrayals of the resurrection (e.g. *1 Enoch* 102–104; Dan 12:1-3), and interpretations of the (Babylonian) exile in connection with the "new creation" (e.g. Qumran, *Jubilees,* ps.-Philo). Beyerle concludes that in these dramas of eschatological salvation God is the most prominent figure, and that the authors of these writings believed that their deliverance could arise only from the imminent arrival of an otherworldly aeon ushered in by the power of God.

G. BOCCACCINI (ED.), *Enoch and Qumran Origins. New Light on a Forgotten Connection* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $40/£23.99) xviii and 454 pp., fig. Bibliographies. LCN: 2005045106. ISBN: 0-8028-2878-7.

After Boccaccini's fourteen-page introduction, this volume presents eight papers on "dream visions and Daniel" (with a response by J. J. Collins): M. Henze on Enoch's dream visions and the visions of Daniel reexamined; P. Tiller on the sociological context of the dream visions of Daniel; A. Lange on dream visions and apocalyptic milieus; J. R. Davila on the Animal Apocalypse and Daniel; Boccaccini on the covenantal theology of the apocalyptic book of Daniel; F. García Martínez on comparing the groups behind dream visions and Daniel; M. Albani on the "one like a son of man" (Dan 7:13) and the royal ideology; and S. Beyerle on "one like a son of man"—innuendoes of a heavenly individual. Next there are fourteen essays on "Enoch and Jubilees" (with a response by J. C. VanderKam): H. S. Kvanvig on *Jubilees*—read as a narrative; E. W. Larson on the Septuagint and Enoch—influence and interpretation in early Jewish literature; J. van Ruiten on the possible literary dependence of *Jubilees* on *1 Enoch;* A. Y. Reed on "revealed literature" in the 2nd century B.C.—*Jubilees, 1 Enoch,* Qumran, and the prehistory of the biblical canon; E. J. C. Tigchelaar on *Jubilees* and *1 Enoch* and the issue of the transmission of knowledge; H. Eshel on 4Q390, the 490-year prophecy, and the calendrical history of the Second Temple period; H. W. Morisada Rietz on synchronizing worship—*Jubilees* as a tradition for the Qumran community; M. A. Daise on "the days of Sukkot of the month of Kislev"—the festival of Dedication and the delay of feasts in 1QS i 13-15; M. Himmelfarb on *Jubilees* and sectarianism; J. S. Anderson on denouncement speech in *Jubilees* and other Enochic literature; L. Rosso Ubigli on the historical-cultural background of *Jubilees;* I. Fröhlich on Enoch and *Jubilees;* I. Gruenwald on apocalypticism and the religion and ritual of the "pre-Sinaitic" narratives; and L. H. Schiffman on *3 Enoch* and the Enoch tradition. Then there are eight articles on "the Apocalypse of Weeks" (with a response by G. W. E. Nickelsburg): K. Koch on history as a battlefield of two antagonistic powers in the Apocalypse of Weeks and in the *Rule of the Community;* A. Bedenbender on the ideology and date of the Apocalypse of Weeks; T. H. Lim on the Enochic circles, the Hasidim, and the Qumran community; Henze on the Apocalypse of Weeks and the architecture of the endtime; L. T. Stuckenbruck on the plant metaphor in its inner-Enochic and early Jewish context; M. A. Knibb on the Apocalypse of Weeks and the Epistle of Enoch; Tigchelaar on evaluating the discussions concerning the original order of *1 Enoch* 91–93 and codicological data pertaining to 4Q212 and Chester Beatty XII Enoch; and P. W. Flint on the Greek fragments of

Enoch from Qumran Cave 7. Next there are ten papers on the "Groningen hypothesis" revisited (with a response by García Martínez): C. Hempel on its strengths and weaknesses; A. I. Baumgarten on textual-philological and theoretical aspects of the hypothesis; M. A. Elliott on sealing some cracks in the Groningen foundation; T. Elgvin on the *Yaḥad* as more than Qumran; L. L. Grabbe on digging among the roots of the Groningen hypothesis; B. G. Wright on one "methodological assumption" of the Groningen hypothesis; Lim on the translation of *ndmw* and its significance for the Groningen hypothesis; S. Talmon on the "Qumran-Essene" hypothesis; É. Puech on the Essenes and Qumran, the Teacher and the Wicked Priest, and the origins; and Boccaccini on Qumran as the headquarters of the Essenes or a marginal splinter group. Finally there are fourteen papers on "the Enochic-Essene" hypothesis revisited (with a response by Boccaccini): D. W. Suter on theodicy and the problem of the "intimate enemy"; Reed on interrogating "Enochic Judaism"—*1 Enoch* as evidence for intellectual history, social realities, and literary tradition; Collins on Enoch, the Dead Sea scrolls, and the Essenes—groups and movements in Judaism in the early 2nd century B.C.; Anderson on moving from "communities of texts" to religious communities—problems and pitfalls; Davila on Enochians, Essenes, and Qumran Essenes; C. Martone on beyond Boccaccini's *Beyond the Essene Hypothesis*—some observations on the Qumran Zadokite priesthood; P. Piovanelli on archaeological, sociological, and cross-cultural afterthoughts on the "Groningen" and the "Enochic-Essene" hypothesis; J. C. Reeves on complicating the notion of an "Enochic Judaism"; W. Adler on Enoch, Moses, and the Essenes; VanderKam on going too far beyond the Essene hypothesis; Wright on the parting of the ways; P. Sacchi on the history of the earliest Enochic texts; Elgvin on whether there were different Bibles for different groups; and C. Gianotto on Essenes, Qumran, and Christian origins. Also included is a nineteen-page summary and conclusion by J. H. Charlesworth on new paradigms for understanding pre-A.D. 70 Judaism.

M. Böhm, *Rezeption und Funktion der Vätererzählungen bei Philo von Alexandria. Zum Zusammenhang von Kontext, Hermeneutik und Exegese im frühen Judentum,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 128 (Berlin—New York: de Gruyter, 2005, €128/$179) xiii and 502 pp. Bibliography. Indexed. ISBN: 3-11-018199-1.

The slightly revised version of a *Habilitationsschrift* accepted in 2003 by the theological faculty at Leipzig, this volume investigates how the OT narratives about Israel's patriarchs and matriarchs have been received and interpreted in the writings of Philo of Alexandria. After a twelve-page introduction, Böhm provides a survey of past research and takes up some methodological questions. Next after discussing the general interpretive context in which Philo worked, she examines how various figures are portrayed in Philo's exposition of the Law (*De Abrahamo, De specialibus legibus, De virtutibus,* etc.), in his allegorical commentary on Genesis, and in his *Questions and Answers on Genesis.* Böhm concludes that Philo's approaches to the biblical patriarchal-matriarchal narratives differ in each of these three bodies of literature, and that his interpretations are influenced by the mixed cultural context (Egyptian, Greek, Jewish) in which he wrote. She also offers observations on the relevance of her research on Philo for NT interpretation in general and Paul's letters in particular.

J.-A. Brant, C. W. Hedrick, and C. Shea (eds.), *Ancient Fiction. The Matrix of Early Christian and Jewish Narrative,* SBL Symposium 32 (Atlanta: Society of Biblical Literature, 2005, paper $32.95) xvii and 372 pp. Bibliography. Indexed. LCN: 2005013285. ISBN: 1-58983-166-7.

After a three-page preface by G. Schmeling and a twelve-page introduction by R. I. Pervo, this volume presents four essays on ancient Greco-Roman narrative: R. F. Hock on the educational curriculum in Chariton's *Callirhoe;* Shea on imitating imitation—Virgil, Homer, and Acts 10:1–11:18; Pervo on Aspasia as a female Aesop; and G. van den Heever on novel and mystery—discourse, myth, and society. Then there are six papers on Jewish

narrative: C. Milikowsky on midrash as fiction and midrash as history—What did the rabbis mean?; Brant on mimesis and dramatic art in Ezekiel the Tragedian's *Exagoge;* T. L. Holm on Daniel 1–6 as a biblical story-collection; N. Hacham on *3 Maccabees* as anti-Dionysian polemic; S. R. Johnson on *3 Maccabees*—historical fictions and the shaping of Jewish identity in the Hellenistic period; and J. W. Ludlow on humor and paradox in the characterization of Abraham in *Testament of Abraham*. Finally there are five articles on early Christian narrative: J. B. Perkins on resurrection and social perspectives in *Acts of Peter* and *Acts of John;* D. R. MacDonald on the breasts of Hecuba and those of the daughters of Jerusalem—Luke's transvaluation of a famous Iliadic scene; J. R. C. Cousland on choral crowds in the tragedy according to Matthew; R. R. Dupertuis on the summaries in Acts 2, 4, and 5 and utopian literary traditions; and A. Reimer on a biography of a motif—the empty tomb in the Gospels, the Greek novels, and Shakespeare's *Romeo and Juliet.* A general bibliography appears on pp. 317-344.

S. P. Brock with D. G. K. Taylor (eds.), *The Hidden Pearl. The Syrian Orthodox Church and Its Ancient Aramaic Heritage.* Vol. 1, *The Ancient Aramaic Heritage;* vol. 2, *The Heirs of the Ancient Aramaic Heritage;* vol. 3, *At the Turn of the Third Millennium; The Syrian Orthodox Witness;* vol. 4, *Audio - Video* (Rome: Trans World Film Italia, 2001, $280) 204 pp., 268 pp., 264 pp., 3 video cassettes, 12 maps, 52 tables. Illustrated. Bibliographies. ISBN: 1-931956-99-5. Distributed in the USA by Gorgias Press, Piscataway, NJ.

These four volumes are parts of a project exploring the Aramaic heritage over three millennia. After a six-page introduction, the first volume treats Aramaic among the languages of the Middle East, the Aramaic scripts and the history of the alphabet, the Aramaean kingdoms, religion and culture, Aramaic as the official language of the Achaemenid empire (ca. 550-330 B.C.), Aramaic in the aftermath of Alexander the Great's conquests, and the relics of Aramaic literature from the first millennium B.C. The second volume begins with an overview of the period from Jesus to the end of "late antiquity," and then deals with the following topics: Aramaic in Palestine at the time of Jesus and in the early centuries of Christianity, the inscriptional evidence for Jewish Aramaic and Christian Syriac from the 4th to the 7th century A.D., the flowering of Aramaic literature, the Syriac Christian tradition, the spread of Syriac Christianity, the arts (architecture, wall painting, and manuscript illustration), and the art of the scribe. The third volume concerns the modern heirs of the Aramaic heritage, the churches of the Syriac tradition, the Syrian Orthodox people in the 20th century, the Syrian Orthodox presence worldwide today, the people and their language (cultivating Syriac), 20th-century writing in Syriac, the wider significance of the Syriac tradition, a glance back to the past, and the Bible in Syriac. Brock's chief collaborators in the project were Taylor, E. Balicka-Witakowski (for vol. 2), and W. Witakowski (for vols. 2 and 3). The photographs in the first three volumes are by R. Grassetti. The fourth volume in this boxed set consists of three videos and audios produced by G. Pezzali on the heritage of a people, traditions and customs, and the Diaspora and India.

G. J. Brooke, *The Dead Sea Scrolls and the New Testament* (Minneapolis, MN: Fortress, 2005, cloth $40, paper $25) xxii and 314 pp. Bibliography. Indexed. ISBN: 0-8006-3723-2 (cloth), -3724-0 (paper).

This collection of sixteen essays on the Dead Sea scrolls and the NT first presents five papers under the heading "generally illuminating": the Qumran scrolls and the study of the NT; Jesus, the Dead Sea scrolls, and scrolls scholarship; the "canon within the canon" at Qumran and in the NT; biblical interpretation in the Qumran scrolls and the NT; and shared intertextual interpretations in the Dead Sea scrolls and the NT. Then under "particular scrolls illuminate their NT counterparts" there are six articles dealing with the *Temple Scroll* and the NT; Levi and Levites in the Dead Sea scrolls and the NT; the *Apocryphon of Levi*^{b} and the messianic servant high priest; Luke-Acts and the Qumran scrolls—the case of MMT; the *Commentary on Genesis A* and the NT; and from Qumran to Corinth—embroidered allusions to women's authority. Finally under "the scrolls and the Gospels—mutual

illumination of particular passages" there are five essays on the wisdom of Matthew's beatitudes [§ 34-616]; 4Q500 1 and the use of Scripture in the parable of the vineyard [§ 40-1764]; Qumran as the possible cradle of Christ; songs of revolution—the song of Miriam and its counterparts [§ 39-502]; and 4Q252 and the 153 fish of John 21:11. Brooke, Rylands professor of biblical studies at the University of Manchester, UK, has provided an eight-page introduction. Most of the essays have been revised and updated.

G. J. Brooke (ed.), *The Society for Old Testament Study Book List 2004,* JSOT 28/5 (London—New York: Continuum, 2004, paper) vi and 260 pp. Indexed. ISSN: 0309-0892.

Published as the fifth issue of volume 28 of the *Journal for the Study of the Old Testament,* this book list [see *NTA* 47, p. 589] provides descriptions and evaluations of recent books on the OT and related fields under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar.

G. J. Brooke (ed.), *The Society for Old Testament Study Book List 2005,* JSOT 29/5 (London: SAGE, 2005, paper) iv and 237 pp. Indexed. ISSN: 0309-0892.

Published as the fifth issue of volume 29 of the *Journal for the Study of the Old Testament,* this book list provides descriptions and evaluations of recent books on the OT and related fields under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar.

J. A. Brown, *John Marco Allegro. The Maverick of the Dead Sea Scrolls,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 2005, $25/£15.99) xvi and 288 pp. Illustrated. Bibliography. Indexed. ISBN: 0-8028-2849-3.

Making use of letters, lecture notes, draft manuscripts, and other unpublished writings, this biography of Allegro (1923-88) by his daughter treats his life and his significance under the following headings: early years; introducing the scrolls; the first stirrings of controversy; a rift occurs; public interest and scholarly reluctance; seeking the treasure; more expeditions; more controversies; questions from the exhibition; a grand, unifying theory of religion; questioning *The Sacred Mushroom and the Cross* (1970); following *The Sacred Mushroom and the Cross; The Dead Sea Scrolls and the Christian Myth* (1985); interpreting gnosticism in light of the scrolls; following *The Dead Sea Scrolls and the Christian Myth;* and back to philology. Brown concludes that Allegro's challenge as father, teacher, and friend was to follow ideas as far as one could go into the deepest and clearest reaches of understanding.

V. Burrus (ed.), *Late Ancient Christianity.* Vol. 2 of *A People's History of Christianity* (Minneapolis, MN: Fortress, 2005, $35) xviii and 318 pp., 8 plates, 5 maps. Illustrated. Bibliographies. Indexed. LCN: 2005022290. ISBN: 0-8006-3412-8.

The eleven essays in this second volume in a projected seven-volume "people's history" of Christianity invite us to view Christianity in the Roman period as the complex social and cultural product of multiple, dynamic local communities of practicing believers linked to one another (sometimes very tenuously) by longstanding habits of communication and communion undergirded by ideals of universality and unity. After an introductory essay by Burrus and R. Lyman, it presents three chapters on hierarchy and subversion: E. A. Clark on asceticism, class, and gender; J. Perkins on fictional narratives and social critique; and R. D. Young on martyrdom as exaltation. Then there are five papers on local practices: C. B. Horn on children's play as social ritual; R. M. Jensen on baptismal rites and architecture; A.

McGowan on food, ritual, and power; D. Trout on saints, identity, and the city; and K. Bowes on personal devotions and private chapels. Finally there are three chapters on identity at the boundaries: H. O. Maier on heresy, households, and the disciplining of diversity; C. E. Fonrobert on Jewish Christians, Judaizers, and Christian anti-Judaism; and D. Frankfurter on beyond magic and superstition.

H. Cardona Ramírez, *"Los Cristianos del 30 al 50 e.c." Perspectivas introductorias,* Colección Religión (2nd ed.; Medellín: Editorial Universidad Pontificia Bolivariana, 2004, paper) 243 pp., chart, 5 halftones, map. Bibliography. ISBN: 958-696-367-5.

The second edition of a work first published in 2003, this volume follows the method of "cross-cultural criticism" to investigate how between ca. A.D. 30 and 50 the earliest followers of Jesus interpreted his death and carried on his movement. After a six-page introduction, it considers the followers of Jesus before his death, the tradition of the death of Jesus in narrative form, Jesus' promotion of the practice of meals in common, and the transforming word of Jesus. A five-page glossary is included. Cardona Ramírez concludes that the early Christian practice of celebrating meals in common was a particularly effective means of keeping alive the movement begun by Jesus.

S. Chepey, *Nazirites in Late Second Temple Judaism. A Survey of Ancient Jewish Writings, the New Testament, Archaeological Evidence, and Other Writings from Late Antiquity,* Ancient Judaism and Early Christianity 60 (Leiden—Boston: Brill, 2005, €90/$129) xi and 211 pp. Bibliography. Indexed. LCN: 2005046965. ISBN: 90-04-14465-X.

The revised edition of a doctoral dissertation directed by M. Goodman and submitted in 2002 to the faculty of oriental studies at Oxford University, this volume surveys the evidence pertaining to the Nazirites in antiquity and assesses what it reveals regarding their role within Judaism of the late Second Temple period and early Christian era. After a fifteen-page introduction, it considers the direct evidence for Nazirites (4QSam^a, Septuagint, Ben Sira, 1 Maccabees, Philo, Josephus, etc.), and the possible and tangential evidence for them (Gospels and Acts, Hegesippus, Plutarch). Then it seeks to make sense out of the evidence under three headings: thoughts about Nazirites, Nazirite behavior, and the role of the Nazirite. Chepey concludes that the significance of the Nazirite custom in late Second Temple Judaism lay in part in its egalitarian nature, and that "religious devotee" best pinpoints their role in the available sources.

A. R. Christman, *"What Did Ezekiel See?" Christian Exegesis of Ezekiel's Vision of the Chariot from Irenaeus to Gregory the Great,* Bible in Ancient Christianity 4 (Leiden—Boston: Brill, 2005, €109/$156) xi and 195 pp., table. Bibliography. Indexed. LCN: 2005047141. ISBN: 90-04-14537-0.

Based on a doctoral dissertation directed by R. L. Wilkin and presented to the University of Virginia, this volume analyzes the development of early Christian exegesis of the chariot vision in Ezekiel 1. Christman contends that in the first six centuries A.D. three dominant exegetical strands developed concurrently: one which finds in Ezekiel's vision confirmation of the unity of the OT and NT, a second which shows the significance of Ezekiel 1 for discussion of human knowledge of God, and a third which reads the prophet's vision as illuminating the life of virtue. After a twelve-page introduction, she treats Ezekiel's vision and the Christian reading of the OT and the NT, Ezekiel's vision and the incomprehensibility of God, and Ezekiel's vision and the Christian moral life. The two appendixes concern (1) Ezekiel 1 in the Septuagint and the Vulgate, and (2) *Phaedrus* 246-254.

G. Clark, *Christianity and Roman Society,* Key Themes in Ancient History (Cambridge, UK—New York: Cambridge University Press, 2004, cloth £45/$75, paper £15.99/$24.99) xii and 137 pp. Bibliography. Indexed. ISBN: 0-521-63310-9 (cloth), -63386-9 (paper).

Clark, professor of ancient history at the University of Bristol, explores how different Christianity was from the other religious options in the Roman world, and the extent to

which Christianity changed the world, and how Roman institutions and ways of thinking shaped Christianity. After surveying the relationship of Christianity to Roman society, she considers the problem of sources and the distinctions that historians have inherited from early Christian writings, asks why and to what extent Romans persecuted Christians and how the penalties inflicted by Roman law shaped the identity of the church, discusses the impact of martyrdom and of philosophical tradition on early Christian teaching about the body, deals with the impact of the Jewish Scriptures with the addition of selected and disputed Christian texts, and treats the significance of the 4th and early 5th centuries (triumph, disaster, or adaptation?).

S. J. D. Cohen, *Why Aren't Jewish Women Circumcised? Gender and Covenant in Judaism* (Berkeley—Los Angeles—London: University of California Press, 2005, $39.95/£26.95) xvii and 317 pp., 3 halftones. Bibliography. Indexed. LCN: 2004030699. ISBN: 0-520-21250-9.

In this volume Cohen, professor of Hebrew literature and philosophy at Harvard University and author of *The Beginnings of Jewishness. Boundaries, Varieties, Uncertainties* (1999), is interested not only in the history of Jewish circumcision but also, and perhaps even more so, in the history of Jewishness and what makes a Jew a Jew. After a seven-page preface, he considers the history of Jewish circumcision, whether Jewish women were ever circumcised, Christian approaches to circumcision and noncircumcision, and Jewish responses. Then he explores four responses to why Jewish women are not circumcised: the celebration of manhood, the reduction of lust and the unmanning of men, true faith and the exemption of women, and the celebration of womanhood. Cohen argues that in rabbinic culture the absence of circumcision for Jewish women bespeaks their secondary, anomalous, problematic place in the rabbinic hierarchy. He concludes with reflections on the challenges posed by the noncircumcision of women to the circumcision of Jewish men.

J. J. Collins, *Jewish Cult and Hellenistic Culture. Essays on the Jewish Encounter with Hellenism and Roman Rule,* Supplements to the Journal for the Study of Judaism 100 (Leiden—Boston: Brill, 2005, €79/$113) viii and 231 pp. Indexed. LCN: 2005046991. ISBN: 90-04-14438-2.

The twelve essays in this collection concern Hellenistic Judaism in recent scholarship; cult and culture—the limits of Hellenization in Judea (2001); reinventing Exodus—exegesis and legend in Hellenistic Egypt (2000); messianism and exegetical tradition—the evidence of the LXX Pentateuch (2005); the Third Sibyl revisited (2004); spells pleasing to God—the binding of Isaac in Philo the epic poet (2001); whether *Joseph and Aseneth* is Jewish or Christian [§ 49-2009]; life after death in ps.-Phocylides (2003); the reinterpretation of apocalyptic traditions in the Wisdom of Solomon (2004); the mysteries of God (2003); whether there is anti-Semitism in antiquity—the case of Alexandria (2005); and the Jewish world and the coming of Rome (2003). Collins is professor of OT at Yale Divinity School.

J. Costa, *L'au-delà et la résurrection dans la littérature rabbinique ancienne,* Collection de la Revue des Études juives 33 (Paris —Leuven: Peeters, 2004, paper €70) iv and 661 pp., 2 tables. Bibliography. Indexed. LCN: 2004054387. ISBN: 90-429-1520-X.

Based on a doctoral dissertation directed by C. Touati and presented to the École Normale Supérieure, this volume explores the content and development of ideas about "the beyond" and resurrection in rabbinic literature. After considering problems of definition and terminology associated with the two concepts, it discusses the world of resurrection: the concept of resurrection, belief in resurrection (who, where, when, and how?), some relevant rabbinic texts, the transformation of the just in the future world, and the future world and the new world. Next it treats the world of "the beyond" with reference to the chronology of the appearances of the principal themes among the tannaim and amoraim, respectively; bodily degradation, suffering, and expiation; interpretations of 1 Sam 15:29; sleep and repose; Gehenna and the Garden of Eden; Sheol; knowledge and word; decomposition of the body and the departure of the soul to heaven; judgment in the beyond; intercession and action; the

bosom of Abraham; the yeshiva on high; and other teachings of the Amoraic era. Finally it approaches the pertinent rabbinic texts from the perspectives of anthropology and cosmology: monism and dualism; monism—the problem of the body and twofold existence; simple dualism; complex dualism—the motif of the double soul; the creation of Gehenna and of the Garden of Eden, and the creation of the world; the localization of Gehenna and the Garden of Eden in the world; and the sea/heaven symmetry and its eschatological function. Costa concludes that rabbinic eschatology is organized around two worlds—the world of the beyond, and that of resurrection; and that there are similarities and differences between them.

M. C. Davis and B. Outhwaite, *Hebrew Bible Manuscripts in the Cambridge Genizah Collections.* Vol. 3, *Taylor-Schechter Additional Series 1-31;* vol. 4, *Taylor-Schechter Additional Series 32-225 with addenda to previous volumes,* Cambridge University Library Genizah Series 2 (Cambridge, UK—New York: Cambridge University Press, 2003, £95/$130 each) xiii and 500 pp. and 16 plates, xi and 553 pp. and 16 plates. Indexed. ISBN: 0-521-81612-2 (vol. 3), -81613-0 (vol. 4).

The first two volumes in this catalogue of Hebrew Bible manuscripts in the Cambridge Genizah collection were published in 1978 and 1980, respectively. The third volume in the catalogue contains 7337 separate entries covering the Taylor-Schechter Additional Series binders at Cambridge University Library. The fourth volume contains 7354 separate entries, with 54 addenda to previous volumes. The individual entries follow this order: classmark, content, basic information (language, vocalization, and cantillation; material; measurements; number of leaves; number of columns and of lines; physical state of the fragment), complementary description, and entry number. Where the entire content of a fragment is nonbiblical, only an abbreviated description is made for the sake of completeness of the closed catalogue. Each volume contains an index to chapters in the canonical books of the Hebrew Bible that are treated in the Genizah texts, a subject index, and photographs of some of the manuscripts.

J. Day (ed.), *Temple and Worship in Biblical Israel,* Library of Hebrew Bible/Old Testament Studies 422 (London—New York: T&T Clark International, 2005, £95/$175) xviii and 559 pp., 7 figs., 6 tables. Bibliographies. Indexed. ISBN: 0-567-04262-6.

The twenty-three essays on temple and worship in biblical Israel appear under three headings: temples and high places in Israel and the Canaanite world (three), temple and worship in the OT (thirteen), and the temple in late Second Temple Judaism and in the NT (seven). The essays most pertinent to NT study are by C. T. R. Hayward on understandings of the temple service in the Septuagint Pentateuch; M. A. Knibb on temple and cult in apocryphal and pseudepigraphical writings from before the common era; G. J. Brooke on the ten temples in the Dead Sea scrolls; M. M. Zahn on new voices and ancient words—the reuse of the Bible in *Temple Scroll;* M. Goodman on the temple in 1st-century A.D. Judaism; C. Rowland on the temple in the NT; and L. J. Kreitzer on the messianic man of peace as temple builder—Solomon imagery in Eph 2:13-22.

E. A. de Boer, *The Gospel of Mary. Beyond a Gnostic and a Biblical Mary Magdalene* (London—New York: T&T Clark International, 2005, paper £9.99/$19.95) x and 248 pp. Bibliography. Indexed. ISBN: 0-8264-8001-2.

The paperback edition of the work described in *NTA* 49, p. 434, this volume investigates the *Gospel of Mary* and related sources (including the canonical Gospels) to discover what they reveal about Mary Magdalene and the origin of her portrayal. De Boer, author of *Mary Magdalene. Beyond the Myth* (1997), suggests that the portrayal of Mary Magdalene in the *Gospel of Mary* is close to that of the beloved disciple in John's Gospel.

L. DiTommaso, *The Book of Daniel and the Apocryphal Daniel Literature,* Studia in Veteris Testamenti Pseudepigrapha 20 (Leiden—Boston: Brill, 2005, €125/$169) xx and 547 pp., 3 tables. Bibliographies. Indexed. LCN: 2005042079. ISBN: 90-04-14412-9.

This volume seeks to illuminate the full extent of the ancient and medieval apocryphal

Daniel literature, including the manuscript evidence, and to bring into focus certain issues fundamental to its three major types. After establishing the parameters of the study, DiTommaso, assistant professor in the department of theology at Concordia University in Montreal, discusses the story of Daniel in the book of Daniel and in the Daniel legenda, the apocryphal Daniel apocalypses, and the Daniel prognostic literature. He concludes that the figure of Daniel enjoyed what arguably was the greatest postbiblical afterlife of any biblical figure. Then on pp. 316-508 he provides an inventory and bibliography to supply scholars with a comprehensive account of the Daniel apocrypha and the manuscript evidence, and to present the complete range of the primary and secondary literature devoted to these texts.

D. Doré, *Le Livre de Judith ou La guerre et la foi,* Cahiers Évangile 132 (Paris: Cerf, 2005, paper €7) 64 pp. Bibliography. ISSN: 0222-9714.

After a five-page introduction to the book of Judith (including a detailed outline), this fascicle provides an exposition of the book under the following general headings: Nebuchadnezzar the conqueror (1:1–2:13), the campaign of Holofernes (2:14–6:13), the siege of Bethulia (6:14–7:32), the activities of Judith (8:1–10:10), Judith and Holofernes (10:11–13:10), and the sequel to Judith's victory (13:10–16:25). Also included are a four-page report by P. Gruson on recent developments in archaeology and the Bible, along with several book reviews.

H. Drawnel, *An Aramaic Wisdom Text from Qumran. A New Interpretation of the Levi Document*, Supplements to the Journal for the Study of Judaism 86 (Leiden—Boston: Brill, 2005, €143/$204) xviii and 498 pp. and 16 plates, 22 tables. Bibliography. Indexed. LCN: 2004045596. ISBN: 90-04-13753-X.

Based on a doctoral dissertation directed by J. Sievers and presented in 2004 to the Pontifical Biblical Institute in Rome, this volume provides a new edition of and commentary on the *Aramaic Levi Document,* also known as *Aramaic Levi* and *Aramaic Testament of Levi.* It first presents a 96-page introduction to the work: past scholarship, text, language, author, date, place, purpose, and literary genre. Then it provides a new edition of the document on the basis of manuscripts from Qumran, the Cairo Genizah, and Mount Athos, along with English translations, paleographical notes, and philological comments. Finally it comments on each literary unit of the work (Levi's prayer, first vision, Shechem incident, selling of Joseph, etc.), and its relation to the biblical text and related literature and scribal practices in the ancient Near East. Also included are the text and translation of the whole document on facing pages, and various concordances (Aramaic, Greek, Syriac).

J. Edmondson, S. Mason, and J. Rives (eds.), *Flavius Josephus and Flavian Rome* (Oxford—New York: Oxford University Press, 2005, £75/$135) xvi and 400 pp., 8 figs. Bibliography. Indexed. ISBN: 0-19-926212-8.

After Edmondson's 33-page introduction to Flavius Josephus and Flavian Rome, this volume presents four essays on Josephus in the social and political context of Flavian Rome: H. M. Cotton and W. Eck on Josephus' Roman audience—Josephus and the Roman elites; G. W. Bowersock on foreign elites at Rome; D. R. Schwartz on Herodians and *Ioudaioi* in Flavian Rome; and T. Rajak on Josephus in the Diaspora. Then there are four papers on the impact of the Jewish War in Flavian Rome: F. Millar on last year in Jerusalem—monuments of the Jewish War in Rome; T. D. Barnes on the sack of the Temple according to Josephus and Tacitus; Rives on Flavian religious policy and the destruction of the Jerusalem Temple; and M. Goodman on the *fiscus Iudaicus* and Gentile attitudes to Judaism in Flavian Rome. Finally there are six articles on Josephus in the context of literature and historiography in Flavian Rome: C. S. Kraus on writing history around the emperor in imperial Rome—from *exempla* to exemplar?; C. P. Jones on Josephus and Greek literature in Flavian Rome; L. H. Feldman on parallel lives of two lawgivers—Josephus' Moses and Plutarch's Lycurgus; Mason on figured speech and irony in Josephus; H. H. Chapman on spectacle in Josephus' *Jewish War;* and J. M. G. Barclay on the empire writes back—Josephan rhetoric in Flavian Rome.

B. EGO ET AL. (EDS.), *Biblia Qumranica.* Vol. 3B, *Minor Prophets* (Leiden—Boston: Brill, 2005, €84/$120) xxv and 195 pp., table. ISBN: 90-04-14330-0.

This columnar synopsis presents the textual witnesses to the Minor Prophets that have been found among the Dead Sea scrolls, along with the Masoretic and Septuagint texts. The transcriptions are more or less identical with the editions and fragment identifications published in the Discoveries in the Judaean Desert series and elsewhere. The second Greek column (beside the Septuagint) offers the text of the Naḥal Ḥever Minor Prophets Scroll as edited by E. Tov (1995). After a seven-page introduction, it presents the relevant texts for Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, respectively. The volume has been edited by Ego along with A. Lange, H. Lichtenberger, and K. De Troyer. The editions are based on the transcriptions by G. J. Brooke, R. E. Fuller, M. Horgan, J. T. Milik, E. Tov, and R. Vielhauer.

B. D. EHRMAN, *Lost Christianities. The Battles for Scripture and the Faiths We Never Knew* (Oxford—New York: Oxford University Press, 2005, paper £8.99/$15.95) xv and 294 pp. Illustrated. Bibliography. Indexed. LCN: 2003053097. ISBN: 0-19-518249-9.

The paperback edition of the work described in *NTA* 48, p. 205, this volume discusses various forms of early Christianities that came to be suppressed, reformed, or forgotten under three major headings: forgeries and discoveries (four essays), heresies and orthodoxies (three), and winners and losers (five). Ehrman is professor of religious studies at the University of North Carolina at Chapel Hill.

B. D. EHRMAN, *Lost Scriptures. Books That Did Not Make It into the New Testament* (Oxford—New York: Oxford University Press, 2005, paper £8.99/$15.95) vi and 342 pp. LCN: 2003045965. ISBN: 0-19-518250-2.

The paperback edition of the volume described in *NTA* 48, pp. 205-206, this volume presents translations of forty-seven early Christian texts, along with brief introductions to them.

B. FEILER, *Where God Was Born. A Journey by Land to the Roots of Religion* (New York: Morrow, 2005, $26.95) x and 405 pp. Bibliography. Indexed. LCN: 2005043412. ISBN: 0-06-057487-9.

On the basis of his extensive travels in Israel, Iraq, and Iran, Feiler, author of *Walking the Bible* (2001) and *Abraham* (2002), contends that religion began as a complex, interdependent web in which people took ideas from other cultures, rituals from rival faiths, and even notions about their deities from competing gods. He maintains that if religion is to be preserved as a moral force in the multifarious world of today, we must rediscover the legacy of interaction and accommodation. After a 32-page introduction, he treats the land (man of blood; your throne shall be established forever; the house of the Lord), exile (in the Garden of Eden; come, let us build us a city; by the rivers of Babylon; city of peace; a future with hope), and diaspora (let there be light; his anointed one; a crown of beauty).

J. A. FISCHER ET AL., *Schriften des Urchristentums.* Band 1, *Die Apostolischen Väter;* Band 2, *Didache (Apostellehre), Barnabasbrief, Zweiter Klemensbrief, Schrift an Diognet;* Band 3, *Papiasfragmente, Hirt des Hermas* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2004, paper €99) xv and 282 pp., xii and 356 pp., viii and 510 pp. Bibliographies. Indexed. ISBN: 3-534-18262-6.

This boxed set contains paperback versions of previously published editions of early noncanonical Christian writings. The first volume, which initially appeared in 1956, consists of Fischer's introductions to, the Greek texts and translations of, and notes on *1 Clement,* seven *Letters of Ignatius,* two *Letters of Polycarp,* and the *Quadratus Fragment.* In the second volume, which is a reprint of the 1984 work described in *NTA* 29, p. 354, K. Wengst provides for *Didache, Letter of Barnabas, 2 Clement,* and *Letter to Diognetus,* respectively, bibliographies, extensive introductions, the Greek texts and German translations on facing pages, and notes. The third volume, a reprint of the work published in 1998 and described in

NTA 42, p. 616, first presents U. H. J. Körtner's introduction to extant fragments of Papias' writings, the Greek (and Latin) texts and German translations on facing pages, and notes to the introduction and the translations. Then it provides M. Leutzsch's introduction to *Shepherd of Hermas,* the Greek (and Latin) texts and German translations on facing pages, and extensive notes.

M. GADDIS, *There Is No Crime for Those Who Have Christ. Religious Violence in the Christian Roman Empire,* Transformations of the Classical Heritage 39 (Berkeley—Los Angeles—London: University of California Press, 2005, $49.95/£32.50) xiv and 396 pp. Bibliography. Indexed. LCN: 2005005288. ISBN: 0-520-24104-5.

Based on a doctoral dissertation directed by P. Brown and presented to Princeton University in 1999, this volume explores religious violence and the attitudes that drove it in the Christian Roman empire of the 4th and 5th centuries through a series of case studies. After a 28-page introduction, it treats the following topics: "What has the emperor to do with the church?"—persecution and martyrdom from Diocletian to Constantine; "the God of the martyrs refuses you"—religious violence, political discourse, and Christian identity in the century after Constantine; an eye for an eye—religious violence in Donatist Africa; *temperata severitas*—Augustine, the state, and disciplinary violence; "there is no crime for those who have Christ"—holy men and holy violence in the late 4th and early 5th centuries; "the monks commit many crimes"—holy violence contested; "sanctify thy hand by the blow"—problematizing episcopal power; and *non iudicium sed latrocinium*—of holy synods and robber councils. Gaddis concludes that in the Christian Roman empire religious violence reflected a clash between the authorities' determination to preserve unity and extremists' vision of absolute truth, and that Christian religious tradition contained grounds for both violent aggression and for the condemnation and repudiation of the same violence.

S. GIBSON, *The Cave of John the Baptist. The Stunning Archaeological Discovery That Has Redefined Christian History* (New York—London: Doubleday, Image Books, 2005, paper $15.95) xv and 382 pp., 16 plates. Illustrated. Bibliography. Indexed. LCN: 2004052656. ISBN: 0-385-50348-2.

Gibson, a field archaeologist working in Israel and Palestine, seeks to tell the story of the discovery and excavation of the Cave of John the Baptist (the "Cave of Suba") [see § 49-1955], and of his personal quest to find out more about the life and times of John the Baptist from archaeological sites in the Near East and from historical sources. After a seven-page introduction, he treats the following topics: discovering the Cave of John the Baptist; the cave and the birthplace of John the Baptist; the Byzantine memorial cave; the cave of the wilderness; Who was John the Baptist?; the baptism of John; and the original shape and function of the cave. Then there are chapters on beyond the Jordan and a beheading; John's tomb at Sebaste; and relics, souvenirs, and cults of John the Baptist. An appendix provides two translations of Josephus' description of John the Baptist (*Ant.* 18:116-119). Gibson contends that in the 1st century A.D. the inner end of the Cave of Suba was used for baptismal purposes, while the surfaces in the front of the cave were used for strange rituals involving the construction of stone circles, the breaking of large quantities of jugs, and the use of a large stone for foot-anointing. The cloth edition was published in 2004.

H. W. GUGGENHEIMER, *The Jerusalem Talmud. Third Order: Našim. Tractates* Soṭah *and* Nedarim. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 31 (Berlin—New York: de Gruyter, 2005, €175.70) xiii and 761 pp. Indexed. ISBN: 3-11-018668-3.

The seventh in Guggenheimer's series of books on the Jerusalem Talmud [see *NTA* 44, p. 623; 45, p. 200; 46, p. 192; and 47, pp. 193, 596; 49, pp. 212-213], this volume is the second in a five-volume edition, translation, and commentary for the Third Order (on Women) of that Talmud, and treats tractates *Soṭah* ("the deviant," see Num 5:12) and *Nedarim* ("vows," see Numbers 30). Along with brief introductions to each tractate, it provides for

each halakah the pointed text, a new translation, and extensive notes. The commentary explains the text within the talmudic setting, and gives particular attention to the relation of the Babylonian Talmud to the Jerusalem Talmud.

T. Habinek, *The World of Roman Song. From Ritualized Speech to Social Order* (Baltimore—London: Johns Hopkins University Press, 2005, $52) vii and 329 pp. Bibliography. Indexed. LCN: 2004023002. ISBN: 0-8018-8105-6.

Habinek, professor and chair of classics at the University of Southern California, and author of *Ancient Rhetoric and Oratory* (2005), argues that for the Romans the word *carmen* encompassed a wide range of ritualized speech, including elements of poetry, storytelling, and even the casting of spells. After a seven-page introduction, he discusses the relationship between ritualized speech and social order by developing the following assertions: (1) Ritualization of language, that is, the transfiguration of speech into song, founds Roman culture and empowers agents within it. (2) The power of agents empowered by ritualization spills over from the immediate context of ritualization. (3) Recognition of the contrast between ritualized and nonritualized language and of the power of the former vis-à-vis the latter permeates the textual remains of Roman culture, informs the lore of song, and accounts for struggles over definition and mastery. (4) The practice of ritualization and the spillover into new contexts entail misrecognition, especially of the relationship between body and voice. (5) A historically accurate account of song must find ways to bring to light its incorporated and incorporating aspects. (6) Ritualization is about power, but there is no power without resistance.

R. Hachlili, *Jewish Funerary Customs, Practices and Rites in the Second Temple Period*, Supplements to the Journal for the Study of Judaism 94 (Leiden—Boston: Brill, 2005, €179/$240) xli and 588 pp. and 74 plates, 208 figs., 24 tables. Bibliography. Indexed. LCN: 2004056754. ISBN: 90-04-12373-3.

In this volume, Hachlili, professor in the department of archaeology at the University of Haifa, and author of *The Menorah, the Ancient Seven-armed Candelabrum. Origin, Form and Significance* (2001), seeks to provide a comprehensive and instructive study of Jewish funerary customs, practices, and rituals in the Second Temple period, as well as of Jewish attitudes toward the dead, and of the implications and significance of these beliefs. After a six-page introduction, she treats the following topics: cemeteries, the architecture of rock-cut tombs, interment receptacles, funerary art, inscriptions, family tombs, women, the *Nefesh*, workshops and craftsmen, grave goods, funerary customs and rites, and chronology. A fourteen-page appendix is devoted to anthropology notes and tables. Hachlili concludes that liturgical, political, and national elements may have been the reason for the change in burial customs from primary burial to *ossilegium*.

J. A. Harrill, *Slaves in the New Testament. Literary, Social, and Moral Dimensions* (Minneapolis, MN: Fortress, 2006, cloth $45, paper $25) xiv and 322 pp. Bibliography. Indexed. LCN: 2005024272. ISBN: 0-8006-3772-0 (cloth), -3781-X (paper).

Harrill, associate professor of religious studies at Indiana University and author of *The Manumission of Slaves in Early Christianity* (1995), contends that early Christians thought about slaves through the literary artifice of conventional figures and stereotypes familiar from ancient literature, handbooks, and the theater, and drawn from the ideologies that supported slavery. After a sixteen-page introduction on imagining slaves, he treats the following topics: the slave self—Paul and the discursive "I"; the slave body—physiognomics and invective against Paul; the comedy of slavery in story (Acts 12:13-16) and parable (Lk 16:1-8); subordinate to another—elite slaves in the agricultural handbooks and the household codes; the vice of the slave trader; the domestic enemy—household slaves in early Christian apologies and accounts of martyrdom; and the use of the NT in the American slave controversy—a case history in the hermeneutical tension between biblical criticism and Christian moral debate. Harrill concludes that most slaves in the NT and early Christian literature are

literary products, drawn from classic stock scenarios that reflect the conventional Roman value of *auctoritas.*

D. J. HARRINGTON, *Jesus Ben Sira of Jerusalem. A Biblical Guide to Living Wisely,* Interfaces (Collegeville, MN: Liturgical Press, 2005, paper $14.95) ix and 142 pp. Bibliography. Indexed. LCN: 2004026877. ISBN: 0-8146-5212-3.

By focusing on Jesus ben Sira and his book, this volume seeks to open up the corpus of ancient Jewish wisdom writings to beginners in biblical studies. It first provides basic information about Ben Sira and his book, as well as his world and other biblical wisdom books. Next it presents a brief exposition of the whole book that can serve as both a guide to reading it and a reference resource. Then it treats various literary, cultural-historical, and theological topics from the methodological perspectives of form criticism, social description, and biblical theology, respectively. Thus it introduces readers to how Ben Sira communicated his wise teachings, what sociological assumptions lay behind his teachings, and what these teachings might contribute to the personal and social formation of persons today. Harrington, author of *Wisdom Texts from Qumran* (1996), concludes that Ben Sira's greatest achievement lay in his ability to integrate the many different strands of biblical piety: wisdom, Torah, worship, prophecy, creation, and history.

C. T. R. HAYWARD, *Interpretations of the Name Israel in Ancient Judaism and Some Early Christian Writings. From Victorious Athlete to Heavenly Champion* (Oxford—New York: Oxford University Press, 2005, £65/$120) xiii and 397 pp. Bibliography. Indexed. ISBN: 0-19-924237-2.

The ten chapters that compose this book explore the diverse and manifold ways in which the name "Israel" was interpreted and understood in the days after the law of Moses had been formally adopted as the standard by which Jewish life should be regulated. After a seventeen-page introduction, the volume treats the following topics: the Hebrew Bible and Jacob's change of name; Jacob's change of name as represented by the Septuagint translators; days without number—Jacob, Israel, and Jesus ben Sira; Jacob becomes Israel—the story as told by *Jubilees;* the one who sees God—Israel according to Philo; the name "Israel," Philo, and *Prayer of Joseph;* Jacob becomes Israel—the account of Flavius Josephus; Jacob's change of name expounded in rabbinic texts; NT engagements (John and Luke); and some patristic approaches to the name Israel. Hayward is professor of Hebrew at the University of Durham.

A. J. HESCHEL, *Heavenly Torah. As Refracted through the Generations,* ed. and trans. G. Tucker with L. Levin (New York—London: Continuum, 2005, $95/£60) xxxiv and 814 pp., frontispiece. LCN: 2004021088. ISBN: 0-8264-0802-8.

Heschel, (1907-72), professor of ethics and mysticism at Jewish Theological Seminary in New York City, was well known as a scholar, spiritual writer, and prophetic activist. His theology of ancient Judaism was written in Hebrew, and the first two volumes appeared in 1962 and 1965. Heschel contended that the world of rabbinic thought can be divided into two types or schools, those of Rabbi Aqiba and Rabbi Ishmael, and that the historic disputes between the two were based on fundamental differences over the nature of revelation and religion. After a 45-page introduction and a chapter on two approaches to Torah exegesis, this volume treats miracles, the tabernacle and the sacrifices, the abode of the Shekinah, teaching concerning the Shekinah, afflictions, Torah and life, in awe and trembling, duties of the heart, and so forth. In addition to a preface, Tucker has provided introductions to nearly all of the forty-one chapters, edited the main text, and corrected and added footnotes. Also included is a four-page foreword by S. Heschel, the author's daughter.

R. C. HILL, *Reading the Old Testament in Antioch,* Bible in Ancient Christianity 5 (Leiden—Boston: Brill, 2005, €89/$127) xiii and 220 pp., map. Bibliography. Indexed. LCN: 2005047111. ISBN: 90-04-14538-9.

This volume examines the OT commentaries by the leading Antiochene figures (John

Chrysostom, Diodore of Tarsus, Theodore of Mopsuestia, Theodoret of Cyrus) who flourished between the councils of Nicea (325) and Chalcedon (451). Its eleven chapters concern the tradition of faith in Antioch, the canon of the OT in Antioch, Antioch's concept of scriptural revelation, the text of the OT read in Antioch, exegetical skills and resources in Antioch, OT commentary in Antioch, the Antiochene approach to the task of commentary, interpreting the OT at Antioch, theological accents in OT commentary, pastoral and spiritual guidance, and assessing Antioch's achievement. Hill is an honorary fellow and adjunct professor at the Australian Catholic University.

R. HINGLEY, *Globalizing Roman Culture. Unity, Diversity and Empire* (London—New York: Routledge, 2005, cloth $87.50, paper $29.95) xiii and 208 pp., 10 figs., table. Bibliography. Indexed. LCN: 2004017692. ISBN: 0-415-35175-8 (cloth), -35176-6 (paper).

Focusing on the "globalization" of Roman culture in the period from the late 1st century B.C. through the 1st century A.D., this volume rejects the concept of "Romanization" as a simple progression from barbarism to civilization, and argues for a more complex and nuanced view in which Roman models provided the means for provincial elites to articulate their own concerns while also enabling some less influential people to stress new identities. The six chapters deal with the past in the present, changing concepts of Roman identity and social change, Roman imperialism and culture, the material elements of elite culture, fragmenting identities, and empire and Rome. Hingley is lecturer in Roman archaeology at the University of Durham and author of *Roman Officers and English Gentlemen* (2000).

R. HIRSCH-LUIPOLD ET AL., *Die Bildtafel des Kebes. Allegorie des Lebens,* Texte zur Forschung: SAPERE 8 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, €29.90) 251 pp., 6 halftones. Bibliography. Indexed. ISBN: 3-534-15574-2.

After Hirsch-Luipold's 27-page introduction to *The Tabula of Cebes* (structure, topography, traditions, etc.) and H.-G. Nesselrath's study of the figure of Cebes (from Cebes to ps.-Cebes), this volume presents on facing pages the Greek text and a new German translation by Hirsch-Luipold, along with extensive notes (pp. 112-145) by Hirsch-Luipold. Then there are five essays on the work: R. Feldmeier on *paedeia salvatrix*—the anthropology and soteriology of the work; B. Hirsch on personification in this work and in ancient art; Hirsch on its reception in the art of the Renaissance; and L. Koch on *The Tabula of Cebes* from a pedagogical perspective—on the way to formation.

A. HOUTMAN AND J. DE MOOR (EDS.), *A Bilingual Concordance to the Targum of the Prophets.* Vol. 21, *Introduction, Additions and Corrections, Indicies* (Leiden—Boston: Brill, 2005, €140/$200) v and 453 pp. ISBN: 90-04-13107-8.

This volume completes the printed edition of the bilingual concordance to the *Targum of the Prophets.* After a fifteen-page introduction to the history of the project and its editorial policies, it presents additions and corrections to the previous twenty volumes (pp. 16-54), a cumulative English-Aramaic index (pp. 55-129), and a cumulative Aramaic-Hebrew index (pp. 131-453) which lists all the books where a certain combination occurs and so allows the reader to establish the spread of a combination at a glance.

D. R. JACKSON, *Enochic Judaism. Three Defining Paradigm Exemplars,* Library of Second Temple Studies 49 (London—New York: T&T Clark International, 2004, paper £35/$69.95) xii and 316 pp., 7 tables. Bibliography. Indexed. ISBN: 0-567-08165-6.

The paperback edition of the work described in *NTA* 49, p. 216, this volume examines the ways in which the Enochic tradition was developed in the Dead Sea scrolls, and highlights its acceptance as authentic and authoritative within the so-called sectarian writings. It gives particular attention to the themes of the fall of the angels (ethnic purity), the revealing of secrets (cultural purity), and the going astray of the cosmos through the sin of the angels who govern its phenomena (liturgical purity). Jackson is head of biblical studies at the William Carey Christian School in Prestons, NSW, Australia.

M. Johnson and T. Ryan, *Sexuality in Greek and Roman Society and Literature. A Sourcebook* (London—New York: Routledge, 2005, cloth $75, paper $33.95) xxvi and 244 pp., 8 plates. Bibliography. Indexed. LCN: 2004012722. ISBN: 0-415-17330-2 (cloth), -17331-0 (paper).

This sourcebook regarding the sexual practices, mores, ideals, and realities of the ancient Greeks and Romans covers not only literary sources but also inscriptions, graffiti, and some visual material. The selections range from the era of Homer and Hesiod to the Greco-Roman world of the 2nd century A.D. After a seventeen-page introduction ("a socio-sexual background to Greece and Rome"), it presents 160 selections under eight major headings: the divine sphere (setting the scene, Aphrodite and Venus, Eros and Amor), beauty (the creation of women, natural beauty, beyond the physical, etc.), marriage (wives, marriage songs, traditions and customs, etc.), prostitution (*hetairai,* female prostitutes and their clients, the aging prostitute, etc.), same-sex relationships (their origin, males compared to females, male beauty and eroticism, etc.), sex and violence (rape and violence in heroic legend; adultery, rape, and the law; rape as punishment; etc.), anxiety and repulsion (impotence, the repellent woman, odors, etc.), and aids and handbooks (sex aids, sex manuals, sex and science, etc.). Johnson and Ryan, who teach at the University of Newcastle in New South Wales, have provided introductions for each chapter and glossaries of authors and of terms, as well as introductions, translations, and notes for the individual selections.

S. I. Johnston and P. T. Struck (eds.), *Mantikê. Studies in Ancient Divination,* Religions in the Graeco-Roman World 155 (Leiden—Boston: Brill, 2005, €89/$127) v and 322 pp., 3 tables. Bibliographies. Indexed. LCN: 2005046988. ISBN: 90-04-14497-8.

After Johnston's 28-page introduction to divining divination in antiquity, this volume presents essays by W. Burkert on signs, commands, and knowledge—ancient divination between enigma and epiphany; F. Graf on rolling the dice for an answer; W. E. Klingshirn on Christian divination in late Roman Gaul—the *Sortes Sangallenses;* C. Grottanelli on *sorte unica pro casibus pluribus enotata*—literary texts and lot inscriptions as sources for ancient kleromancy; Struck on divination and literary criticism; J. Dillery on chresmologues and *manteis*—independent diviners and the problem of authority; D. Frankfurter on voices, books, and dreams—the diversification of divination media in late antique Egypt; C. A. Faraone on necromancy goes underground—the disguise of skull- and corpse-divination in the Paris Magical Papyri (*PGM* 4:1928-2144); and Johnston on Delphi and the dead.

J. Joosten and P. Le Moigne (eds.), *L'apport de la Septante aux études sur l'Antiquité. Actes du colloque de Strasbourg, 8-9 novembre 2002,* Lectio divina 203 (Paris: Cerf, 2005, paper €35) 314 pp. ISBN: 2-204-07815-8.

After a seven-page introduction by Joosten, this volume presents papers by A. Voitila on whether the Septuagint is a linguistic document of ancient Koine Greek; J. Lust on syntax and translation Greek; T. Muraoka on the Septuagint's contributions to our understanding of Hebrew and Greek and their vocabulary; Le Moigne on οὐχ ὡς in the Septuagint of Isaiah; J. de Waard on Hebrew phonetic indications in and after the Greek of the Septuagint version of Proverbs; N. Fernández Marcos on Samson in the Septuagint as hero and victim; P.-M. Bogaert on dating by the subscriptions in the short (LXX) and long (MT) redactions of the book of Jeremiah; O. Munnich on the dynastic framework and the order of chapters in the book of Daniel; C. Dogniez on Haggai and its supplements (MT and LXX), or the literary development of a biblical book; A. Passoni dell'Acqua on the *Prayer of Manasseh* as a linguistic fantasy for singing the mercy of God; R. Roukema on the patristic interpretations of some Hebrew words in the Septuagint; and R. Brucker on the effective history of the Septuagint of the Psalms in ancient Judaism and in Christianity.

R. Katzoff and D. Schaps (eds.), *Law in the Documents of the Judaean Desert*, Supplements to the Journal for the Study of Judaism 96 (Leiden—Boston: Brill, 2005, €89/$120) viii and 244 pp. Indexed. LCN: 2004058554. ISBN: 90-04-11357-6.

After a six-page introduction by the editors, this volume presents twelve essays by J. M.

Modrzejewski on the nature of Hellenistic law—the documents of the Judean Desert in light of the papyri from Egypt; H. M. Cotton and W. Eck on Roman officials in Judea and Arabia and civil jurisdiction; H. Eshel, M. Broshi, and T. A. J. Jull on four Murabbaʿat papyri and the alleged capture of Jerusalem by Bar Kokhba; M. L. Satlow on marriage payments and succession strategies in the documents from the Judean Desert; U. Yiftach-Firanko on Judean Desert marriage documents and *ekdosis* in the Greek law of the Roman period; A. E. Hanson on the widow Babatha and the poor orphan boy; T. J. Chiusi on Babatha versus the guardians of her son, a struggle for guardianship—legal and practical aspects of P.Yadin 12-15, 27; Katzoff on P.Yadin 37 = P.Hever 65; A. Radzyner on P.Yadin 21-22—sale or lease?; Y. Rivlin on gift and inheritance law in the Judean Desert; L. H. Schiffman on the deeds of sale from the Judean Desert in light of rabbinic literature; and Z. Safrai on halakic observance in the Judean Desert documents.

E. KESSLER, *Bound by the Bible. Jews, Christians and the Sacrifice of Isaac* (Cambridge, UK—New York: Cambridge University Press, 2004, £45/$75) xii and 222 pp., 13 halftones. Bibliography. Indexed. LCN: 2003069571. ISBN: 0-521-83542-9.

On the basis of a study of the early history of the interpretation of the binding of Isaac (Gen 22:1-14), Kessler, a founding and executive director of the Cambridge Centre for Jewish-Christian relations and author of *An English Jew. The Life and Writings of Claude Montefiore* (1989; new edition, 2002), examines whether there was some kind of meeting or interaction between Jewish and Christian interpreters during the first six centuries A.D. and what this may tell us about relations between Jews and Christians in late antiquity. After a seven-page prologue and a 29-page introduction, he discusses early Jewish and Christian interpretations of Gen 22:1-14 under the following headings: God tests Abraham (vv. 1-2); the response (v. 3); the servants and the three-day journey (vv. 4-5); Abraham and Isaac's journey to Moriah (vv. 6-8); Abraham and Isaac on Moriah (vv. 9-12); and the sacrifice of the ram (vv. 13-14). Then after a chapter on the artistic exegetical encounter, Kessler concludes that the exegetical encounter with regard to Gen 22:1-14 between Judaism and Christianity in the first six centuries A.D. was closer than had previously been suggested.

D. LABOW, *Flavius Josephus. Contra Apionem, Buch I. Einleitung, Text, Textkritischer Apparat, Übersetzung und Kommentar,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 167 (Stuttgart: Kohlhammer, 2005, paper €50) lxxxiv and 395 pp. Bibliographies. Indexed. ISBN: 3-17-018791-0.

The revised and expanded version of a doctoral dissertation directed by P. Pilhofer and accepted in 2004 by the Evangelical theological department of the Johannes Gutenberg-Universität in Mainz, this edition of book 1 in Josephus' *Against Apion* not only deals with textual and historical problems but also seeks to show the significance of the work for the theology and history of early Judaism. In her 72-page introduction Labow provides a survey of research on *Against Apion,* explains the rationale of the present study, discusses the life and works of Josephus, and treats various aspects of *Against Apion* (text, title, date, content and structure, purpose and addressees). Then she presents the Greek text of *Against Apion* 1 and a German translation in parallel columns, with extensive notes below and text-critical apparatuses for each subsection. She divides book 1 into three sections: introduction (1:1-59), the antiquity of the Jewish people (1:60-218), and refutation of the slanders (1:219-320). Nineteen excursuses are interspersed throughout the main text.

M. LATTKE, *Oden Salomos. Text, Übersetzung, Kommentar.* Teil 3, *Oden 29–42,* Novum Testamentum et Orbis Antiquus 41/3 (Fribourg: Academic Press, 2005, 130 SFr; Göttingen: Vandenhoeck & Ruprecht) xxxvii and 422 pp. Bibliography. Indexed. ISBN: 3-7278-1513-2 (AP), 3-525-53957-6 (V&R).

Previous volumes in Lattke's project on *Odes of Solomon* have been described in *NTA* 24, pp. 209-210, 319; 31, p. 389; and 43, p. 425. The first two volumes in his commentary were noticed in *NTA* 44, p. 202 and 46, p. 196. This volume begins with K. Beyer's transcriptions

of the Syriac texts of Odes 1 through 28. Then making use of the Syriac texts and other ancient versions, Lattke presents expositions of Odes 29 through 42, with excursuses on the individual Odes. He gives to each Ode a title: (29) "Discourse of a Person Redeemed and Believing in Christ"; (30) "The Living Source of the Lord"; (31) "The Appearance of the Just Lord and His Role as Redeemer"; (32) "Joy, Light, and the Word of the Blessed One—and the Truth Itself"; and so forth. Lattke is professor of NT and early Christianity at the University of Queensland in Australia.

A. A. Lelis, W. A. Percy, and B. C. Verstraete, *The Age of Marriage in Ancient Rome,* Studies in Classics 26 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2003, $99.95/£64.95) xviii and 146 pp. Bibliography. Indexed. LCN: 2003059922. ISBN: 0-7734-6665-7.

This investigation of the available evidence pertaining to the age of first marriage in ancient Rome suggests that most Romans opted for a course based on early marriages for both males and females in keeping with the demands of a high-mortality regime and the intricately gradated social challenges that typified their existence. After an eleven-page introduction, the volume deals with the topic under the following headings: the evidence and other preliminary considerations; early Rome up to the end of the 2nd century B.C.; the period of the late republic and the empire; a reconsideration of the epigraphic evidence; and some observations on the late empire and Christian influence. The two appendixes concern (1) first marriages of Roman men, and (2) first marriages of Roman women. Lelis is pursuing a doctorate in history at the University of Minnesota; Percy is senior professor at the University of Massachusetts in Boston; and Verstraete is professor of classics at Acadia University in Wolfville, Nova Scotia.

J. M. Lieu, *Neither Jew Nor Greek? Constructing Early Christianity* (London—New York: T&T Clark, 2005, paper £19.99/$39.95) xiii and 263 pp. Bibliography. Indexed. ISBN: 0-567-08326-8.

The paperback edition of the collection of essays described in *NTA* 48, p. 216, this volume presents twelve papers under four major headings: disappearing boundaries (four), women and conversion in Judaism and Christianity (two), theology and Scripture in early Christian views of Judaism (three), and the shaping of early "Christian" identity (three). Lieu, professor of NT studies at King's College, London, has provided an eight-page introduction.

R. R. Losch, *The Uttermost Part of the Earth. A Guide to Places in the Bible* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $16/£9.99) xi and 260 pp., 10 halftones, 6 maps. Indexed. ISBN: 0-8028-2805-1.

This introduction to places that are mentioned in the Bible as well as some nonbiblical places that played significant roles in biblical times is intended to help readers of the Bible to develop a broader picture of the places and cultures that influenced biblical events. After an eleven-page sketch of the history of the Holy Land, it offers alphabetically listed entries on locations found in the OT and NT: Ai, Alexandria, Antioch, Armageddon, Athens, Babylon, Beersheba, Bethany, Bethel, Bethlehem, Bethphage, Byblos, Caesarea, Caesarea Philippi, and so forth. Photographs, maps, and a pronunciation guide are included. Losch is retired as rector of the St. James' Episcopal Church in Livingston, Alabama.

C. S. Mackay, *Ancient Rome. A Military and Political History* (Cambridge, UK—New York: Cambridge University Press, 2004, £25/$35) xvi and 395 pp., 48 plates, 7 maps, table. Bibliography. Indexed. LCN: 2004040682. ISBN: 0-521-80918-5.

With particular attention to the public affairs of the Roman people, Mackay, associate professor at the University of Alberta, aims to provide a readable and up-to-date general history of ancient Rome on the basis of the numerous refinements in our understanding of traditional political and military history that have been made in recent years. His presentation

is divided into five major parts: obscure beginnings (to 264 B.C.), conquest of the Mediterranean (264 to 146 B.C.), collapse of the republic (133 to 27 B.C.), the principate (27 B.C. to A.D. 235), and the late empire (A.D. 235-476). Also included are an eight-page chronological table, an appendix on Roman personal names, and suggestions for further reading.

K. MADIGAN AND C. OSIEK (EDS.), *Ordained Women in the Early Church. A Documentary History* (Baltimore—London: Johns Hopkins University Press, 2005, $48) xiii and 220 pp., 16 figs. Indexed. LCN: 2004021148. ISBN: 0-8018-7932-9.

This volume seeks to gather all the extant evidence in ancient Latin and Greek texts for women holding the offices of deacon and presbyter in both the eastern and western churches. After a ten-page introduction, it presents translations of the pertinent texts (with introductions and comments) under the following headings: NT texts and their patristic commentators (Rom 16:1-2; 1 Tim 3:8-11; 5:3-13); women deacons in the east—literary texts, literary allusions, and inscriptions; women deacons in the east—canons and comments on church practice; women deacons in the east—later texts; women deacons in the west; women deacons—*Testamentum Domini Nostri Jesu Christi* and related texts; and women presbyters. Four appendixes are included. Madigan now teaches at Harvard Divinity School, and Osiek now teaches at Brite Divinity School.

A. MARJANEN AND P. LUOMANEN (EDS.), *A Companion to Second-Century Christian "Heretics,"* Supplements to Vigiliae Christianae 76 (Leiden—Boston: Brill, 2005, €118/$169) xiii and 385 pp. Bibliographies. Indexed. LCN: 2005047091. ISBN: 90-04-14464-1.

This collection of twelve essays deals with 2nd-century persons and movements traditionally characterized as "heretical": B. A. Pearson on Basilides the gnostic; M. A. Williams on Sethianism; I. Dunderberg on the school of Valentinus; H. Räisänen on Marcion; W. L. Petersen on Tatian the Assyrian; N. Denzey on Bardaisan of Edessa; Marjanen on Montanism—egalitarian ecstatic "New Prophecy"; M. Myllykoski on Cerinthus; S. Häkkinen on Ebionites; Luomanen on Nazarenes; F. S. Jones on the Jewish Christianity of the *Pseudo-Clementines;* and G. P. Luttikhuizen on Elchasaites and their book. The editors have provided a five-page introduction.

D. MENDELS, *Memory in Jewish, Pagan and Christian Societies of the Graeco-Roman World,* Library of Second Temple Studies 48 (London—New York: T&T Clark International, 2004, paper £35/$69.95) xvii and 159 pp., 2 figs. Bibliography. Indexed. ISBN: 0-567-08054-4.

The paperback edition of the work described in *NTA* 49, p. 220, this volume explores the phenomenon of public memory in various societies of the Greco-Roman world. The topics treated include selective collective memory in Plato's *Politeia,* fragmented memory in 1 Maccabees, and memory and reality concerning the centrality of Palestine in the Second Temple period. Mendels is professor of humanities in the department of history at the Hebrew University of Jerusalem.

P. C. MILLER (ED.), *Women in Early Christianity. Translations from Greek Texts* (Washington: Catholic University of America Press, 2005, paper $29.95) xviii and 340 pp. Bibliography. Indexed. LCN: 2004018079. ISBN: 0-8132-1417-3.

After a fourteen-page introduction by the editor, this anthology presents English translations of texts about women written in Greek in Christian communities around the Mediterranean basin and dated from the 2nd to the 6th century A.D. The texts appear under five major headings: women's roles in the church (teachers, prophets, martyrs, widows, deaconesses), women and virginity (female comportment, major treatises on virginity, the *subintroductae,* transvestism), portraits of ascetic women (ascetic heroines in literature, biographies of ascetic leaders, women in desert asceticism), women and domestic life (marriage, praises for mothers and sisters), and female imagery and theology (Eve-Mary theme,

Marian literature, female images and metaphors). Brief introductions to the selections and two timelines are included.

S. MONTIGLIO, *Wandering in Ancient Greek Culture* (Chicago—London: University of Chicago Press, 2005, $50/£35) xi and 290 pp. Bibliography. Indexed. LCN: 2004030817. ISBN: 0-226-53497-9.

Taking Odysseus' condemnation of wandering as a starting point (*Od.* 15.343) and his character as a main thread, Montiglio, associate professor of classics at the University of Wisconsin-Madison and author of *Silence in the Land of Logos* (2000), identifies elements of continuity and change in practices, perceptions, and connotations of wandering in Greek literature from the archaic period to the early Roman age. After a five-page introduction, she treats the following topics: wandering in space and time; pains and privations of wandering; wandering and the human condition; to judge and to deceive—the wandering of the gods; itinerant sages in archaic and classical Greece; choosing to be Odysseus—Herodotus and the Ionian *theōria;* wandering along the journey to truth—from Parmenides to Plato; in praise of homeless wandering—the Cynics; the world as home—cosmic citizens and godlike travelers; and wandering in the Greek novel. Montiglio concludes that while from the Homeric epics to the novels wandering is synonymous with dislocation, ignorance, and dispossession, it also provides exposure to otherwise inaccessible sources of wisdom.

C. MORESCHINI AND E. NORELLI, *Early Christian Greek and Latin Literature. A Literary History.* Vol. 1, *From Paul to the Age of Constantine;* vol. 2, *From the Council of Nicea to the Beginning of the Medieval Period,* trans. M. J. O'Connell (Peabody, MA: Hendrickson, 2005, $99.95) xxiii and 455 pp., xxv and 734 pp. Bibliographies. Indexed. LCN: 2005019779. ISBN: 1-56563-606-6.

The first volume in the English version of the Italian work entitled *Storia della letteratura cristiana antica greca e latina* (1995) contains chapters on the letters of Paul and on the Pauline tradition; the Gospel tradition; the Johannine tradition; the earliest Christian apocalypses; non-Pauline letters; treatises in letter form; ecclesiastical discipline and homilies; developments of the Gospel tradition; problems of tradition and authority—gnostics and Montanists; the Greek apologists; the earliest literature on the martyrs; the beginnings of Christian poetry; and so forth. Norelli has written all these chapters (and several more), while Moreschini has contributed material on the later writings. The second volume, written mainly by Moreschini (with some contributions by Norelli) takes the story from the Council of Nicea to the beginning of the Middle Ages. Norelli is professor of apocryphal Christian literature at the University of Geneva, and Moreschini is professor of Latin literature at the University of Pisa.

J. NEUSNER, *Contours of Coherence in Rabbinic Judaism*, Supplements to the Journal for the Study of Judaism 97 (2 vols.; Leiden—Boston: Brill, 2005, €225/$320) xxv and 941 pp. LCN: 2004062542. ISBN: 90-04-14231-2 (set).

Taking issue with a remark by K. Hopkins in *A World Full of Gods* (1999), Neusner seeks to show that in rabbinic Judaism disputes and alternative interpretations of a common datum form a medium of expressing coherence rather than chaos. After an introduction to the dispute in rabbinic Judaism, he treats the halakic dispute, debates and dialectics, the haggadic dispute, and contours of coherence. Then he considers system over self—the limited role of the sage in the Babylonian Talmud: the sage in the Bavli—Abbayye in *Berakhot* and in *Besah;* comparison and contrast—Ashi in *Berakhot* and *Besah;* and generation by generation. Finally he discusses talmudic knowledge—types, forms, and authorities of Mishnah-exegesis and of halakic analysis (a probe of the Bavli tractate *Moed Qatan*). Neusner concludes that a consensus of the entire community of Judaism reaches its full human realization in the sage, and that in rabbinic literature the sage is exemplary and subordinate, not individual or schismatic.

J. NEUSNER, *Performing Israel's Faith. Narrative and Law in Rabbinic Theology* (Waco, TX: Baylor University Press, 2005, paper $24.95) viii and 230 pp. Indexed. LCN: 2005003245. ISBN: 1-932792-25-2.

This volume seeks to show how the idea of covenantal nomism works in rabbinic theology, that is, how the norms of conduct set forth by the halakah (law) of rabbinic Judaism realize the corresponding norms of conviction defined by the haggadah (lore) of that Judaism so that the covenant is acted out, embodied in the social order of the Israelite community as "a kingdom of priests and a holy people." After a five-page introduction, there are chapters on the haggadic theology of the nations; the halakic theology of idolatry; the haggadic theology of sin, repentance, and atonement; the halakic theology of atonement; and law and theology, halakah and haggadah. Neusner, research professor of theology and senior fellow of the Institute of Advanced Theology at Bard College, concludes that in rabbinic Judaism covenantal conduct is the outcome of performing Israel's faith.

J. NEUSNER, *Theological Dictionary of Rabbinic Judaism.* Part 1, *Principal Theological Categories,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2005, paper $42) xxxiv and 273 pp. LCN: 2004112638. ISBN: 0-7618-3029-4.

This theological dictionary serves to define the principal theological usages of rabbinic Judaism as set forth in the rabbinic canon of late antiquity: Mishnah, Talmuds, and Midrash-compilations. It systematically lays out (1) the theological categories that are native to those writings, (2) cogent statements that can be made with them, and (3) coherent propositions that those statements set forth and (within their own terms and framework) logically demonstrate as true and self-evident. Part one covers vocabulary that permits the classification of religious knowledge and experience, and the organization and categorization of those data into intelligible and cogent sense-units. After a sixteen-page introduction, it treats thirty-two theological categories: atonement, commandment, creation, Gentiles, God, intentionality, Israel, justice and mercy, kingdom of heaven, land of Israel, loving-kindness, and so forth.

J. NEUSNER, *Theological Dictionary of Rabbinic Judaism.* Part 2, *Making Connections and Building Constructions,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2005, paper $49) xxxiv and 390 pp. LCN: 2004112556. ISBN: 0-7618-3028-6.

Part two in this theological dictionary of rabbinic Judaism shows how the classifications covered in part one combine and recombine in sentences. After the same sixteen-page introduction, it presents twenty-three essays on "connections": arrogance and sin; atonement and sanctification; attitude and authority; attitude and possession—when hope is abandoned; death and rejoicing; divine judgment, mercy, and the first of Tishre; Israel's estrangement from God; and so forth. Then it deals with 127 "constructions": Aaron, Simeon and Levi, Cozbi; Abel/Cain, Noah/contemporaries, Abraham/Nimrod, Isaac/Ishmael, Jacob/Esau, Moses/Pharaoh, David/Saul, Israel/nations; Abraham, Balaam, Joseph, Pharaoh; and so forth.

J. NEUSNER, *Theological Dictionary of Rabbinic Judaism.* Part 3, *Models of Analysis, Explanation, and Anticipation,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2005, paper $56) xxxiv and 449 pp. LCN: 2004112557. ISBN: 0-7618-3027-8.

Part three in this theological dictionary of rabbinic Judaism shows how the theology accomplishes its goals of analysis, explanation, and anticipation. After the same sixteen-page introduction, it considers forty-eight models of analysis: argument based on evidence; atonement and intentionality; classifying commandments; classifying sin, penalty, and remission; foundations of religious duties; genealogy and virtue; and so forth. Then it examines forty-nine models of explanation: atonement for rebellion against God's rule; commandments—explaining their message; explaining Abraham's influence on Israel's life with God; explaining election; explaining estrangement from God; and so forth. Finally it deals with forty-five models of anticipation: continuity of this world and the world to come; the

death of death; divine justice; Eden and the land, Adam and Israel; and so forth. This dictionary began under the title *Theological Grammar of the Oral Torah* (1999). For the present edition Neusner has reorganized the whole into a reference-dictionary without the large scale-theoretical discussions.

G. W. E. NICKELSBURG, *Jewish Literature between the Bible and the Mishnah. A Historical and Literary Introduction* (2nd ed.; Minneapolis, MN: Fortress, 2005, cloth $45, paper $29) xxviii and 445 pp., CD-ROM, 3 charts, 4 maps. Bibliographies. Indexed. LCN: 2005019096. ISBN: 0-8006-3768-2 (cloth), -3779-8 (paper).

The first edition of this work (1981) was described in *NTA* 25, p. 321. In this thorough revision, Nickelsburg, professor emeritus of religion at the University of Iowa and author of *1 Enoch 1* (2001), has broadened his treatment of the literature, updated the discussions and bibliographies in light of recent scholarship, and rearranged some of the material. The presentation is structured chronologically from the beginning of the Hellenistic period through the Jewish War (ca. A.D. 100). After a brief introduction and a prologue, the treatments of the individual works appear under nine major headings: tales of the dispersion; Palestine in the wake of Alexander the Great; reform—repression—revolt; the Hasmoneans and their opponents; the people at Qumran and their predecessors; Israel in Egypt; the Romans and the house of Herod; revolt—destruction—reconstruction; and texts of disputed provenance. Also provided is a CD-ROM that contains the full searchable text of the book, a library of nearly a hundred images that help to bring the texts and the locations to life, and a study guide that includes chapter summaries, study questions, and links to important websites.

É. NODET, *La crise maccabéenne. Historiographie juive et traditions bibliques,* Josèphe et son temps 6 (Paris: Cerf, 2005, paper €32) x and 446 pp., 10 tables. ISBN: 2-204-07641-4.

In this study of the Maccabean crisis, Nodet, professor of ancient Judaism at the École Biblique de Jérusalem and author of *Le Fils de Dieu. Procès de Jésus et évangile* (2002), gives particular attention to the history of Judean Judaism during the Hellenistic period and to the place of the Bible in Jewish life and literature. After describing different interpretations of Hanukkah and various traditions pertaining to the Maccabean crisis (1 and 2 Maccabees, Daniel, Josephus), he discusses the Seleucid calendar, and moves backward from the reigns of Simon and Jonathan to the persecutions and the Maccabean revolt. Then he considers institutions and structures: the Israelites in Judea and Samaria, the status of Judea, the Israelite priesthood after Alexander the Great, the Temple and its profanation, and Hasideans and Essenes. A 25-page appendix treats Josephus and 1 Maccabees. M.-F. Baslez has provided a four-page preface.

V. NUTTON, *Ancient Medicine,* Sciences of Antiquity (London—New York: Routledge, 2005, paper $34.95) xiv and 486 pp., 31 figs., 4 maps. Bibliography. Indexed. LCN: 2003020012. ISBN: 0-415-36848-0.

The paperback edition of a work first published in 2004. After introductory chapters on sources and scope and on patterns of disease, Nutton, professor of the history of medicine at University College London, discusses the history of medicine in antiquity from its earliest written records until the 7th century A.D. under the following headings: before Hippocrates; Hippocrates, the Hippocratic corpus, and the defining of medicine; Hippocratic theories; Hippocratic practices; religion and medicine in 5th- and 4th-century Greece; from Plato to Praxagoras; Alexandria, anatomy, and experimentation; Hellenistic medicine; Rome and the transplantation of Greek medicine; the consequences of empire—pharmacology, surgery, and the Roman army; the rise of methodism; humoral alternatives; the life and career of Galen; Galenic medicine; all sorts and conditions of (mainly) men; medicine and the religions of the Roman empire; and medicine in the later Roman empire. Nutton concludes that the history of medicine is not only a history of medical ideas but also the record of men and women striving to come to terms with illness, whether as sufferers or healers.

A. Oppenheimer, *Between Rome and Babylon. Studies in Jewish Leadership and Society,* Texts and Studies in Ancient Judaism 108 (Tübingen: Mohr Siebeck, 2005, €129) xv and 499 pp., 3 maps. Indexed. ISBN: 3-16-148514-9.

After an eight-page introduction, this volume presents thirty-one papers about Jewish life in Palestine and Babylonia in the period of the Mishnah and the Talmud under three major headings: Roman Palestine and its surroundings (thirteen), the Bar Kokhba revolt (nine), and the rise of Jewish Babylonia (nine). About two-thirds of the articles were originally published in Modern Hebrew. They have been selected and edited for this collection, and translated for the first time into English or German. Their topics include G. Alon's place in Jewish historiography; urbanization and city territories in Roman Palestine; Jewish Lydda in the Roman era; *ḥabûrôt* in Jerusalem at the end of the Second Temple period; the elaboration of the halakah after the destruction of the Second Temple; ethnic groups and religious contexts in talmudic literature; Jewish penal authority in Roman Judea; the Jewish population of Galilee at the time of Yavneh and during the Bar Kokhba revolt; messianism in the Roman period—the plurality of concepts among Jews and Christians; Sabbath observance in the Bar Kokhba revolt; Nehardea and Nisibis according to Josephus; Babylonian synagogues with historical associations; and contacts between the Land of Israel and Babylonia at the turn of the period of the Tannaim and the Amoraim. Oppenheimer, professor of Jewish studies at Tel Aviv University, is the author (with B. Isaac and M. Lecker) of *Babylonia Judaica in the Talmudic Period* (1983).

A. A. Orlov, *The Enoch-Metatron Tradition,* Texts and Studies in Ancient Judaism 107 (Tübingen: Mohr Siebeck, 2005, €99) xii and 383 pp. Bibliography. Indexed. ISBN: 3-16-148544-0.

Based on a doctoral dissertation directed by D. Dempsey and accepted in 2003 by Marquette University in Milwaukee, Wisconsin, this volume examines the Enoch-Metatron tradition in the theological and historical context of early Jewish mysticism. After a nineteen-page introduction, it discusses the following topics: the roles and titles of the seventh antediluvian hero in Mesopotamian traditions—the case of King Enmeduranki; Enoch's roles and titles in early Enochic booklets; the roles and titles of Enoch-Metatron in *Sefer Hekhalot* and other materials; the roles and titles of Enoch-Metatron in *2 Enoch;* Adamic polemics in *2 Enoch* and the Enoch-Metatron titles "youth," "prince of the world," "redeemer of the world," and "measurer of the Lord"; Mosaic polemics in *2 Enoch* and Enoch-Metatron's title "prince of the face"; and Noachic polemics and the date of *2 Enoch.* Orlov concludes that the Metatron tradition began its conceptual development in the Second Temple period as a polemical response to the traditions in which Adam, Noah, Jacob, Melchizedek, Yahoel, Moses, and other biblical characters were depicted as exalted figures.

C. Osiek and M. Y. MacDonald with J. H. Tulloch, *A Woman's Place. House Churches in Earliest Christianity* (Minneapolis, MN: Fortress, 2006, cloth $35, paper $20) vi and 345 pp. Illustrated. Bibliography. Indexed. LCN: 2005024274. ISBN: 0-8006-3690-2 (cloth), -3777-1 (paper).

Osiek, professor of NT at Brite Divinity School in Fort Worth, Texas, and MacDonald, professor of NT at St. Francis Xavier University in Nova Scotia, observe that women participated in all the activities of the house church in the first generations of the Christian era, and that the house church was the center for worship, hospitality, patronage, education, communication, social services, evangelization, and mission. After a sixteen-page introduction, they explore various aspects of the early house churches and of the experience of women in early Christianity under the following headings: dutiful and less than dutiful wives; giving birth—labor, nursing, and the care of infants in house-church communities; growing up in house-church communities; female slaves—twice vulnerable; Ephesians 5 and the politics of marriage; women leaders of households and Christian assemblies; women leaders in family funerary banquets (by Tulloch); women patrons in the life of house churches; and women as agents of expansion. Osiek and MacDonald conclude that

there is evidence both for early Christian women's leadership, solidarity, and participation in communal life at all levels, and at times for women's powerlessness and suffering.

S. Ostermann, *Die Münzen der Hasmonäer. Ein kritischer Bericht zur Systematik und Chronologie,* Novum Testamentum et Orbis Antiquus 55 (Fribourg: Academic Press, 2005, 34 SFr; Göttingen: Vandenhoeck & Ruprecht) x and 89 pp. Illustrated. Bibliography. ISBN: 3-7278-1499-3 (AP), 3-525-53956-8 (V&R).

Near the end of the 2nd century B.C. the Hasmoneans started the production of genuine Jewish coinage with a limited number of motifs and dies. After a three-page introduction, this volume describes and evaluates the various approaches taken to the systematic and chronological arrangements of these coins proposed by Y. Meshorer in five publications (1967, 1982, 1990-91, 1997, 2001) as well as by J. C. Kaufman (1995, 2004), D. Hendin (1996, 2001), and J.-P. Fontanille (2002). Ostermann concludes with a critical evaluation of these approaches, and a proposal for an alternative numbering system for the Hasmonean coins. Three appendixes are included. M. Küchler has provided a four-page foreword.

A. Paul, *La Bible avant la Bible. La grande révélation des manuscrits de la mer Morte* (Paris: Cerf, 2005, paper €28) 266 pp., map. Bibliography. Indexed. ISBN: 2-204-07354-7.

Writing especially for students of the OT, Paul, author of *Les manuscrits de la mer Morte* (1997, 2000), seeks to provide an exhaustive inventory of the "biblical" contents of the manuscripts from Qumran and other sites near the Dead Sea. After a thirteen-page introduction, he discusses the pertinent OT texts and related compositions under three major headings: the Law of Moses and the books of the Law, the books of the Prophets along with David, and the other books or writings. Also included are synthetic observations on the OT texts among the Dead Sea scrolls, as well as a glossary and various lists and appendixes.

P. Pilhofer et al., *Lukian. Der Tod des Peregrinos. Ein Scharlatan auf dem Scheiterhaufen,* Texte zur Forschung: SAPERE 9 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, €29.90) x and 257 pp. Bibliography. Indexed. ISBN: 3-534-15820-2.

After an eleven-page introduction by M. Baumbach and Pilhofer to Lucian's *On the Death of Peregrinus* (its place in Lucian's work, form and structure, text and translation), this volume presents on facing pages the Greek text and a new translation by D. U. Hansen, along with extensive notes (pp. 48-93) by Pilhofer. Then it provides five essays on the work: Pilhofer on the image of the Christian communities in Lucian's *Peregrinus;* Baumbach and Hansen on the career of Peregrinus Proteus; Hansen on Lucian's *Peregrinus*—two scenarios for suicide; J. Gerlach on the figure of the charlatan according to Lucian; and Baumbach on Peregrinus Proteus in light of his reception—a phoenix from the Lucianic ashes.

M. Pucci Ben Zeev, *Diaspora Judaism in Turmoil, 116/117 CE: Ancient Sources and Modern Insights,* Interdisciplinary Studies in Ancient Culture and Religion 6 (Leuven: Peeters, 2005, paper €40) xiii and 302 pp., halftone. Bibliography. Indexed. LCN: 2004060194. ISBN: 90-429-1605-2.

The uprisings of Diaspora Jews near the end of Trajan's reign mark the first and only episode of Jewish violence on a grand scale outside of Judea, and at the same time the only instance of simultaneous outbursts in different geographical settings: Libya, Egypt, Cyprus, Mesopotamia, and (apparently) Judea. Pucci Ben Zeev, associate professor of Jewish history at Ben Gurion University of the Negev in Beersheba and author of *Jewish Rights in the Roman World* (1998), first surveys the ancient sources under three headings: inscriptions, papyri, and literary sources (pagan, Christian, rabbinic). Then under "modern insights," she discusses the following topics: background; the chronological framework; the question of Eusebius' sources; Egypt—new dates, new readings, and new interpretations; Mesopotamia; Judea; and the order, possible interrelations, and achievements of the uprisings. Pucci Ben Zeev concludes that Jews in each country had their own good reasons for taking up arms,

and that the Jewish uprising in Mesopotamia helped prevent the annexation of Babylonia to the Roman empire.

F. P. Retief and L. Cilliers, *Health and Healing, Disease and Death in the Graeco-Roman World,* Acta Theologica Supplementum 7 (Bloemfontein: Publications Office of the University of the Free State, 2005, paper) xxv and 309 pp. Illustrated. Bibliographies. ISBN: 0-86886-695-4.

The first four essays in this volume appear under the heading "the Greek world" and treat the following topics: Hippocrates—facts and fiction; the death of Alexander the Great; the army of Alexander the Great and combat stress syndrome; and burial customs, the afterlife, and the pollution of death in ancient Greece. Next there are seven papers on "the Roman world": Where were the doctors when the Roman empire died?; the death of Cleopatra; causes of death among the Caesars (27 B.C. to A.D. 476); the eruption of Vesuvius in A.D. 79 and the death of Gaius Plinius Secundus; the epidemic of Justinian (A.D. 542)—a prelude to the Middle Ages; burial customs and the pollution of death in ancient Rome—procedures and paradoxes; and lead poisoning in ancient Rome. Then under "the Greco-Roman world" there are four articles: the healing hand—the role of women in Greco-Roman medicine; snake and staff symbolism in healing; tumors and cancers in Greco-Roman times; and the evolution of hospitals from antiquity to the Renaissance. Finally there are five essays on "the biblical world": diseases and causes of death among the popes; eunuchs in the Bible; the influence of Christianity on medicine from Greco-Roman times up to the Renaissance; the illnesses of Herod the Great; and Christ's crucifixion as a medico-historical event. The articles have been reproduced as originally published, except that those written in Afrikaans have been translated by M. M. Raftery into English. The volume was prepared in collaboration with J. F. G. Cilliers and S. J. P. K. Riekert.

H. Rhee, *Early Christian Literature. Christ and Culture in the Second and Third Centuries* (London—New York: Routledge, 2005, cloth £70/$125, paper £22.50/$39.95) xiii and 266 pp. Bibliography. Indexed. ISBN: 0-415-35487-0 (cloth), -35488-9 (paper).

Based on a doctoral dissertation directed by D. M. Scholer and submitted to the Center for Advanced Theological Studies at the School of Theology, Fuller Theological Seminary, in Pasadena, CA, this volume investigates the early Christians' self-definition and self-representation in the context of pagan-Christian conflict reflected in literatures from the mid-2nd to the early 3rd century A.D., namely, the Apologies, apocryphal Acts, and pre-Decian Martyr Acts. After an eight-page introduction, Rhee provides a historical overview of the Christian interaction with Greco-Roman society, and discusses the presentation of Christian monotheism, which sets up the clearest boundary against Greco-Roman polytheism. Then she turns to the moral/social representation, in which Christian asceticism, particularly with regard to sex, defines Christian practice and moral behavior in relation to Greco-Roman sexual morality. Finally she considers the political self-portraits, where the distinctions of religious and political loyalty become crucially significant for all three literary corpora. Rhee concludes that the three literary corpora reflect the process of Christianity's "coming out" into the dominant Greco-Roman culture in the volatile situation of the period from ca. A.D. 150 to 225.

R. T. Ridley, *The Emperor's Retrospect. Augustus'* Res Gestae *in Epigraphy, Historiography and Commentary,* Studia Hellenistica 39 (Leuven—Dudley, MA: Peeters, 2003, paper €70) xxv and 251 pp., 4 plates, 8 figs., 2 tables. Bibliography. Indexed. LCN: 2003050580. ISBN: 90-429-1347-9.

After describing the recovery of the text of the *Res Gestae* of the emperor Augustus, this volume considers the fate of the recovered text, parallel texts, omissions detected by moderns, omissions indicated by the text itself, difficult but defensible statements, and lies. In his "summation," Ridley offers general conclusions about the work's genre, audience, qualities, and reliability. He observes that Augustus understood the fundamental truth that there

is a great advantage in leaving one's own version of events to guide one's assessment by posterity, and that subsequent reactions to the *Res Gestae* by historians for centuries amply demonstrate how completely Augustus' hopes have been fulfilled.

K. SCHERBERICH (ED.), *Neues Testament und Antike Kultur.* Band 2, *Familie — Gesellschaft — Wirtschaft* (Neukirchen-Vluyn: Neukirchener, 2005, paper €29.90) ix and 263 pp. Bibliographies. ISBN: 3-7887-2037-9.

The initial volume in this project was described in *NTA* 49, pp. 209-210. This volume first considers the ritual character of human life in NT times with regard to social relations: house and family, the phases of life, threats to life, friendships and associations, social levels and groups, life in the village, and life in the city (Alexandria, Antioch, Athens, Damascus, etc.). Then it deals with economics and finances, technical skills and sciences, cultural media, and images and art. The contributors include U. Volp, M. Sigismund, A. Mitchell, E. Herrmann-Otto, J. Zangenburg, P. Pilhofer, P. Lampe, S. Alkier, W. Popkes, P. Müller, F. Avemarie, and J. Braun.

B. E. SCOLNIC, *Alcimus, Enemy of the Maccabees,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2005, paper $30) ix and 184 pp. Bibliography. Indexed. LCN: 2004112310. ISBN: 0-7618-3044-8.

From this examination of ancient texts referring to Alcimus the enemy of the Maccabees, Scolnic, spiritual leader of Temple Beth Sholom in Hamden, CT, and author of *Chronology and Papponymy* (1999), argues that Alcimus was a pious man, a rightful heir to the high priesthood, and the author of Psalm 79. After a three-page introduction, he treats the ancient sources (1 and 2 Maccabees, Josephus, etc.), the composition of Psalm 79, and Alcimus' character and achievements. An appendix lists the Seleucid emperors and the high priests of Judea. Scolnic concludes that Alcimus was from the seed of Aaron and did not want to bring any harm, and that he should be restored as a leader who attempted to perpetuate his religion and his people.

J. M. SCOTT, *On Earth as in Heaven. The Restoration of Sacred Time and Sacred Space in the* Book of Jubilees, Supplements to the Journal for the Study of Judaism 91 (Leiden—Boston: Brill, 2005, €99/$133) xii and 292 pp., chart, 17 figs., 5 maps. Bibliography. Indexed. LCN: 2004049683. ISBN: 90-04-13796-3.

In this volume, Scott, professor of religious studies at Trinity Western University and author of *Geography in Early Judaism and Christianity. The Book of Jubilees* (2003), investigates the integral interrelationship between sacred space and sacred time in *Jubilees.* After a fifteen-page introduction, he surveys the four cultic cycles that form the mainstay of the chronological system in *Jubilees,* examines the chronological system itself, and considers the role of the land of Israel in the book. In a fifteen-page appendix he plots the major events of world history against the cultic cycles in *Jubilees.* Scott concludes that *Jubilees* affirms not only a temporal symmetry between *Urzeit* and *Endzeit* but also a spatial symmetry between heaven and earth, and that the goal of history is that the cultus will be "on earth as in heaven."

D. SHOTTER, *Nero,* Lancaster Pamphlets in Ancient History (2nd ed.; London—New York: Routledge, 2005, cloth $80, paper $17.95) ix and 117 pp., 10 halftones, 6 maps, 2 stemmata, table. Bibliography. Indexed. ISBN: 0-415-31941-2 (cloth), -31942-0 (paper).

The revised and expanded edition of a work first published in 1997, this volume treats Nero's early life and accession to power, his perception of himself, domestic and international politics, and the reasons for his fall from power and its aftermath. The seven chapters deal with family and politics, Nero's early life and accession, the new Augustus, empire and provinces, Hellenistic monarch or Roman megalomaniac, opposition and rebellion, and the end of Nero—civil war. Five appendixes are included. Shotter, professor emeritus of Roman

imperial history at the University of Lancaster, is the author of volumes on Augustus Caesar, the fall of the Roman republic, Roman Britain, and Tiberius Caesar in the series.

J. Sievers and G. Lembi (eds.), *Josephus and Jewish History in Flavian Rome and Beyond,* Supplements to the Journal for the Study of Judaism 104 (Leiden—Boston: Brill, 2005, €119/$170) xv and 454 pp. Indexed. LCN: 2005050145. ISBN: 90-04-14179-0.

The first six papers in this volume treat matters of historiography: D. Mendels on the formation of a historical canon of the Greco-Roman period—from the beginnings to Josephus; L. Troiani on the historical genesis of Josephus' *Jewish Antiquities;* J. M. G. Barclay on Judean historiography in Rome—Josephus and history in *Against Apion* 1; F. Parente on the impotence of Titus, or Josephus' *Jewish War* as an example of "pathetic" historiography; S. Mason on audience and meaning—reading Josephus' *Jewish War* in the context of a Flavian audience; and J. J. Price on the provincial historian in Rome. Then there are four essays on literary questions: H. H. Chapman on "by the waters of Babylon"—Josephus and Greek poetry; D. Dormeyer on the Hellenistic biographical history of King Saul—Josephus *Ant.* 6:45-378 and 1 Sam 9:1–31:13; T. Landau on power and pity—the image of Herod in Josephus' *Jewish War;* and J. W. van Henten on commonplaces in Herod's commander speech in *Ant.* 15:127-146. Next there are three articles on Josephus and Judaism: P. Spilsbury on reading the Bible in Rome—Josephus and the constraints of empire; T. Jonquière on Josephus' use of prayers—between narrative and theology; and N. Förster on Josephus' description of the Essene morning prayer. Then there are six essays on histories and history: B. Eberhardt on Who serves whom?—the depiction of the triumphal procession on the Arch of Titus and according to Josephus (*War* 7:123-162); J. S. McLaren on Josephus on Titus—the vanquished writing about the victor; G. Haaland on Josephus and the philosophers of Rome—whether *Against Apion* mirrors Domitian's crushing of the "Stoic opposition"; G. Schimanowski on Alexandria's place in Josephus' works between Jerusalem and Rome—the significance of the city in Josephus' work; G. Jossa on Jews, Romans, and Christians—from the *Jewish War* to *Jewish Antiquities;* and B. S. Jackson on the divorces of the Herodian princesses—Jewish law, Roman law, or palace law. Finally there are three papers on translation and transmission: Lembi on the Latin translation of Josephus' *Antiquities;* A. J. Forte on translating book 1 of Josephus' *Jewish War;* and F. Siegert on Josephus and the alphabet of the Romans—the writing of Greek proper names in Latin. Also included are a preface by the editors, and concluding remarks by Siegert.

G. G. Stroumsa, *Hidden Wisdom. Esoteric Traditions and the Roots of Christian Mysticism,* Numen Book Series 70 (2nd ed.; Leiden—Boston: Brill, 2005, paper €/$42) xviii and 211 pp. Indexed. LCN: 2005045741. ISBN: 90-04-13635-5.

The first edition of this work was described in *NTA* 41, p. 587. This paperback edition presents a new six-page preface, corrects various misprints and errors, and provides a new chapter on esoteric conceptions of the divine name among the first Judeo-Christian communities. The ten essays contained in the first edition concern myth as enigma—cultural hermeneutics in late antiquity; *paradosis*—esoteric traditions in early Christianity; gnostic secret myths; esotericism in Mani's thought and background; the body of truth and its measures—NT canonization in context; Moses' riddles—esoteric trends in patristic hermeneutics; and so forth. Stroumsa is professor of comparative religion and director of the Center for the Study of Christianity at the Hebrew University of Jerusalem.

G. Vermes, *The Complete Dead Sea Scrolls in English,* Penguin Classics (rev. ed.; London—New York: Penguin, 2004, paper $19) xxi and 694 pp., 8 halftones, 2 maps, table. Bibliography. Indexed. ISBN: 0-140-44952-3.

The even "more complete" edition of the 1997 work described in *NTA* 42, p. 202, this volume incorporates some recently published Qumran texts and updated versions of the introductory chapters and bibliographies. After a ninety-page introduction, the translations (with brief introductions) appear under the following headings: rules; hymns and poems;

calendars, liturgies, and prayers; historical and apocalyptic works; wisdom literature; Bible interpretation; biblically based apocryphal works; and miscellanea. More than forty years after its first appearance in 1962, Vermes's translation of the Dead Sea scrolls is now included in the Penguin Classics Library.

F. Vouga, *Le christianisme à l'école de la diversité. Histoire des premières générations* (Poliez-le-Grand: Editions du Moulin, 2005, paper) 107 pp. ISBN: 2-88469-020-4.

After a three-page reflection on the historian's task, Vouga, author of *A l'aube du christianisme* (1986) and *Les premiers pas du christianisme* (1997), provides a sketch of the development of early Christianity with particular attention to the phenomenon of diversity. He treats in turn those who knew Jesus, the time of the apostles (ca. A.D. 40-65), and after the disappearance of the first witnesses (ca. A.D. 65-120). Vouga concludes that in early Christianity diversity reinforced cohesion.

T. C. Vriezen and A. S. van der Woude, *Ancient Israelite and Early Jewish Literature,* trans. B. Doyle (Leiden—Boston: Brill, 2005, €119/$149) ix and 766 pp., 7 tables. Bibliographies. Indexed. LCN: 2004057552. ISBN: 90-04-12427-6.

Based on the 10th, completely revised version of *Oud-Israëlitische en vroeg-joodse literatuur* (2000), the volume first discusses ancient Israelite and ancient Near Eastern literature. Next it treats the OT (Hebrew Bible): the OT as canon, the transmission of the OT, the literary genres of the OT, the problem of dating, Israel's grand historical masterpiece (Genesis–2 Kings), the prophetic literature, and the writings. Then it considers the literature of early Judaism: various papyri, Apocrypha, Pseudepigrapha, and the Dead Sea scrolls. After Vriezen's death in 1981, van der Woude (who died in 2000) continued and revised the work.

D. H. Williams, *Evangelicals and Tradition. The Formative Influence of the Early Church,* Evangelical Ressourcement: Ancient Sources for the Church's Future (Grand Rapids: Baker, 2005, paper $16.99) 192 pp. Bibliography. Indexed. LCN: 2004024241. ISBN: 0-8010-2713-6.

Williams, professor of religion in patristics and historical theology at Baylor University, and author of *Retrieving the Tradition and Renewing Evangelicalism* (1999), seeks to describe the origins of the biblical and patristic tradition and how it was received as an authoritative guide by the earliest centuries of Christians. His goal is to illuminate its place within Christian thought and practice so that Protestants of all stripes can see the value and necessity of its resources for appropriating the faith today. After an eleven-page introduction, he discusses the origin and basic components of the tradition, and deals with interpretive issues related to the authority of the tradition and its relationship to the Protestant traditions of "Scripture alone" and "by faith alone." Then he offers a brief review of the ways in which the tradition was manifested within the diversity of the ancient sources. Williams concludes that reception of the ancient tradition enables believers today to determine where the centerpoints of the faith lie and how to distinguish the essential aspects of the faith from the more ephemeral.

The Wisdom of Egypt. Jewish, Early Christian, and Gnostic Essays in Honour of Gerard P. Luttikhuizen, ed. A. Hilhorst and G. H. van Kooten, Ancient Judaism and Early Christianity 59 (Leiden—Boston: Brill, 2005, €117/$158) xii and 557 pp., frontispiece, 4 figs., 11 halftones. Bibliographies. Indexed. LCN: 2005042196. ISBN: 90-04-14425-0.

The twenty-nine essays honoring Professor Luttikhuizen in this volume appear under three headings: Judaism and Egypt (eight), early Christianity and Egypt (eleven), and gnosticism and Egypt (ten). The contributors include F. García Martínez on the book of Genesis in Alexandria, the rabbis, and Qumran; J. Bolyki on Egypt as the setting for *Joseph and Aseneth*—accidental or deliberate; B. J. Lietaert Peerbolte on Wisdom of Solomon and the

gnostic Sophia; M. J. J. Menken on the quotation of Hos 11:1 in Mt 2:15; T. Hilhorst on "and Moses was instructed in all the wisdom of the Egyptians" (Acts 7:22); H. te Velde on looking at the condemning heart of 1 Jn 3:18-20 through the eyes of an ancient Egyptian; H. van de Sandt on the Egyptian background of the "ointment" prayer in *Didache* 10:8; J. Loman on *Barnabas* in early 2nd-century Egypt; R. Roukema on Paul's rapture to paradise in early Christian literature; A. Jakab on Alexandrian gnosticism at the time of earliest Christianity; A. L. A. Hogeterp on *Gospel of Thomas* and the historical Jesus—the case of eschatology; A. P. Bos on Matthew and Aristotle as sources for the gnostic theology of Basilides; J. van Dijk on early Christian apocrypha and the secret books of ancient Egypt; J. Tubach on the apostle's journeys in *Acts of Peter* from Nag Hammadi; I. Czachesz on the identity of Lithargoel in *Acts of Peter and the Twelve;* and M. Meyer on *gnōsis, mageia,* and the *Holy Book of the Great Invisible Spirit.* Also included are a photograph of the honoree and a list of his publications.

A. T. Wright, *The Origin of Evil Spirits. The Reception of Genesis 6. 1-4 in Early Jewish Literature,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 198 (Tübingen: Mohr Siebeck, 2005, paper €49) xvi and 260 pp., 3 charts. Bibliography. Indexed. ISBN: 3-16-148656-0.

The revised version of a doctoral dissertation supervised by L. T. Stuckenbruck and C. T. R. Hayward and presented in 2004 to the faculty of theology at the University of Durham, this volume investigates the reception history of Gen 6:1-4 in early Enochic and Philonic Judaism, and suggests that the nonspecificity inherent in Gen 6:1-4 became the basis for the later emergence of an etiology of evil spirits as Jewish authors engaged the texts. After a ten-page introduction, it treats recent research on the Book of the Watchers (*1 Enoch* 1–36), strategies of interpreting Gen 6:1-4, the reception of the "sons of God" in the Book of the Watchers, the rebellion motif in the Book of the Watchers, the reception of the Watcher tradition in the Dead Sea scrolls, and Philo's interpretation of Gen 6:1-4. Wright concludes that in the reception history of Gen 6:1-4 the spirits of the giants assumed an important place in the understanding of human suffering and the problem of evil in the developing demonology and anthropology of Second Temple Judaism.

B. G. Wright and L. M. Wills (eds.), *Conflicted Boundaries in Wisdom and Apocalypticism,* SBL Symposium 35 (Atlanta: Society of Biblical Literature, 2005, paper $32.95) viii and 240 pp. Bibliography. Indexed. LCN: 2005017070. ISBN: 1-58983-184-5.

After a fourteen-page introduction by the editors, this volume presents G. W. E. Nickelsburg's paper on wisdom and apocalypticism in early Judaism, with a response by S. J. Tanzer and a reply by Nickelsburg. Then there are five essays on wisdom and apocalypticism in early Judaism: M. J. Goff on wisdom, apocalypticism, and the pedagogical ethos of *4QInstruction;* R. A. Werline on *Psalms of Solomon* and the ideology of rule; Wright on putting the puzzle together—the social location of the Wisdom of Ben Sira; P. A. Tiller on Israel at the mercy of demonic powers—an Enochic interpretation of postexilic imperialism; and R. A. Horsley on the politics of cultural production in Second Temple Judea—historical context and political-religious relations of the scribes who produced *1 Enoch,* Sirach, and Daniel. Finally there are four articles on wisdom and apocalypticism in early Christianity: P. J. Hartin on "Who is wise and understanding among you?" (Jas 3:13)—an analysis of wisdom, eschatology, and apocalypticism in the letter of James; Tiller on the rich and the poor in James—an apocalyptic ethic; B. R. Rossing on city visions, feminine figures, and economic critique—a sapiential *topos* in Revelation; and E. A. Aitken on "the *basileia* of Jesus is on the wood"—*Epistle of Barnabas* and the ideology of rule.

G. G. Xeravits and J. Zsengellér (eds.), *The Book of Tobit. Text, Tradition, Theology. Papers of the First International Conference on the Deuterocanonical Books, Pápa, Hungary, 20-21 May, 2004,* Supplements to the Journal for the Study of Judaism 98 (Leiden—

Boston: Brill, 2005, €79/$113) x and 234 pp., 4 maps. Indexed. LCN: 2005047110. ISBN: 90-04-14376-9.

The eleven essays on the book of Tobit in this volume are by J.-M. Auwers on the Vetus Latina tradition of the book; J. J. Collins on the book's Judaism; B. Ego on Tobit and the Diaspora; I. Fröhlich on Tobit against the background of the Dead Sea scrolls; S. Beyerle on "release me to go to my everlasting home . . ." (Tob 3:6)—a possible belief in an afterlife in late wisdom literature; J. Bolyki on burial as an ethical task in Tobit, the Bible, and Greek tragedies; T. Hieke on endogamy in Tobit, Genesis, and Ezra-Nehemiah; N. S. Jacobs on "you did not hesitate to get up and leave the dinner"—food and eating in Tobit, with some attention to Tobit's Shavuot meal; T. Nicklas on marriage in Tobit—a synoptic approach; F. V. Reiterer on the prophet and prophecy in Tobit and Ben Sira—similarities and differences; and Zsengellér on topography as theology—theological premises of the geographical references in Tobit. Also included is L. Stuckenbruck's English translation of the "Fagius" Hebrew version of Tobit based on the Constantinople text of 1519.

E. M. Yamauchi, *Gnostic Ethics and Mandaean Origins* (Piscataway, NJ: Gorgias, 2004, $75) xx and 102 pp. Bibliography. ISBN: 1-931956-85-5.

The first edition of this work appeared in 1970 and was described in *NTA* 15, p. 373. This edition contains a new nine-page foreword that places the work in the context of recent publications on gnosticism and Mandaeism. The body of the work treats the following topics: the Mandaic gnostic texts, the Coptic gnostic texts, Mandaic-Coptic parallels, gnostic ethics, Mandaean ethics, Mandaic-Coptic contrasts, the question of Jewish origins, and sources and suggestions. Yamauchi contends that the Mandaeans could not have originated before the 2nd century A.D., that their emphasis on marriage and procreation distinguished them from the ethics of other gnostic groups, that their gnostic theology was transmitted by a migration from Transjordan to Mesopotamia where it was fused with an indigenous cult, and that their strong ritual tradition has enabled them to survive.

ADDITIONAL BOOKS RECEIVED

F. Arinze et al., *Cardinal Reflections. Active Participation and the Liturgy* (Chicago: Hillenbrand Books, 2005, paper $12) xii and 90 pp. LCN: 2005928919. ISBN: 1-59525-013-1.

G. Baumann, *Gottes Gewalt im Wandel. Traditionsgeschichtliche und intertextuelle Studien zu Nahum 1,2-8,* Wissenschaftliche Monographien zum Alten und Neuen Testament 108 (Neukirchen-Vluyn: Neukirchener, 2005) x and 285 pp. Bibliography. Indexed. ISBN: 3-7887-2107-3.

H. Cardona Ramírez, *Jonás Salvado por los Paganos. Algunos matices en el texto hebreo* (Medellín: Editorial Universidad Pontificia Bolivariana, 2005, paper) 151 pp. Bibliography. ISBN: 958-696-431-0.

P. T. Cronauer, *The Stories About Naboth the Jezreelite. A Source, Composition, and Redaction Investigation of 1 Kings 21 and Passages in 2 Kings 9,* Library of Hebrew Bible/ Old Testament Studies 424 (New York—London: T&T Clark, 2005, $135) xi and 244 pp., 17 tables. Bibliography. Indexed. LCN: 2005006785. ISBN: 0-567-02940-9.

D. G. Firth, *Surrendering Retribution in the Psalms. Responses to Violence in Individual Complaints,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2005, paper £19.99) xix and 154 pp. Bibliography. Indexed. ISBN: 1-84227-337-X.

H. Haslinger, *Lebensort für alle. Gemeinde neu verstehen* (Düsseldorf: Patmos, 2005, paper €19.90) 309 pp., 10 figs., 6 tables. Bibliography. Indexed. ISBN: 3-491-70392-1.

M. RONCACE, *Jeremiah, Zedekiah, and the Fall of Jerusalem,* Library of Hebrew Bible/Old Testament Studies 423 (New York—London: T&T Clark, 2005, $125) ix and 193 pp. Bibliography. Indexed. LCN: 2005006786. ISBN: 0-567-02671-X.

R. S. SADLER, *Can a Cushite Change His Skin? An Examination of Race, Ethnicity, and Othering in the Hebrew Bible,* Library of Hebrew Bible/Old Testament Studies 425 (New York—London: T&T Clark, 2005, $115) xiii and 175 pp. Bibliography. Indexed. ISBN: 0-567-02960-3.

G. WEIGEL, *God's Choice. Pope Benedict XVI and the Future of the Catholic Church* (New York: HarperCollins, 2005, $26.95) ix and 307 pp. Indexed. LCN: 2005052687. ISBN: 0-06-621331-2.

R. M. WRIGHT, *Linguistic Evidence for the Pre-exilic Date of the Yahwistic Source,* Library of Hebrew Bible/Old Testament Studies 419 (London—New York: T&T Clark International, 2005, $105) x and 208 pp., 10 tables. Bibliography. Indexed. ISBN: 0-567-04121-2.

Writing and Ancient Near Eastern Society. Papers in Honour of Alan R. Millard, ed. P. Bienkowski, C. Mee, and E. Slater, Library of Hebrew Bible/Old Testament Studies 426 (New York—London: T&T Clark, 2005, $135) 319 pp., frontispiece. Illustrated. Bibliographies. LCN: 2005014969. ISBN: 0-567-02691-4.

LIST OF ABSTRACTORS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

751. C. M. PATE, "Current Challenges to the Christian Canon," *CriswellTheolRev* 3 (1, '05) 3-10.

After describing the traditional understanding of the Christian canon (that is, the NT is rightly equated with orthodoxy), the article discusses the liberal challenge according to which the NT canon should be expanded to include alternative expressions of early Christianities, and considers the traditional counterresponses to the liberal challenge. At each stage it takes into account the issues of authority, unity, and continuity. It concludes that regardless of the claims of *The Da Vinci Code* and similar ilk, one can look to the NT as the complete canon of Scripture, and have full confidence in its reliability.—D.J.H.

752. F. Voss, "Kampf gegen Ketzer," *ZeitZeichen* 6 (11, '05) 33-35.

After reflecting on the functions of a canon, the article describes the development of the OT canon with particular attention to questions of scope and language. Then it traces the process by which the NT canon was formed around the four Gospels and Paul's letters, and notes that the biblical canon cannot exercise its critical function vis-à-vis the church unless the church takes it seriously as a help given toward its orientation.—D.J.H.

Canon, § 50-753.

Interpretation

753. L. ALEXANDER, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," *ExpTimes* 117 (6, '06) 237-242.

Biblical studies has lost the once universal cultural skill of inhabiting a canonical text in a way that is liberating and creative while at the same time maintaining continuity with the tradition. The whole concept of canon has become identified with an authoritarian, dogmatic process of eliminating dialogue and imposing a monolithic, centralized doctrinal uniformity. We have to take seriously the embeddedness of our canonical texts in their own social and cultural worlds, and our embeddedness in the social and cultural contexts in which we live and in whose languages we have to communicate God's word.—C.R.M.

754. K. J. ARULRAJAH, "Re-Reading the Bible in Sri Lanka," *Sri Lanka Journal of Theological Reflection* [Pilimatalawa] 1 (1, '05) 36-39.

After describing the Sri Lankan context today, the article highlights some biblical passages (1 Sam 15:1-33; Num 11:4-30; 16:1-35; Lk 9:51-56) that should be reread as part of the struggle for a better life in Sri Lanka today.—D.J.H.

755. M. P. AYMER, "Empire, Alter-Empire, and the Twenty-First Century," *UnSemQuart Rev* 59 (3-4, '05) 140-146.

In the face of the growth of supranational imperial structures, 21st-century NT studies

should look to those who experience empire as a time of "emergency and trauma" and who read the NT as Scripture. What will emerge out of the NT will be a rhetoric of alter-empire, a rhetoric that proposes a parallel, more powerful imperial structure and presence to that which is being made manifest in the world.—D.J.H.

756. W. Baptist, N. Damico, and L. Theoharis, "Responses of the Poor to Empire, Then and Now," *UnSemQuartRev* 59 (3-4, '05) 162-171.

The shift to an antiempire reading of the Bible is significant not only for understanding the NT but also for living amidst 21st-century empire. The tactics and mission of Jesus and poor people today include message, martyrdom, miracles, media, mentoring, and missionary work.—D.J.H.

757. H. Bärend, "Schutz vor Beliebigkeit," *ZeitZeichen* 6 (11, '05) 30-32.

The article discusses different approaches to the authority of Scripture in German Protestantism from Luther's time to the present, and stresses that the authority of the Bible cannot be separated from the authority of Jesus Christ as the Word of God.—D.J.H.

758. J. Barton, "Biblical Criticism and the Harmonization of Texts," *PrincetonSemBull* 26 (2, '05) 144-156.

Harmonizers and precritical interpreters fail to grasp that certain types of texts provide certain types of information. One cannot go to a text looking for a simple transcript of events; every text tells a story and does so in its own way. The primary quality differentiating critical from noncritical reading of the Bible is sensitivity to literary genre. Biblical criticism has at its heart an essentially literary focus.—D.J.H.

759. P.-M. Beaude, "L'exégèse narratologique: quels enjeux?" *FoiVie* 104 (4, '05) 92-105.

After sketching the birth of narratology, the article describes its application as a method for interpreting the Bible and its most important concerns. Then it asks and answers questions pertaining to its value as an exegetical approach.—D.J.H.

760. Y.-M. Blanchard, "'Toute Écriture est inspirée' (2 Tm 3,16). Les problématiques de la canonisation et de l'inspiration, avec leurs enjeux respectifs," *RechSciRel* 93 (4, '05) 497-515.

The affirmation in 2 Tim 3:16 that "all Scripture is inspired" is exceptional in the NT. Not only is the use of the word "Scripture" in the indefinite singular with a wide extension ("all Scripture") rare, but the adjective "inspired" (θεόπνευστος) is itself a hapax in the whole of the Greek Bible. It seems prudent from a historical point of view to relativize the scope of this affirmation and not imagine that what we have here is an expression of a theology of scriptural inspiration that was self-evident at the end of the apostolic period. Still there is nothing to prevent us from a theological standpoint to start with such an assertion in reflecting on the reciprocal relation between canonization and inspiration from the twofold historical and linguistic point of view.—C.R.M.

761. P. Brewster, "The Perspicuity of Scripture," *Faith & Mission* [Wake Forest, NC] 22 (2, '05) 16-34.

After discussing the biblical basis for the clarity or perspicuity of Scripture, the article

traces how this doctrine was treated before and during the Reformation era. It concludes that evangelicals need to renew their interest in it and formulate a new definition that will provide sure footing through the contemporary hermeneutical quagmire.—D.J.H.

762. C. Briffard, "Comment lire les mythes?" *FoiVie* 104 (4, '05) 6-13.

Taking its starting point from Plutarch's comments on myth, the article reflects on the nature of myth in antiquity, its relation to reality (the referential illusion), and the context in which a myth is read (prelections). Then it applies these concepts to the reading of the Cain and Abel narrative in Genesis 4.—D.J.H.

763. R. S. Briggs, "What does Hermeneutics have to do with Biblical Interpretation?" *HeythJourn* 47 (1, '06) 55-74.

The article sketches out some of the various things that the word "hermeneutics" can mean and explores some of the ways in which this can lead us into the concerns of "biblical interpretation." Thus it treats the development of the label "hermeneutics" in the mid-20th century, H.-G. Gadamer's hermeneutics and biblical interpretation, the deconstructive challenge to hermeneutics, and P. Ricoeur's hermeneutics and biblical interpretation. It concludes that in the narrow sense hermeneutics has less to do with biblical interpretation than it does with biblical interpreters.—C.R.M.

764. W. Brueggemann, "Counterscript. Living with the elusive God," *ChristCent* 122 (24, '05) 22-28.

Taking the Bible as a critical alternative to the enmeshments in which we find ourselves in the church and in society, the article offers nineteen theses about the Bible in the church. It contends that the alternative script is rooted in the Bible and enacted through the tradition of the church, and that the defining factor of the alternative script is the God of the Bible.—D.J.H.

765. B. S. Childs, "Speech-act theory and biblical interpretation," *ScotJournTheol* 58 (4, '05) 375-392.

N. Wolterstorff's *Divine Discourse* (1995) has been the catalyst for recent debates about the application of speech-act theory to biblical interpretation. However, he has not demonstrated how his philosophical approach can be of any serious aid in resolving the hermeneutical problems that have troubled biblical scholars for well over two hundred years. But A. Thiselton's hermeneutical approach avoids the pitfalls into which Wolterstorff fell because of his initial secular apologetic stance. The conclusion to be drawn is that the various forms of speech-act theory cannot be indiscriminately lumped together, especially when addressing their application to biblical hermeneutics.—D.J.H.

766. J. H. Claussen, "Poetische Schönheit," *ZeitZeichen* 6 (11, '05) 26-29.

Although Luther made the Bible the highest norm in all theological and ecclesiastical debates, he was not a literalist. He established not only a new Scripture principle (righteousness by faith) but also a hermeneutics of subjective appropriation. The new contributions to Protestant biblical interpretation in the Enlightenment and by historical criticism show that the Bible is not only a foundation but above all a source of creativity.—D.J.H.

767. R. J. Clifford, "Did It Happen? Is It True? Historicity in the Bible," *America* 194 (1, '06) 17-19.

In matters of disputed historicity in the Bible interpreters must recognize that there is no single principle that covers all cases, pay attention to literary type or genre, and remember that the biblical authors would rather tell a story than write a treatise. The article illustrates these principles with reference to Genesis 2–11 and Lk 24:50-53, and offers suggestions for preachers and teachers about handling biblical texts that might invite puzzlement or even skepticism from a congregation.—D.J.H.

768. C. Combet-Galland, "La Bible, une œuvre capable de monde. Reconnaissance à Paul Ricœur," *ÉtudThéolRel* 80 (4, '05) 499-514.

The article examines the influence of Ricoeur's philosophy of language and his hermeneutics on the practice of exegesis, and shows how fruitful they are when reading Mark's Gospel. [Five other articles in the same fascicle discuss other aspects of Ricoeur's work. A supplementary fascicle reprints six articles by Ricoeur published between 1974 and 1989 in *Études Théologiques Religieuses.* Their topics include the "kingdom" in Jesus' parables [§ 20-764] and Romans 5 (1980).]—D.J.H.

769. É. Cothenet, "La Parole de Dieu comme dialogue entre Dieu et les hommes," *EspVie* 115 (135, '05) 18-25.

After describing the word of God as the seed that comes from above (see Isa 40:7-8; 55:10-11; Mk 4:3-9; etc.), this reflection on the word of God as a dialogue between God and humankind discusses the antecedents of the word of God in human culture, the prophet confronted with the word of God, the rereading of the OT in the NT, and Scripture and tradition.—D.J.H.

770. P. B. Decock, "On the Value of Pre-Modern Interpretation of Scripture for Contemporary Biblical Studies," *Neotestamentica* 39 (1, '05) 57-74.

The historical-critical method has a very different perception of interpretation from the NT writers and the Church Fathers, due to the entirely different horizons of understanding and a different perception of human understanding itself. Within the premodern horizon reason is viewed as the human ability to be receptive to God and to all reality. Understanding requires therefore the transformation of the knowing subject. Within the modern horizon reason is not so much receptive but actively constitutes the object of thought. Understanding leads then to a concern for the transformation of the known objects.—D.J.H.

771. J. Delorme, "Exégèse, sémiotique et lecture de la Bible," *SémiotBib* 120 ('05) 3-26.

First published in 1997, the article explores possible points of encounter between the semiotic approach and the reading of the Bible. It treats the place of exegesis and semiotics among the various interpretive methods, the question of meaning, the figurative character of discourse and the call to interpretation, the relationship of enunciation to *parole* and writing, and the relationship between reading and hearing.—D.J.H.

772. H. Derroitte and G. Meyer, "Bilan des recherches anglophones et germanophones sur la place de la Bible dans la pédagogie religieuse contemporaine," *LumVit* 60 (3, '05) 293-306.

After general reflections on the place of the Bible in religious education today, the article

shows how with the help of recent directions in English and German language research the Bible is being studied more effectively in relation to the experiences of the reader.—D.J.H.

773. P. ENNS, "To What Does the Bible Refer? On Metaphor and Analogy," *Conrad Grebel Review* [Waterloo, ON] 23 (3, '05) 63-73.

Answering the question "How can the Bible be about God?" requires a consideration of who God is, the character of the biblical texts, and the reader. The article offers a narrow constructive response focusing on P. Ricoeur's work on metaphor and Thomas Aquinas's treatment of analogy, which together provide robust grounds for understanding both the question and the answer.—D.J.H.

774. L. FELDKÄMPER, "Die Heilige Schrift im Leben der Kirche. Erfahrungen um die Umsetzung von Dei Verbum VI," *BibKirch* 60 (4, '05) 234-238.

Chapter 6 of Vatican II's *Dei verbum* (1965) concerns the place of the Bible in the church. The article describes its impact in the author's own life as well as some initiatives inspired by it in Catholic circles in various parts of the world.—D.J.H.

775. Z. GARBER, "An Interfaith Dialogue On Post-Shoah Jewish-Christian Scriptural Hermeneutics, with a Report on the Case Colloquium (April 10, 2005)," *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 34 (4, '05) 76-79.

The article describes the work (overview, pedagogy and theology, goals, background, significance) of the "midrash group," which examines the impact of the Shoah on confessional lives by demonstrating how a dialogical encounter with selected biblical texts can foster mutual understanding and respect as well as personal change among the participants. It also reports on the 2005 colloquium held at Case Western Reserve University in Cleveland.—D.J.H.

776. P. GISEL, "Lire théologiquement et spirituellement les Écritures. Un contrepoint à l'article de Jean-Louis Chrétien 'Se laisser lire avec autorité par les Saintes Écritures,'" *RechSciRel* 93 (4, '05) 533-543.

In response to Chrétien [§ 48-1512], the article insists that the Scriptures are and remain human from beginning to end, historically situated, and culturally and religiously determined. In relation to Christ who did not leave writings, the Scriptures are the place of given and irreducible mediation, just as the canonization of the Scriptures is an institutional and hence founding fact. When a "look" is taken in the name of holiness and inspiration and therefore according to the logic of the believer, it can only be concerned with the "outside" order of a religious symbolism that appears in the determinate history of an institutional canonization.—D.J.H.

777. A. GRAFFY, "*Dei Verbum:* Before and After," *Pastoral Review* [London] 1 (6, '05) 48-55.

The article traces the developments that led to Vatican II's *Dei verbum,* and examines what has happened in the forty years since then. It focuses on Pope Leo XIII's encyclical *Providentissimus Deus* (1893), Pius XII's *Divino afflante spiritu* (1943), and *Dei verbum* (1965), as well as two documents from the Pontifical Biblical Commission on *The Interpretation of the Bible in the Church* (1993) and on *The Jewish People and their Sacred Scriptures in the Christian Bible* (2001).—D.J.H.

778. L. J. GREENSPOON, "What America Believes About the Bible," *BibRev* 21 (5, '05) 27-29.

The article compares the results of a 2005 Gallup Poll regarding which of three statements comes closest to describing respondents' views about the Bible with the results of the same poll taken in 1984. It suggests that none of the options as worded by the Gallup pollsters is satisfactory and suggests a simplified set of questions (see www.biblereview.org/BRpoll).—C.R.M.

779. S. HALL, "Historical-Critical Methods of Bible Study: Too Academically-Minded to be of Any Pastoral Use?" *Theology in Scotland* [St. Andrews] 12 (2, '05) 39-55.

The article first describes the advantages and deficiencies of historical-critical, literary, and liberationist approaches in local-church Bible study. Then it reports on the practical utility of historical-critical methods in nine Bible-study groups in Scotland, with particular attention to their members as thinkers, relaters, and changers.—D.J.H.

780. P. HAOKIP, "The Bible as the Source and Model for Catechesis," *Indian Journal of Family Studies* [Thuruthy, Kerala] 3 (3, '05) 59-67.

The Bible is a proclamation of the faith of the Israelites (OT) and of the early Christian community (NT), and an invitation to faith on the part of the hearers. Along with its content, the Bible contains ways of making its message more understandable and attractive to its audience. In this sense the Bible is catechesis.—D.J.H.

781. J. HARDING, "Caribbean Biblical Hermeneutics after the Empire," *Pacifica* 19 (1, '06) 16-36.

After examining the strengths, weaknesses, and presuppositions of Caribbean readings of biblical texts, the article interrogates the use of the term "postcolonial" in scholarly discourse on biblical texts. Then it emphasizes the importance of the self-criticism of the interpreter in the process of interpretation, and offers an example of how "first world" scholars might engage both critically and constructively with the work of scholars from the "two-thirds" world.—D.J.H.

782. L. T. JOHNSON, "After the Big Chill. Intellectual Freedom & Catholic Theologians," *Commonweal* 133 (2, '06) 10-14.

Theology's role is not simply to transmit the faith but also to interrogate the faith in the name of and on behalf of truth. While the NT image of the church as a household excels at catechesis but lacks a capacity to respond to God's ongoing revelation, the metaphor of the body of Christ excels at responding to the prompting of the Holy Spirit among all the faithful but lacks a capacity for consistent communication of the tradition. The image of the body of Christ is more capacious, truer to the good news as found in Scripture, and more necessary in light of the current situation in Catholic theology.—D.J.H.

783. L. T. JOHNSON, "Textbook case. A Bible curriculum for public schools," *ChristCent* 123 (4, '06) 34-37.

The Bible and Its Influence, edited by C. Schippe and C. Stetson, is the textbook for teaching about the Bible in US public schools that was produced by an ecumenical group of Christians and Jews. It seeks to demonstrate the relevance of the Bible by showing its cultural

influence in literature as well as in music, art, politics, and religion. The tone is mild, informative, and balanced. The entire production is handsome, informative, high-minded, and irenic. But it may be too pragmatic in its goals, and raises the question whether the Bible continues to influence the higher expressions of contemporary culture (granted that there are such higher expressions).—D.J.H.

784. W. H. KELBER, "The Generative Force of Memory: Early Christian Traditions as Processes of Remembering," *BibTheolBull* 36 (1, '06) 15-22.

If we imagine Jesus as the commencement of tradition, we should not think of his proclamation in terms of the *ipsissimum verbum* or *ipsissima structura* but as a plurality of words, some articulated for the first time, others reperformed, but all functioning as original speech acts. As was the case with oral performances, the early scribal tradition sought to stay with the flux of time by way of social adaptability. Social memory offers a plausible explanatory model for the functioning of the early Jesus tradition. We can thus speak of a memorially empowered tradition that operates not as transmission and transformation as such, but as a functioning social memory, e.g. as a continual process of commemorative activities intent on commitment to the past and serving social relevance and identity in the present.—C.R.M.

785. M. E.-K. KIM, "A New Approach to Biblical Criticism: Spiritual Interpretation," *Asia JournTheol* 19 (2, '05) 241-255.

Building upon the methods of historical criticism, the article describes seventeen contours of a spiritual interpretation that synthesizes the diachronic and synchronic methods beyond time and space as a way of overcoming the limitations of the biblical world.—D.J.H.

786. R. KING, "Preaching Through Narrative," *ExpTimes* 117 (3, '05) 100-104.

Jesus taught through parables—stories drawn from his hearers' everyday life experiences—and so sometimes can we. The article describes practical experiments with this medium as a way of exploring the implications, advantages, and risks of preaching through narrative.—D.J.H.

787. M. KIRWAN, "Easter Light: The insights of René Girard," *Pastoral Review* [London] 1 (2, '05) 11-15.

Girard brings together anthropological insights concerning "mimetic desire" and the "scapegoat mechanism" into a single theory that amounts to an argument for the truth of the gospel revelation. Only in the biblical writings do we find these insights described with absolute clarity. Girard's account of Christianity is essentially Johannine.—D.J.H.

788. U. H. J. KÖRTNER, "Exegese, Tod und Leben. Zur Hermeneutik des Todes und der Auferstehung biblischer Texte," *ZeitTheolKirch* 102 (3, '05) 312-332.

After noting how historical-critical approaches to biblical interpretation often have the effect of hindering modern readers' appreciation of the life and experience of the biblical authors and their original readers, the article discusses how the Scriptures are perceived in modern media-culture and explores ways in which the biblical texts can be read with new understanding (e.g. the incarnation of the Word in Scripture, God as an author), which in the context of talk about the death of God in the modern age in some sense means their resurrection.—C.R.M.

789. D. Kosch, "'For the Sake of Our Salvation.' A Re-reading of *Dei verbum* After 40 Years from a European Perspective," *Dei Verbum* [Stuttgart] 74-75 ('05) 13-16.

An abbreviated version of the article published in 2005 in German in *Bibel und Kirche* [§ 49-1528].—D.J.H.

790. K. Lehmann, "Schrift — Überlieferung — Kirche. Das Zweite Vatikanische Konzil von nahem betrachtet, am Beispiel der Dogmatischen Konstitution über die göttliche Offenbarung," *IntKathZeit/Communio* 34 (6, '05) 559-571.

After an overview of Vatican II's *Dei verbum* (1965) as a whole, the article considers its chapter devoted to the transmission of divine revelation (§§ 7-10). Then it focuses on the statements in § 10 about the subordination of the church's magisterium to the word of God, and about the continuity between Scripture, tradition, and the church's magisterium. It gives particular attention to the historical-theological background of the statements, their proper interpretation, and their ecumenical significance.—D.J.H.

791. M. Levering, "Ecclesial Exegesis and Ecclesial Authority: Childs, Fowl, and Aquinas," *Thomist* 69 (3, '05) 407-467.

The article examines the exegetical models developed in B. S. Childs's *Biblical Theology of the Old and New Testaments* (1993), S. Fowl's *Engaging Scripture* (1998), and Thomas Aquinas' *Commentary on the Gospel of John* (on John 21), with particular attention to how the three authors' various understandings of the church shape their biblical interpretations, and how their understandings of exegesis shape their view of the church and ecclesiastical authority. It concludes that while Childs's and Fowl's efforts at retrieving a Christian reading of Scripture are valuable, Aquinas' exegetical practice displays, both as an interpretive model and (by a necessary correspondence) in its interpretation of ecclesial authority, what it means to participate in ecclesially mediated divine *doctrina*.—D.J.H.

792. D. R. Liefeld, "God's Word or Male Words? Postmodern Conspiracy Culture and Feminist Myths of Christian Origins," *JournEvangTheolSoc* 48 (3, '05) 449-473.

The article discusses myths of Christian origins and popular as well as scholarly conspiracy theories about Christian origins, historical fiction and fictional history, and postmodern conspiracy culture. It observes that the feminist urge to undermine the "objective" male interpreter and "his" authoritative text has put feminism in the vanguard of postmodern reimagining, and that proclamation of the gospel in the 21st-century no less than in earlier centuries is grounded in an authoritative Scripture.—C.R.M.

793. J. G. Lodge, "*Dei Verbum* on Scripture and Tradition Forty Years Later," *ChicStud* 44 (3, '05) 238-249.

After discussing the distinction between Scripture and tradition, the article explains what Vatican II's *Dei verbum* (1965) accomplished on this topic, and notes that it sidestepped the issue of precisely how, after issuing from a single source, they are related. It concludes that the words of Scripture and tradition are really all one utterance, and that their ultimate meaning and unity are in Christ.—D.J.H.

794. H. Løland, "Kvinne og kjønnsforskning i studiefaget Det gamle testamente, med et sideblikk til Det nye testamente" [Women's and Gender Studies in the Old Testament Curriculum, with a Glance at the New Testament], *TidsTeolKirk* 76 (4, '05) 262-283.

Women's and gender studies have gained admittance in biblical studies at the Norwegian

theological schools, but primarily with a focus on women rather than gender. Women's studies are most often understood as an addition to the "normal" or general curriculum, and there is little emphasis on feminist criticism. Women's studies have been made visible, but only to a small degree have they been integrated into biblical studies as such.—D.J.H.

795. D. J. Lose, "'I believe; help my unbelief': Bonhoeffer on Biblical Preaching," *Word World* 26 (1, '06) 86-94, 96-97.

Bonhoeffer's capacity to invite the biblical witness into the present circumstances suggests that he can be a useful resource and model for renewing "biblical preaching" in the church today. The article considers Bonhoeffer's insistence that all Christian preaching is inherently biblical preaching, his sense of the immediacy and integrity of the biblical word, and his concern to promote preaching that is "worldly" rather than "religious." Then it illustrates these principles with reference to Bonhoeffer's sermon on Mk 9:24.—D.J.H.

796. E. C. Lucas, "A statue, a fiery furnace and a dismal swamp: a reflection on some issues in biblical hermeneutics," *EvangQuart* 77 (4, '05) 291-307.

The article discusses the history of interpretation of three passages in Daniel (3:17; 2:31-45; 9:24-27) and then reflects on how it is possible to accept a "hermeneutics of unfolding" that involves the participation of the reader while maintaining that a text has an inherent meaning. A distinction can be made between this "meaning" and the differing "significances" that a text may have for particular readers. Some elements of M. Polanyi's "post-critical" philosophy of knowledge provide support for the hermeneutics of unfolding approach.—C.R.M.

797r. I. H. Marshall, *Beyond the Bible* [*NTA* 49, p. 384].

D. Neff, "Hermeneutics Anyone?" *ChristToday* 49 (11, '05) 92-93.—The book's title is a recognition that doctrine develops, and Marshall points to the development of doctrine within the NT itself. In his response K. J. Vanhoozer notes that the issue is how to go beyond the Bible biblically. The rules for interpreting Scripture can take us only so far. But as Marshall and Vanhoozer demonstrate, we can learn a lot by watching great interpreters (such as the apostles) playing at their finest.—D.J.H.

798. C. M. Martini, "L'avventura della Bibbia nella Chiesa a quarant'anni della 'Dei verbum,'" *ScuolCatt* 133 (3, '05) 385-402.

After reflecting on Vatican II (1962-65) from the perspective of the Pontifical Biblical Institute, the article notes some key problems pertaining to Scripture at that time, how the problems were clarified in the course of the council, what *Dei verbum* said about Scripture in church life, the prayerful pastoral encounter with Scripture (with reference to *lectio divina*), and developments after *Dei verbum*.—D.J.H.

799. J. Mbiti, "Do you understand what you are reading? The Bible in African homes, schools and churches," *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 234-248.

This discussion of the influence of the Bible in Africa with particular reference to homes, schools, and churches treats the Bible and African literature, the mass movement of Bible reading in the Igbo Christianity of Nigeria and its impact, Bible reading and the motivation for well-being in personal and national life, and the implications of Bible reading in Africa today.—C.R.M.

800. P. M. McDonald, "With a Little Help from My Friends: 'Interfaces' and College Biblical Studies," *Horizons* 32 (2, '05) 398-403.

The article considers eleven volumes in the "Interfaces" series edited by B. Green: six published in 2003, and five in 2004. In them an experienced teacher introduces students to biblical studies through the presentation of one character (or, occasionally, a group) by means of at least two explicit methodologies. It concludes that the fare presented in these volumes is indeed rich, and that they make for stimulating reading and a valuable contribution to undergraduate biblical studies.—D.J.H.

801. P. M. Meagher, "Reading the Bible in India. Introducing Recent Significant Publications," *Vidyajyoti* 69 (8, '05) 625-629.

Descriptions of four recent publications: L. Legrand, *The Word Is Near You. Rom 10:8* (3 vols., 2001-4); D. Muthunayagom (ed.), *Bible Speaks Today* (2000); A. Thottakara (ed.), *Indian Interpretation of the Bible* (2000); and R. S. Sugirtharajah (ed.), *The Postcolonial Bible* (1998).—D.J.H.

802. A. L. Minto, "The Charismatic Renewal and the Spiritual Sense of Scripture," *Pneuma* [Leiden] 27 (2, '05) 256-272.

After describing the patristic notion of the Spirit-guided interpretation of Scripture, the article relates this approach to the modern charismatic experience of Scripture as the living word of God, considers how fundamentalism may be avoided, reflects on interpretive problems in relation to the text and the community of faith, and notes how the charismatic grace can contribute to the renewal of biblical studies in the church.—D.J.H.

803. J.-P. Molina, "L'événement trop vrai," *FoiVie* 104 (4, '05) 83-88.

Myths are stories that produce in the hearers something that touches the meaning of life, and it is this experience that gives to the narrative the status of myth. Taking John 20 as an example, the article shows how the resurrection of Jesus belongs to the category of myth insofar as that event is too true and defies simple narration.—D.J.H.

804. S. Moyise, "Intertextuality and historical approaches to the use of Scripture in the New Testament," *VerbEccl* 26 (2, '05) 447-458.

In an effort at clarifying the relationship between intertextuality and historical approaches to the use of Scripture in the NT, this article [see § 47-1422] takes as a case study the use of Isa 8:12-13 in 1 Pet 3:14-15, contends that historical and literary approaches both have important roles to play in elucidating the meaning of the text, and responds to some arguments put forward by critics of intertextuality.—D.J.H.

805. J. K. Olick, "Products, Processes, and Practices: A Non-Reificatory Approach to Collective Memory," *BibTheolBull* 36 (1, '06) 5-14.

The article traces the development of the concept of "collective memory" within its historical context and outlines a "practice" approach as the most promising avenue for research in the field. It treats memory and identity, memory and modernity, approaching memory sociologically, collective memory, from collective memory to the sociology of mnemonic practices and products, and three principles for the analysis of collective memory.—C.R.M.

806. G. R. Osborne, "Historical Narrative and Truth in the Bible," *JournEvangTheolSoc* 48 (4, '05) 673-688.

The article first compares OT and NT scholarly attitudes on the topic of history and theol-

ogy in historical research. Then it discusses a methodology for ascertaining truth in historical narrative with respect to the method ("critical realism"), genre, history and fiction, historical narrative as narrative and as history, how narrative communicates meaning, and validation techniques (criteria for authenticity). It judges the attempt to bifurcate history and theology and to see a dichotomy between the facts and the story line as unfortunate and wrong, and concludes that we can trust the historical instincts of the biblical writers and must assess their works positively and constructively.—C.R.M.

807. V. S. Poythress, "Truth and Fullness of Meaning: Fullness versus Reductionist Semantics in Biblical Interpretation," *WestTheolJourn* 67 (2, '05) 211-227.

After raising the question of the nature of meaning in language, the article asks whether modern theories of meaning are adequate to capture the complexity and richness of the Bible and then investigates three technical tools that blossomed in the 20th century: symbolic logic, structural linguistics (F. de Saussure, L. Bloomfield, N. Chomsky), and translation theory (under seven headings: E. Nida, use of Chomsky's generative grammar, reductions in meaning, scientific rigor, componential analysis of meaning, the results in translations, continued development). It concludes that Nida's and others' technical tools are only properly used as one dimension in the process of trying to do justice to total meaning, and that the dangers of reductionism remain as long as linguists and translation theorists experience pressure from the prestige of scientific rigor.—C.R.M.

808. J. Ratzinger, "The Dogmatic Constitution on Divine Revelation. A Commentary," *Dei Verbum* [Stuttgart] 74-75 ('05) 4-6.

The English version of part of an essay published in German in 1967, the article discusses sections (22, 24, 25) of Vatican II's *Dei verbum* (1965) that concern the place of the Bible in church life and theology.—D.J.H.

809. J.-P. Ruiz, "Of Walls and Words: Twenty-First Century Empire and New Testament Studies," *UnSemQuartRev* 59 (3-4, '05) 122-130.

With particular attention to texts from Revelation, the article seeks to imagine what the ruins of 21st-century empire might be.—D.J.H.

810. W. A. Saayman, "New Testament studies and Missiology in South Africa: Uneasy bedfellows?" *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 205-213.

While there is a strong current in biblical scholarship (historical criticism) that insists on a completely disinterested and uncommitted approach to research, many (probably most) missiologists are of an activist bent and approach the NT texts expecting to hear a challenge to action or change. The way forward lies in both NT scholars and missiologists applying *praxis, theoria,* and *poiesis* in an intersubjective community of interpreters of the message of biblical documents and tradition for people in various contexts. [The same issue (pp. 375-377) contains an "editorial" by Saayman on the conference on missiology and NT studies held in Pretoria in 2005 for which this paper was prepared.]—D.J.H.

811. M. Salvioli et al., "Note su esegesi ed ermeneutica a partire da 'Ermeneutica filosofica ed ermeneutica biblica' di P. Ricoeur," *Sapienza* 58 (3, '05) 323-350.

After Salvioli's introduction (p. 323) to Ricoeur's 1975 essay on philosophical hermeneu-

tics and biblical hermeneutics, the article presents contributions by E. Albano (pp. 324-330) on the problem of objectivity and the critique of R. Bultmann, D. Aucone (pp. 330-336) on the hermeneutical approach of E. Betti, M. Rainini (pp. 337-343) on the *clavis David* and the power of preunderstanding, and Salvioli (pp. 343-350) on Ricoeur's interpretation of Exod 3:14.—D.J.H.

812. D. F. SANDMEL, "The Christian Reclamation of Judaism," *Judaism* 54 (3-4, '05) 251-262.

Recently in many parts of the Christian world there has been a rediscovery and new appreciation by Christians both of their Jewish roots and of the Jewishness of Jesus that is instructive as a historical phenomenon and has significant implications, both positive and negative, for Christian-Jewish relations. The best way for Christians to explore their Jewish roots is to do so in conversation with Jews.—D.J.H.

813. C. J. SCALISE, "Patristic Biblical Interpretation and Postmodern Baptist Identity," *RevExp* 101 (4, '04) 615-628.

The article explores some hermeneutical, theological, and spiritual benefits that critical study of biblical interpretation in the early church can provide for constructing Baptist and evangelical identity in postmodernity.—D.J.H.

814. E. SCHÜSSLER FIORENZA, "Empire and Christian Testament Studies," *UnSemQuartRev* 59 (3-4, '05) 131-139.

Just as the ideal of the "Pax Romana" was sustained by military power and religious legitimization, so the "Pax Americana" is maintained through military force and Christian rhetoric. Biblical interpretation that is not critical feminist and emancipatory reinscribes the rhetoric of empire as divine rhetoric.—D.J.H.

815. P. J. W. SCHUTTE, "When *they, we,* and *the passive* become *I* — Introducing autobiographical biblical criticism," *HTSTeolStud* 61 (1-2, '05) 401-416.

The shift to an autobiographical style in doing theology came along with the paradigm shift from a modern to a postmodern exegesis. It also accompanied a move from theological objective academic language to personal spirituality. However, biblical criticism was never really without a personal and autobiographical dimension. It was always about what "I" make of the biblical text.—D.J.H.

816r. J. Z. SMITH, *Relating Religion* [*NTA* 49, p. 164].

J. NEUSNER, "The Oeuvre of Jonathan Z. Smith," *RevRabbJud* 8 ('05) 315-328.—For four decades Smith has represented the principal source of critical theory, of positioning the academic study of religion in the setting of the academy and in the context of public intellectual life. From the seventeen essays in this collection a coherent set of propositions emerges through the dense and difficult discussion of unfamiliar data. The range of erudition is staggering, and the depth of insight into the meaning of the data is astonishing and compelling.—D.J.H.

817r. IBID.

R. A. SEGAL, "Classification and Comparison in the Study of Religion: The Work of

Jonathan Z. Smith," *JournAmAcadRel* 73 (4, '05) 1175-1188.—The article comments on the collection of Smith's essays under the following headings: Cassirer, classification, native categories, comparative method (postmodernism, controlled comparativism, new comparativism, old comparativism), and Eliade versus Frazer.—C.R.M.

818. F. SMYTH, "Bible, Mythe et Vérité," *FoiVie* 104 (4, '05) 14-23.

After discussing the concept of myth and its role in modern biblical interpretation, the article considers attempts at taming myth. Then it reflects on the myth of the Bible as the word of God, and shows how myths have been incorporated in various parts of the OT and in apocalyptic.—D.J.H.

819. T. SÖDING, "Exegetische und systematische Theologie im Dialog über den Schriftsinn," *TheolPhil* 80 (4, '05) 490-516.

After raising the question of the role of the Bible in exegetical and systematic theology, the article places the problem in the context of the history of theology, with particular attention to modern understandings of biblical theology. Next it considers the statements of Vatican II's *Dei verbum* (1965) and subsequent developments on the relations between Scripture and tradition and between exegesis and theology. Then it reflects on biblically appropriate theology and theological exposition of the Bible. It concludes with observations on the various meanings attributed to the "literal sense" of Scripture.—D.J.H.

820. J.-P. SONNET, "Inscrire le nouveau dans l'ancien. Exégèse intra-biblique et herméneutique de l'innovation," *NouvRevThéol* 128 (1, '06) 3-17.

Following the lead of M. Fishbane, B. M. Levinson, and other Jewish exegetes, the article points to examples of rereadings and rewritings within the OT itself that anticipated the midrashic imagination. The biblical scribes had to inscribe the new into the old in order to let the ancient word of God still nourish the life of the people. Their hermeneutic of innovation is important for understanding the NT (see Mt 13:52).—D.J.H.

821. P. STEINACKER, "Die Bibel ist nicht Gottes Wort," *ZeitZeichen* 6 (11, '05) 39-42.

Steinacker responds to questions from H. Kremers and J. Wandel about the word of God, the Bible's relationship to it, biblical interpretation, the historical-critical method, homosexuality and the Bible, *sola scriptura,* the authority of the Bible, and the Bible and the church.—D.J.H.

822. C. STENSCHKE, "New Testament studies and Missiology in South Africa: Comfortable bedfellows!" *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 214-233.

After reflections on W. Saayman's essay [see § 50-810], the article presents a survey of research on mission in the NT, and discusses reading the NT as a missionary document, the importance of missiology for NT scholarship, and the importance of NT scholarship for missiology. It concludes that if missiology is to be true to its NT origins and sources and if it seeks to be a theological discipline, there is no substitute for firm biblical roots. That biblical scholars have often been of little help in this undertaking is a sad fact. [The same issue (pp. 378-381) contains an "editorial" by Stenschke on the conference held in Pretoria in 2005 for which this paper was prepared.]—D.J.H.

823. M. TÁBET, "Nel 40° anniversario della 'Dei Verbum': una riflessione storica," *Rivist Bib* 53 (4, '05) 385-421.

The truly novel effect of Vatican II's *Dei verbum* (1965) has been the subsequent broad

diffusion that the Bible has enjoyed in the Catholic world. This article provides an overview of studies and commemorations that have marked the various anniversaries of *Dei verbum* (the first two decades, 1985, 1990, 1995, 2005), offering brief critical reflections and indicating items that need further clarification.—D.J.H.

824. J. Teuffel, "Geschichte, Historik und die Theologie," *NeueZeitSysTheolRelPhil* 47 (3, '05) 233-250

The convention that history is an objective reality has become questionable as a result of the "linguistic turn" in historiography. Taking the past seriously excludes the possibility of substantiating historical facts. Since the reality of past facts depends on a continual process of tradition, every contemporary attempt of telling something new about the past will inevitably be fictitious. The literal sense of the Bible requires a *fides historica* concerning the narrated events in order to preserve God's promises for the future. In this context theology can be redefined as the art of good speech about God. This speech corresponds to the Bible as being read in the church. Good speech about God uses rhetoric to bring people to faith in God's deeds. [The same issue (pp. 251-258) contains a response to Teuffel by E. Blum.]—D.J.H.

825. C. Theobald, "La réception des Écritures inspirées," *RechSciRel* 93 (4, '05) 545-570.

While Scripture has been gradually secularized and transformed into a "classic" among others, access to the text has been "democratized." In this context the ecclesial practice of reading that continues to consider the biblical text as inspired is no more than one practice among others. This has resulted in a paradoxical situation in which the canon of Scripture, widely discussed by historians and theologians, is in reality accepted by the culture, whereas inspiration poses a problem, since it has not benefited from the same treatment. This situation could be regarded as a crisis or welcomed as good news.—D.J.H.

826. P. Trible, "Wrestling with Scripture," *BibArchRev* 32 (2, '06) 46-52, 76-77.

Trible answers questions from H. Shanks about feminist biblical interpretation, OT texts of terror about women, the nature of the Bible, the interpretation of Genesis 1–3, the book of Ruth, and the OT and Christian faith.—D.J.H.

827. J. Twomey, "Reading Derrida's New Testament: A Critical Appraisal," *BibInt* 13 (4, '05) 374-403.

In his work on early Christian texts J. Derrida did not approach them deconstructively; or if he did, the result was less effective as deconstruction than one might expect. The article considers several of Derrida's NT interventions (on the Sermon on the Mount, Revelation, Mary Magdalene, Jesus' healing touch, and Paul), in order to discover more precisely where these readings went wrong and how a more integrated deconstructive effort on Derrida's part might have produced a reading more fully in line with his own aims.—D.J.H.

828. A. Vidu, "Frei and Auerbach on the Meaning of the Gospel Narratives," *TrinJourn* 26 (2, '05) 245-265.

The respective hermeneutical projects of E. Auerbach and H. Frei have a distinctly ethical bearing. The attempt to keep meaning internal to the text reflects for Auerbach on the project of discussing European intellectual identity, while for Frei it preserves the particular identity of Jesus Christ as rendered by the Gospel stories. However, the particular way in which Frei

does this, namely by his appeal to the literary category of "realistic narrative," is hermeneutically unsatisfactory. Because Frei resorts exclusively to structural textual elements to the exclusion of extratextual ones in arriving at the category of "realistic narrative," the result will be too vague and thus inadequate for actual interpretation.—D.J.H.

829. R. VODERHOLZER, "Die biblische Hermeneutik Joseph Ratzingers," *MünchTheolZeit* 56 (5, '05) 400-414.

After noting the importance of Ratzinger's role in the preparation of Vatican II's *Dei verbum* (1965), the article discusses three basic principles of his biblical hermeneutics: the nonidentity of revelation and Scripture as a fundamental hermeneutical principle, the need for biblical interpretation that is appropriate to revelation, and the *concordia testamentorum* as the principle of theological knowledge. It concludes that Ratzinger's biblical hermeneutics is a synthesis of confessional and scientific exegesis, of traditional hermeneutics and critical biblical interpretation, which complement one another in a profound way.—D.J.H.

830. B. WEBER, "Verbum, Theologia et Ecclesia. Some hermeneutical reflections and methodological considerations towards an integrated interpretation of the Bible," *Verb Eccl* 26 (2, '05) 593-613.

After preliminary remarks on new approaches to biblical interpretation that focus on the canonical form of the text and the perspective of the reader, the article proposes a "three-circles-model" of understanding biblical texts and discusses each of its dimensions in turn: literary, historical, and theological. Then it reflects on the ways in which the model integrates each of the three dimensions.—C.R.M.

831. V. WESTHELLE, "Luther on the Authority of Scripture," *LuthQuart* 19 (4, '05) 373-391.

The article discusses Luther's understanding of the authority of Scripture under the following headings: *sola scriptura*—the negative principle; the clarity and sufficiency of the Scriptures; Scripture as interpreter itself—the positive principle; more than enough—rhetoric and dialectics; etc.—C.R.M.

832. B. WINTLE, "Evangelicals and the Bible," *Dharma Deepika* [Tamilnadu, India] 9 (2, '05) 9-19.

The article discusses what evangelicals believe about the nature of Scripture, the authority of Scripture, the canon, the interpretation of Scripture, and recent developments in evangelical biblical scholarship. It concludes that among evangelicals in India there is need for more awareness of the essential points being raised in the debate about the doctrine of Scripture elsewhere.—D.J.H.

833. G. WOLFRAM, "Der gerechte Zuhörer," *ZeitZeichen* 6 (11, '05) 36-38.

Every reader is at the same time a listener to his or her own voice. Falling asleep as Eutychus did according to Acts 20:7-11 is an appropriate response to a long monologue. However, the Bible is one long conversation between God and his people that elicits and demands engaged responses from the reader.—D.J.H.

834. W. W. YOUNG, "The Identity of the Literal Sense: Midrash in the Work of Hans Frei," *JournRel* 85 (4, '05) 609-633.

Frei often brought midrash into his discussion of the literal sense of Scripture when he

sought to transform Christian understandings of the literal sense. Midrash's intertextuality, grammatical sense, focus on self-description, pluralism, and particularity all illuminate dimensions of the literal sense and helped Frei to articulate how the literal sense from a Christian perspective exceeds the grasp of modern hermeneutics. Likewise, midrash's focus on verbal typology, as opposed to narrative ascription, clarifies via contrast the distinctive typological practice of reading that Frei envisaged as central to Christian community.—D.J.H.

Textual Criticism

835. E. Güting, "Offene Fragen in der Methodendiskussion der neutestamentlichen Textkritik," *Editio. Internationales Jahrbuch für Editionswissenschaft* [Tübingen] 19 ('05) 77-98.

In light of the situation today in which NT textual criticism not only faces the question whether the original text of the NT writings can be reconstructed but whether such an accomplishment is desirable, the article first discusses aporia with respect to the original text, conjectural emendation, regional text types, and text-critical style analysis. Then it treats the validity of text-critical decisions, conjectures, philological *examinatio,* and literary-critical findings. It observes that important critical decisions that were argued generations ago have been accepted by NT commentators but not by editors, and that even the best conjectures of critics of the past hardly ever received due recognition in editions of the NT.—C.R.M.

836. J. D. Miller, "The Long and Short of *Lectio Brevior Potior,*" *BibTrans* 57 (1, '06) 11-16.

Four facts render NT textual criticism's principle of *lectio brevior potior* invalid: its legacy has been mishandled; it leaves too many questions unanswered (e.g. when there are choices between more than two alternatives); its numerous exceptions make it impractical; and it is fundamentally flawed. While the shorter reading is often, perhaps usually, preferable, this is only a symptom and not a cause. Reasons other than length must motivate the critic's choice.—C.R.M.

837. C. D. Osburn, "Methodology in Identifying Patristic Citations in NT Textual Criticism," *NovTest* 47 (4, '05) 313-343.

After discussing the recovery of patristic data in recent NT text-critical thought, the article notes with reference to the writings of Hippolytus, Methodius, Epiphanius of Salamis, and Origen some criteria to assist in evaluating patristic citations: accurate explicit citations, adaptation to the patristic context and/or sentence structure, allusion, reminiscence, and common patristic terminology (locution). Then it considers citations in multiple text forms, readings in lemmata of commentaries and homilies, and treatment of textual miscellanea and singular readings. It concludes that simple verbal precision in a particular quotation is sometimes insufficient basis for determining the reading of a patristic writer's biblical exemplar or for including it in the apparatus of the Greek NT, and that each citation should be read in its patristic context in order to determine more precisely how the text is actually used and in what way it probably reflects a text known to the patristic writer.—D.J.H.

838. S. Verhelst, "Les capitules du Codex Vaticanus et les péricopes liturgiques de Jérusalem. Le cas de l'Évangile selon Saint Marc," *QuestLiturg* 86 (4, '05) 273-283.

The article examines the many correspondences between the internal divisions in Mark's Gospel according to Codex Vaticanus (B.03) and the "chapters" (*kephalaia*) in the Jerusalem

lectionary and related sources. These agreements suggest the Jerusalem liturgical tradition as the origin of the divisions inserted by a second hand (4th-5th century A.D.) in B.03, and also indicate the antiquity of this liturgical tradition.—D.J.H.

Textual Criticism, §§ 50-989, 1003, 1040, 1047, 1079.

Biblical Linguistics and Philology

839. J. H. CHARLESWORTH, "Phenomenology, Symbology, and Lexicography, the Amazingly Rich Vocabulary for 'Serpent' in Greek," *RevBib* 111 (4, '04) 499-515.

The article discusses forty-one nouns employed by the ancient Greeks to signify a reptile that was a type of snake. For each item it provides the Greek term, its Latin equivalent, and an English translation, along with comments on the nature of the serpent and literary references to it. Only five of these words appear in the Greek NT.—D.J.H.

840. D. M. GURTNER, "LXX Syntax and the Identity of the NT Veil," *NovTest* 47 (4, '05) 344-353.

On the basis of syntactical evidence from the Septuagint, the article contends that καταπέτασμα in the NT (see Mt 27:51; Mk 15:38; Lk 23:45; Heb 6:19; 9:3; 10:20) is best identified as the inner veil (*pāroket*) before the Holy of Holies.—D.J.H.

841. A. MITIKU, "The Use of Οὐ Μή in the New Testament: Emphatic or Mild Negation?" *Faith & Mission* [Wake Forest, NC] 22 (2, '05) 85-104.

There is a Septuagintal (but not a Semitic) influence in the use of οὐ μή in the NT. This influence maintained the emphatic force of the construction and gave it a solemn, biblical tone well suited to prophetic utterances and sayings of Jesus.—D.J.H.

842. R. E. PICIRILLI, "The Meaning of the Tenses in New Testament Greek: Where Are We?" *JournEvangTheolSoc* 48 (3, '05) 533-555.

According to "verbal aspect" theory, the Greek tenses signify verbal aspect, defined as the user's choice to view the activity or state expressed by the verbal form either as in progress, as a whole, or as a state of being. After defining the theory and reflecting on its implications, the article explains the unresolved issues regarding terminology, time, subjectivity, pragmatics, prominence, and exegesis. It concludes that the community of biblical scholarship (including teachers of NT Greek) needs to grapple with the implications of this new paradigm and move toward confirming, rejecting, or refining it.—D.J.H.

843. J. W. VOELZ, "Word Order," *ConcJourn* 31 (4, '05) 425-427.

The subject-verb-object word order, while very common in Greek, is by no means as dominant (because Greek is an inflected language) as in contemporary English. Authors frequently employ "exceptional" word order to convey emphasis. In Hebrew and Aramaic the verb-subject-object word order is more common and influences some NT sentences.—D.J.H.

844. J. W. VOELZ, "Word Order, Part II. Adjectives," *ConcJourn* 32 (1, '06) 79-80.

Key to the understanding of Greek sentences is the recognition of the difference between attributive and predicate position. An adjective in attributive position modifies the noun directly, whereas one in the predicate position modifies the noun as part of the predicate.—D.J.H.

845. J. Bouwer, "De Nieuwe Bijbelvertaling en geestelijke zorgverlening. Een kritische evaluatie (The New Bible Translation [NBV] and Spiritual Care: A Critical Evaluation)," *NedTheolTijd* 59 (4, '05) 329-342.

Spiritual caregivers value De Nieuwe Bijbelvertaling highly for its hermeneutical and communicative competencies (readability and ecumenical impact), use it in liturgical celebrations, and regard it as an adequate tool in their work. But they do not use it for obtaining personal inspiration, do not regard it as a replacement for existing translations, and deal with it in a pragmatic way.—D.J.H.

846. R. Buitenwerf, "The New Dutch Translation of the Bible: Principles, Problems, and Solutions," *BibTrans* 56 (4, '05) 253-261.

This assessment of De Nieuwe Bijbelvertaling on the basis of its guiding principles takes account of the linguistic context of both the source text and the target language, the literary tradition, and the sociocultural situation. It concludes that the new Dutch translation meets the expectations of various churches in 1989, namely a sound scholarly translation that is suitable for use in various churches and different cultural and social contexts.—D.J.H.

847. C. C. Christensen, "Luther and the Woodcuts to the 1534 Bible," *LuthQuart* 19 (4, '05) 392-413.

The 117 original woodcuts created for Luther's 1534 Bible established a new canon of pictorial illustration for Wittenberg scriptural publications. The article discusses the artists, format and figuration, distribution, frequency of the portrayals of biblical figures, their depictions (Isaiah and Hosea; David, Samson, and Moses), and polemics and contemporaneity.—D.J.H.

848. D. DeGraaf, "Some Doubts about Doubt: The New Testament Use of ΔΙΑΚΡΙΝΩ," *JournEvangTheolSoc* 48 (4, '05) 733-755.

The verb διακρίνω appears nineteen times in the Greek NT. In most translations nine of these instances (Mt 21:21; Mk 11:23; Acts 10:20; 11:12; Rom 4:20; 14:23; Jas 1:6 [2x]; Jude 22) are rendered with words that express uncertainty, such as "doubt," "hesitate," or "waver." The study contends that "uncertainty" is not the meaning that the biblical authors intended to convey in these nine cases, and that they should instead be rendered with words that express divided loyalty or disunity.—C.R.M.

849. H. de Roest, "De Nieuwe Bijbelvertaling en de schriftlezing. Een kleine praktisch-theologische evaluatie (The New Bible Translation and Scripture Reading: A Brief Practical-Theological Evaluation)," *NedTheolTijd* 59 (4, '05) 312-328.

De Nieuwe Bijbelvertaling meets quite well the criteria applied to a Bible translation that aims at being read aloud in liturgy and church services. Some listeners evaluate the comprehensibility of the new translation positively, while regretting the loss of well known and cherished words and phrases.—D.J.H.

850. A. S. Desnitsky, "The Septuagint as a Base Text for Bible Translations in Russia," *BibTrans* 56 (4, '05) 245-252.

After noting the Slavonic heritage of biblical translation in Russia (especially the OT based on the LXX), the article treats the translation of the Bible into Russian in the 19th century

(the Synodal Bible); the eclectic method utilized and the main arguments in favor of the MT and LXX, respectively; and the present situation. It concludes that it is essential that a new Russian translation of the LXX appear in the immediate future.—C.R.M.

851. T. Fessenden, "The Nineteenth-Century Bible Wars and the Separation of Church and State," *Church History* [New Haven, CT] 74 (4, '05) 784-811.

The article focuses on two battles (one in Philadelphia, the other in Cincinnati) in the long-standing 19th-century conflict between Catholics and Protestants in the USA over the compulsory reading of the King James Bible in public schools. By taking seriously Catholic arguments about the Protestant character of public schooling as more than attempts to win government funds for parochial schools, the article interprets these episodes not as engendering suspicion toward the principle of separation of church and state but instead as puncturing the kinds of rhetoric that would install the Bible in schoolrooms and courthouses in the name of First Amendment freedoms.—D.J.H.

852. A. Ito, "Reconsideration of the particle γάρ with special reference to its translation in the Shinkaiyaku Seisho (New Japanese Bible)," [in Japanese] *Exegetica* [Tokyo] 16 ('05) 55-63.

The Greek particle γάρ is usually translated "for" in English. But there are instances where it is rendered as an adversative conjunction. However, most of those cases can be understood better in terms of the "speaker oriented" usage "I say this because...."—D.J.H.

853. T. S. Maluleke, "The next phase in the vernacular Bible discourse: Echoes from Hammanskraal," *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 355-374.

The debate between M. W. Dube [see § 43-1584] and E. A. Hermanson concerns the translation of the NT words for "demon" and "devils" by the word *badimo* ("ancestor [spirits]") in one of the earliest Setswana Bible translations as well as its possible impact on vernacular Bible readers. Whereas Dube regards the translation as alienating colonization, Hermanson has defended it as valid contextualization. The article surveys the debate, places it in context, and explores its implications for ongoing missiological reflection in Africa.—D.J.H.

854. P. R. Schemm et al., "*JBMW* Responds to the TNIV," *Journal for Biblical Manhood and Womanhood* [Louisville, KY] 10 (2, '05) 1-65.

This issue of the *Journal for Biblical Manhood and Womanhood* intends to assist readers in a charitable yet discerning critique of Today's New International Version. It includes essays by R. D. Moore on gender issues, Bible translations, and the rise of evangelical individualism; J. Taylor on the methodology of the TNIV; V. S. Poythress on the unacceptability of the TNIV; and R. T. Fuller on choosing a Bible translation. The other contributors are R. L. Cole, W. Grudem, J. M. N. Reynolds, Schemm, and M. E. Travers. [The same issue contains R. Lister's annotated bibliography (pp. 66-74) for gender related books in 2004.]—C.R.M.

855. M. Theobald, "Eine Partnerschaft zerbricht. Zum Austritt der EKD aus der 'Einheitsübersetzung,'" *Orientierung* 70 (2, '06) 18-23.

On the occasion (2005) of the withdrawal of the Evangelische Kirche in Deutschland from sponsoring the Einheitsübersetzung, the article describes the origin of the project, factors

leading to ecumenical collaboration, the translation and its uses, preparation for its revision, the impact of the Roman document *Liturgiam authenticam* in the withdrawal, and the future of the project.—D.J.H.

856. E. TIGCHELAAR, "Herleven de Dode-Zeerollen in De Nieuwe Bijbelvertaling? (Do the Dead Sea Scrolls Revive in the New Dutch Bible Translation?)," *NedTheolTijd* 59 (4, '05) 285-296.

The new Dutch translation of the Bible, De Nieuwe Bijbelvertaling, refers twenty-three times to the Dead Sea scrolls. This article assesses the influence of the Dead Sea scrolls on the new translation, with particular attention to their use in the translations of Isaiah, Tobit, and other OT books.—D.J.H.

857. K. UCHIDA, "On the Translation of ἰδού outside the Gospels in the Shinkaiyaku Seisho (New Japanese Bible)," [in Japanese] *Exegetica* 16 ('05) 65-79.

The particle ἰδού occurs seventy times in the NT books apart from the Gospels [see § 49-846]. While in the Shinkaiyaku Seisho translation most of the instances are properly translated into Japanese, some of the renderings (especially in Acts) turn out to be inadequate and should be replaced.—D.J.H.

858. G. VAN OYEN, "De NBV: Meer dan een vertaling (The NBV: More than Just a Translation)," *NedTheolTijd* 59 (4, '05) 297-311.

Comparison of Mk 1:1-15 in De Nieuwe Bijbelvertaling with two other standard Protestant and Catholic Dutch translations reveals that the new translation is not entirely new. In some cases it interprets the Greek text more explicitly than the other translations and so presents a freer version. Its circulation should go hand in hand with providing information on biblical interpretation and hermeneutics in the secularized and diverse context of the Netherlands and Flanders.—D.J.H.

Biblical Translation, §§ 50-807, 1136, 1165, 1181.

Computer-Assisted Research

859. J. WOYKE, "Die Stuttgarter Elektronische Studienbibel (*SESB*)," *TheolBeitr* 36 (5, '05) 272-276.

The article discusses the features of the *Stuttgarter Elektronische Studienbibel* with attention to its German-language resources, presentation options, display features, search functions, word processing capabilities, support, and comparison with *BibleWorks*.—C.R.M.

Scholars

860. F.-X. AMHERDT, "Paul Ricœur (1913-2005) et la Bible," *RevSciRel* 80 (1, '06) 1-20.

This assessment of Ricoeur's contributions to biblical studies discusses the relationship between philosophical and biblical hermeneutics, the text as dynamic entity and interpretation as hermeneutical arc, polyphony in naming God and creative interpretation of the text, theological and ecclesial incidences, open questions, and the immense value of Ricoeur's work for biblical exegesis.—D.J.H.

861. ANON., "Robert Walter Funk, 1926-2005," *The Fourth R* [Santa Rosa, CA] 18 (5, '05) 2-3.

The article summarizes Funk's career as a teacher, writer, translator, and publisher in the field of religious studies. It highlights his insistence that the Jesus Seminar, which he founded, communicate the results of biblical scholarship directly to the literate public. Four photographs are included. [In the same issue (p. 4) D. D. Schmidt reflects on Funk's leadership in Westar seminars and projects.]—C.R.M.

862. J. BRIEND, "Jean Daniélou, Doyen de la Faculté de Théologie (1962-1969)," *Transversalités* 96 ('05) 169-174.

After describing Daniélou's long association with the Institut Catholique de Paris, the article discusses how he was elected dean of the theological faculty in 1962 and how during his term as dean (1962-69) he recruited new faculty members and worked to reform the program of studies.—D.J.H.

863. J. BULLER, "The Classical Association of the Future: What in the World Is to Become of the Past?" *ClassJourn* 101 (2, '05-'06) 201-211.

The Classical Association of the Future will be devoted to the question: Why does it matter that we teach effectively about what really happened? It will assume the scholarship of integration as its primary focus. It will be an association of all those who value a classical education.—C.R.M.

864. U. CARMESUND, "Motsatta förväntningar på 'Guds folk' i Palestina" [Different Views on "God's People" in Palestine], *SvenskTeolKvart* 81 (4, '05) 169-182.

With reference to the Swedish Theological Institute in Jerusalem, the article describes two ways of assessing the State of Israel among Swedish intellectuals in the 1940's and 1950's. One approach (e.g. B. Pernow) argued that the Jewish state was the fulfillment of the promises expressed in Ezekiel 37, while another (e.g. H. Sahlin) quoted 2 Cor 1:20 and contended that all biblical promises are fulfilled in Jesus as the Christ.—D.J.H.

865. P. DE ROBERT, "*In memoriam* André Caquot," *FoiVie* 104 (4, '05) 89-91.

This memorial note describes Caquot's academic formation and scholarly achievements, as well as his character and the positive contributions that he made to academic life and religious understanding in France.—D.J.H.

866. P. G. R. DE VILLIERS, "Turbulent Times and Golden Years: The First Twenty Five Years of The New Testament Society of South Africa (1965-1990)-Part One," *Neotestamentica* 39 (1, '05) 75-110.

After situating the NTSSA in the context of NT study in South Africa, the article discusses its name, origins, preparation, inaugural meeting, the nature of the society, membership, office bearers, and proceedings. It concludes that the NTSSA was initiated by dedicated and well trained young scholars, and that despite intense political developments and turbulent times the society grew and experienced golden years between 1965 and 1990.—D.J.H.

867. H. HILL, "Loisy's *L'Évangile et l'Église* in Light of the 'Essais,'" *TheolStud* 67 (1, '06) 73-98.

A. Loisy drew the substance of *L'Évangile et l'Église* (1902) from a much longer unpublished work entitled "La crise de la foi dans le temps présent: Essais d'histoire et de critique

religieuses." By the time he wrote *L'Évangile et l'Église,* Loisy distinguished history from theology with greater consistency and drew increasingly radical historical conclusions. But he also assumed that historical criticism could serve as a powerful defense of Catholicism and as an agent of theological reform, particularly in the church's manner of conceiving and exercising religious authority. And he may well have failed to see the inconsistency in so sharply separating historical scholarship from theology while at the same time joining them in a reform project.—D.J.H.

868. E. G. Hinson, "Some Things I've Learned from the Study of Early Christian History," *RevExp* 101 (4, '04) 729-744.

After describing how he came to be a specialist in early Christian history, the author reflects on some lessons he has learned from his studies: how the early Christians accommodated in order to evangelize, how the churches preserved their identity as the people of God under a new covenant, and how important it is to embrace all of church history as the history of us all—but critically.—D.J.H.

869. U. Hübner, "Der *Deutscher Verein zur Erforschung Palästinas* — Ein Überblick über seine 125-Jährige Geschichte (1877-2002)," *RevBib* 111 (2, '04) 255-261.

The article provides an overview of the history of the DPV on the occasion of its 125th anniversary, with particular attention to prominent scholars associated with it and its many important publications.—D.J.H.

870. B. Joassart, "Figures du modernisme Eudoxe Irénée Mignot et Marie-Joseph Lagrange," *NouvRevThéol* 127 (4, '05) 615-622.

With reference to the recent biographies by L.-P. Sardella, *Mgr Eudoxe Irénée Mignot (1842-1918). Un évêque français au temps du modernisme* (2004), and by B. Montagnes, *Marie-Joseph Lagrange. Une biographie critique* (2004), the article discusses the careers of Mignot and Lagrange in the context of persons and controversies associated with the modernist crisis in the late 19th- and early 20th centuries in the Roman Catholic church. It concludes that while the two were different in profession and temperament, they showed the same spirit of fidelity to scholarship, conscience, church, and Christian faith.—D.J.H.

871. C. Markschies, "Adolf Deissmann — ein Heidelberger Pionier der Ökumene," *Zeitschrift für Neuere Theologiegeschichte* [Berlin—New York] 12 (1, '05) 47-88.

Deissmann (1866-1937) was interested in religious experience, and was a virtuoso in both international scholarly and ecumenical activities. After describing Deissmann's work as a NT scholar and papyrologist until 1918 as his *praeparatio oecumenica,* the article considers his work in the ecumenical movement after 1918 as his *praxis oecumenica.* Then it reflects on his controversy in 1932 with D. Bonhoeffer as his *conclusio oecumenica,* and reflects on the problems associated with his understanding of ecumenism as a program for the purposeful formation or cultivation of experience, as well as his insistence on concrete steps toward more community and on fostering ecumenical diversity.—D.J.H.

872. P. Neuner, "Gegen eine Legendenbildung im 'Fall Berger,'" *StimmZeit* 224 (1, '06) 57-60.

In light of provocations from O. Kuss, K. Berger left the Catholic church and entered the

Evangelical church in 1968 and served on faculties of Protestant theology. However, in recent years he has again identified himself as a Catholic theologian and taken polemical positions against both Protestants and Catholics. His case should not be allowed to become an ecumenical stumbling block at this time.—D.J.H.

873. L. PANIER, "Jean Delorme," *SémiotBib* 119 ('05) 3-8.

This memorial tribute to the late Professor Delorme gives particular attention to his efforts toward what developed into the Centre pour l'Analyse di Discours Religieux (CADIR) and the journal *Sémiotique et Bible.* [Also included in the same issue are a photograph of Delorme (p. 2), a list of his publications compiled by J.-Y. Thériault (pp. 50-67), and T. An's memorial note concerning P. Sye (p. 9).]—D.J.H.

874. S. J. PATTERSON, "Robert W. Funk (1926-2005)," *BibRev* 21 (5, '05) 8-9.

Funk was one of the most important figures in 20th-century NT scholarship. Besides his scholarly contributions to the study of NT Greek and hermeneutics, he helped to restructure the Society of Biblical Literature, and founded Scholars Press, the journal *Semeia,* and the Jesus Seminar.—D.J.H.

875. G. POE, "E. Glenn Hinson: The Baptist Patristics Scholar," *RevExp* 101 (4, '04) 589-614.

The article surveys Hinson's contributions to understanding the early church in three areas: institution and mission, spirituality and diversity, and women and equality. A bibliography of Hinson's writings on patristic Christianity and a list of patristic dissertations directed by him are included on pp. 603-611.—D.J.H.

876. É. PUECH, "*In memoriam* André Caquot," *RevQum* 22 (85, '05) 3-5.

After a sketch of Caquot's life and academic career, the article calls attention to his many scholarly interests and focuses on his contributions to the study of the Dead Sea scrolls.—D.J.H.

877. P. SLÁMA, "In memoriam Stanislav Segert (1921-2005)," *CommViat* 47 (2, '05) 234-235.

After a brief personal appreciation of the late Professor Segert, the article notes his contributions to the lexicography of western Semitics, biblical studies in Czechoslovakia, the connections between biblical scholarship and Czech poetry, and the Dead Sea scrolls.—D.J.H.

878. U. VOLLMER, "Both Historian of Religion and Phenomenologist: The Work of Hans-Joachim Klimkeit (1939-1999)," *RelStudRev* 31 (3-4, '05) 129-134.

The article describes Klimkeit's academic formation, early teaching activity, scholarly interests (especially contacts among Manichaeism, Buddhism, and Nestorian Christianity in central Asia), methodological concerns, and impact on the study of religions.—D.J.H.

879. N. T. WRIGHT, "Doubts about Doubt: *Honest to God* Forty Years On," *Journal of Anglican Studies* [London] 3 (2, '05) 181-195.

In *Honest to God* (1963) J. A. T Robinson had his finger on a real problem in postwar UK church life caused largely not by the NT and historic Christianity but by the way in which the

post-Enlightenment world had assimilated and reexpressed the Christian truth within an essentially Deist or Epicurean framework. The tragedy was that Robinson did not go looking for help in finding other ways of holding together what Scripture and the classic Christian tradition have claimed about God, the world, and Jesus.—D.J.H.

Bulletins

880. P. DEBERGÉ, "Écrits du Nouveau Testament et naissance du christianisme," *Bull LitEccl* 106 (4, '05) 401-420.

Descriptions and evaluations of twenty-one recently published books (all in French, but some translations) appear under the following headings: Jesus (four), Paul (two), NT writings (six), the sources of Christianity (four), reading the Bible today (three), and spiritual readings (two).—D.J.H.

881. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 43 (6, '05) 400-406.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

882. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 44 (1, '06) 59-64.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

883. J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 81 (2-3, '05) 299*-386*.

Bibliographical information for 1792 recent books and articles [see § 49-1597] appears under these general headings: introduction (nos. 5923-6222), NT theology (6223-6365), NT books (6366-7647), and early Christian writings (7648-7714). [The same fascicle contains as part of J.-M. Auwers's bibliography of OT studies sections on Scripture in general (pp. 166*-182*) and on Judaism (pp. 267*-298*).]—D.J.H.

884. H. WANSBROUGH, "New Testament Chronicle 2005," *Pastoral Review* [London] 1 (4, '05) 72-77.

This annual survey of books on the Bible [see § 48-866] provides descriptions and evaluations of fourteen recently published books on various aspects of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

885. C. COMBET-GALLAND, "Mythes et vérité métaphorique. Pour une lecture anthropologique des évangiles," *FoiVie* 104 (4, '05) 56-70.

After noting the value of reading the Gospels in light of the structural anthropology developed by C. Lévi-Strauss and L. Marin, the article illustrates this approach with reference to J.-P. Vernant's essays on Greek mythology in the writings of Hesiod. Then with particular

attention to NT texts such as Mk 5:1-20 and Mk 14:3-9 it shows how this kind of anthropological reading can contribute to our understanding of Gospel texts.—D.J.H.

886. J. DELORME, "Les évangiles dans le texte," *SémiotBib* 119 ('05) 32-49.

The reprint of an essay first published in 1980 in *Études* [§ 25-44], the article describes old and new methods of studying the Gospels, and explains how historical and semiotic approaches can work together.—D.J.H.

887. G. O. HOLMÅS, "Er evangeliene koherente fortellinger? Om et hermeneutisk premiss i den litterært-narrative eksegese" [Are the Gospels Coherent Narratives? Concerning the Hermeneutical Premise of Literary-Narrative Exegesis], *TidsTeolKirk* 76 (4, '05) 242-261.

The article assesses the validity of the presupposition of many narrative critics that the Gospels are unified narratives in the light of objections against such unity raised by traditional historical-critical research as well as by postmodern deconstructionism. It proposes a hermeneutical approach that emphasizes the character of the Gospels as literary wholes while not stressing their narrative unity. The discussion proceeds with particular attention to the manner in which the Gospels are plotted stories and to unity as a construction.—C.R.M.

888r. J. KELHOFFER, *The Diet of John the Baptist* [*NTA* 49, p. 597].

P. FOSTER, "The Diet of John the Baptist: 'Locusts and Wild Honey,'" *ExpTimes* 117 (6, '06) 243-244.—Kelhoffer's study is rich, insightful, and well written. It combines careful research, close analysis of texts, and wide knowledge of the patristic sources that deal with John the Baptist's diet. While this may have been a neglected area of inquiry in biblical studies, this gap is now superbly filled.—D.J.H.

889. R. P. MALONEY, "The Historical Mary," *America* 193 (20, '05) 12-15.

With reference to pertinent Gospel texts, the article situates Mary of Nazareth in the context of 1st-century Jewish life and history. Then it considers the significance of the historical Mary as living within a specific historical setting, providing an example of genuine holiness, and epitomizing the lowly of Israel.—D.J.H.

890. A. MULLOOR, "Interculturation in the Gospels," *Jeevadhara* 35 (206, '05) 151-160.

In an interculturated Palestine (where there was much resistance to the process of interculturation) Jesus was a transcultural person. His style of life and approach in his mission always promoted and supported interculturation in Jewish circles and with Gentiles and Samaritans. Interculturation was an essential aspect of Jesus' person and mission, and should continue to shape Christianity.—D.J.H.

Gospels General, §§ 50-828, 1471, 1497.

Jesus

891. J. BESSLER-NORTHCUTT, "Learning to See God. Prayer and Practice in the Wake of the Jesus Seminar," *Forum* 6 (1, '03) 55-68.

The ability to acknowledge one's skepticism as a creative resource rather than as a point of

shame is vital to reimagining Christian prayer and practice in the wake of the Jesus Seminar. The essay looks to the sayings and parables of Jesus to provide both a warrant and a model for the kind of skepticism that discloses resources for renewing Christian thought, prayer, and practice.—C.R.M.

892. M. F. Bird, "The Criterion of Greek Language and Context: A Response to Stanley E. Porter," *JournStudHistJesus* 4 (1, '06) 55-67.

While Jesus may have sometimes spoken Greek, one cannot use the Gospels (as Porter proposes) to identity authentic Greek utterances of Jesus. (1) The character of the Jesus tradition is not conducive to a recovery of the purported Greek words of Jesus. (2) The extent to which Greek was spoken in Galilee remains debatable. (3) Porter risks the fallacy of moving from the general to the particular. (4) The Greek-speaking background of Jesus' dialogue partners does not require that conversations transpired in Greek. (5) Porter remains dependent on additional criteria to establish the authenticity of a given logion or pericope. [In the same issue (pp. 69-74) Porter responds that Bird has not fully understood what he was trying to do.]—D.J.H.

893. K. M. Campbell, "What Was Jesus' Occupation?" *JournEvangTheolSoc* 48 (3, '05) 501-519.

According to Mk 6:3 and Mt 13:55, the occupation of Jesus (and his earthly father) is described by the Greek word τέκτων. Examination of the uses of this term and its Hebrew equivalent *ḥārāš* indicates that a τέκτων was a "builder," that is, a general craftsman who worked with stone, wood, and sometimes metal in large and small building projects. This interpretation is confirmed by analysis of Jesus' sayings in the Gospels.—D.J.H.

894. B. B. Charette, "Messiah without Anointing: A Missing Element in Cinematic Portrayals of Jesus," *Pneuma* [Leiden] 27 (2, '05) 355-365.

The Gospels insist that a correct understanding of Jesus is based on acceptance of the fact that he is the Messiah, that is, the eschatological redemptive figure anointed by the Holy Spirit. In the absence of a clear understanding of the nature of Jesus' anointing, many modern cinematic portrayals of Jesus distort the true intention of his authority and power.—D.J.H.

895. P. F. Craffert and P. J. J. Botha, "Why Jesus Could Walk on the Sea but He Could Not Read and Write: Reflections on Historicity and Interpretation in Historical Jesus Research," *Neotestamentica* 39 (1, '05) 5-38.

Given the cultural system of the time within which polyphasic experiences were taken as real and normal, it is likely that a story such as that of Jesus walking on the sea could have been part of the experiences and beliefs of Jesus and his followers. Given the same cultural setting and material realities, it seems unlikely that a person from the rural and peasant background of Jesus of Nazareth would have learned to read and write.—D.J.H.

896. C. A. Evans, "Assessing Progress in the Third Quest of the Historical Jesus," *Journ StudHistJesus* 4 (1, '06) 35-54.

The article discusses five areas pertaining to the Jesus of history in which there has been significant progress in recent years: the ethnic, religious, and social location of Jesus; the aims and mission of Jesus; Jesus' self-understanding; Jesus' death; and Jesus' resurrection. It

concludes that the recent trend is to view the Gospels as essentially reliable and the historical Jesus in terms much closer to Christianity's traditional understanding, though the picture of Jesus that has emerged is more finely nuanced, more obviously Jewish, and in some ways more unpredictable than ever.—D.J.H.

897. P. Foster, "Educating Jesus: The Search for a Plausible Context," *JournStudHistJesus* 4 (1, '06) 7-33.

The article treats changing attitudes concerning Jesus' education from the 19th-century lives of Jesus to the present, research on ancient literacy, the evidence of the canonical (Lk 1:36; 4:16-30; Jn 7:15; 7:53–8:11) and noncanonical Gospels bearing on Jesus' literacy, and primary education in the 1st-century A.D. Greco-Roman world. While no totally conclusive case for either a literate or illiterate Jesus can be advanced, the evidence in early Christian texts, along with descriptions of literacy in contemporary Jewish society, at least show that Jesus lived in an environment where it was not impossible for him to be literate. The balance of probabilities appears to favor the contention that Jesus at least possessed basic reading ability.—C.R.M.

898. D. Galston, "Postmodernism, the Historical Jesus, and the Church," *The Fourth R* [Santa Rosa, CA] 18 (5, '05) 11, 14-18.

Identifying historical religion as human experience means understanding history as the forum of combinations of experience. In postmodernism history emerges out of the construct of what is said. Jesus is "historical" insofar as he is identifiably "linguistic" and an opening to or clearing for experience. The parables are the place where this activity occurs.—C.R.M.

899. M. García Cordero, "Hipérboles y paradojas en la predicacíon de Jesús (II[a] parte)," *Ciencia Tomista* [Salamanca] 132 (2, '05) 237-263.

This installment [see § 50-138] continues the discussion of Jesus' hyperbolic and paradoxical statements with particular attention to the beatitudes (Mt 5:3-12; Lk 6:20-23), examples of his extreme and provocative use of hyperbole, and his teaching about love of enemies as the greatest paradox. It concludes with reflections on why Jesus taught in this manner.—D.J.H.

900. C. W. Hedrick, "The 'Good News' about the Historical Jesus," *Forum* 3 (1, '03) 95-109.

The historical Jesus contributes to the church's future by helping the church understand its origins, and thus helping it to shape its future in the light of its origins. The "historical Jesus" (the raw historical data) offers the church an opportunity not available since the 1st century to draw its own inferences about Jesus and to re-create itself and its gospel for the 21st century.—C.R.M.

901. R. W. Hoover, "The Art of Gaining & Losing Everything," *Forum* 6 (1, '03) 15-33.

The work of the Jesus Seminar has obliged us to come to terms with the loss of the iconic, authoritarian Jesus of Nicea. It has also enabled us to recover a profile of the Jesus of history and to sketch both the problem and the potential of the idea of the kingdom of God that was at the center of his life and teaching. The principal task confronting the churches today in light of these developments is education.—D.J.H.

902. R. A. Horsley, "Jesus and Empire," *UnSemQuartRev* 59 (3-4, '05) 44-74.

Jesus and the movements that he catalyzed can be understood only in the context of the Roman imperial order and resistance to it. Jesus' proclamation of the kingdom of God as a renewal of the people of Israel meant the displacement of Roman rule by the direct rule of God. Jesus' exorcisms were a struggle against Roman domination and its effects on the people. And Jesus' renewal of covenant aimed to revitalize village communities so as to resist the disintegrating effects of the imperial order.—D.J.H.

903. D. Instone Brewer, "The Historical Jesus Among the Rabbis: Prayer, Divorce and Earthly Rewards," *Anvil* 22 (3, '05) 173-182.

Rabbinic traditions that can be shown to have originated before A.D. 70 can reveal the way in which Gospel sayings and events would have been perceived by their first hearers and readers. The article illustrates this thesis with reference to the Lord's Prayer, divorce for "any cause," and the concept of "treasures in heaven." It concludes that the recovery of early rabbinic traditions will result in many new insights into Jesus' teachings and perhaps in a new portrait of Jesus.—D.J.H.

904. G. S. Jackson, "The Jesus Seminar in Africa," *Forum* 6 (1, '03) 85-94.

While in traditional settings in the western world the Jesus Seminar provides freedom for intellectual survival in the church with the potential for systemic change, for Third-World people (such as those in Africa) it supplies inspiration to make immediate systemic change. The article concludes that people in African villages can better identify with the people of the NT and can more easily understand that the historical-Jesus sayings mandate a changed world.—D.J.H.

905. J. S. Kloppenborg, "Holtzmann's Life of Jesus according to the 'A' Source: Part 1," *JournStudHistJesus* 4 (1, '06) 75-108.

The article first sets the intellectual context leading up to H. J. Holtzmann's *Die synoptischen Evangelien* (1863) by focusing on D. F. Strauss, F. C. Baur, and the Tübingen School. Next it discusses Holtzmann's source theory with particular attention to his "A" source, his life of Jesus with its seven stages of psychological development, and the "lives of Jesus" that adopted Holtzmann's general approach. Then it presents the first part of an English translation of the 29-page essay at the end of Holtzmann's book in which he sketched the significance of his reconstructed "A" source, which set the course for the next forty years of Jesus research, especially the so-called "Liberal Lives of Jesus." The original page numbers of the German version are supplied as well as annotations and corrections to Holtzmann's footnotes.—C.R.M.

906. P. A. Laughlin, "Putting the Historical Jesus in His Place. Part 1. A New Thought Christian Perspective," *The Fourth R* [Santa Rosa, CA] 19 (1, '06) 11-13, 17-18.

The essay offers an approach to reconceiving the proper place of the historical Jesus in a revamped Christian faith from the perspective of New Thought Christianity, which originated as a breakaway group from Christian Science. New Thought challenges would-be reformers of Christianity to rethink the role, status, and even the importance of its founding figure and documents.—C.R.M.

907. L. C. McGaughy, "American Churches & the Culture Wars," *Forum* 6 (1, '03) 47-54.

The article explores why American churches and their leaders are so reluctant to engage in

serious debate about the implications of biblical criticism (such as it is practiced in the Jesus Seminar) for contemporary faith. It argues that the separation of church and state has turned churches into political action committees and ultimately made them captives to the current negative tactics being used in the culture wars between conservatives and liberals.—D.J.H.

908r. J. P. MEIER, *Un certain juif. Jésus.* Tome 2, *La parole et les gestes* [*NTA* 49, p. 599].

É. COTHENET, "Analyse," *EspVie* 115 (140, '05) 5-9.—The article discusses Meier's treatments of John the Baptist as the mentor of Jesus, the message of Jesus (centered on the kingdom of God), and the miracles. It concludes that because of the richness of the documentation and the rigor of its research this is a book worth acquiring especially since there is no equivalent in French.—D.J.H.

909. W. W. MÜLLER, "Vom Wissen Jesu. Ein Lehrstück zum Zusammenspiel von Exegese und Dogmatik," *FreibZeitPhilTheol* 52 (3, '05) 568-585.

The article discusses how the question of Jesus' knowledge and self-consciousness has been treated by medieval scholastic theologians (especially Thomas Aquinas), church magisterial statements, and modern theologians (K. Rahner, J.-P. Torrell) and exegetes (A. Vögtle, J. Gnilka). It concludes that this topic may prompt exegesis and systematic theology to come into greater dialogue today.—D.J.H.

910. A. OSHRI, "Where Was Jesus Born?" *Archaeology* [New York] 58 (6, '05) 42-45.

If the historical Jesus was truly born in Bethlehem, it was more likely in Bethlehem of Galilee than the one in Judea. The archaeological evidence certainly seems to favor the former, a busy center a few miles from the home of Joseph and Mary, as opposed to an unpopulated spot almost a hundred miles from home.—D.J.H.

911. J. A. PATTERSON, "Revolution and the Eschaton: Images of Jesus in the Jesus Movement," *TrinJourn* 26 (2, '05) 267-277.

While the "Jesus movement" of the early 1970s represented a unique phenomenon in American religious history, its two primary images of Jesus—the revolutionary liberator and the returning king—drew on liberationist and apocalyptic ideas and concerns that were already circulating in the broader society and/or within evangelicalism.—D.J.H.

912. S. J. PATTERSON, "If You Give a Mouse a Cookie. . . . What the Quest Holds in Store for the Church," *Forum* 6 (1, '03) 35-46.

When in a church we open the cookie jar of biblical scholarship and the quest of the historical Jesus, three important and challenging questions emerge: What is the Bible? Who is God? and Is Jesus God?—D.J.H.

913. P. PETZEL, "Sabbatai Zwi - Ein Bruder des Messias Jesus? Anmerkungen und Fragen zu einer schwierigen Verwandtschaft," *ZeitKathTheol* 127 (4, '05) 415-448.

After considering some methodological issues pertaining to messianism and related topics, the article discusses the historical context and career of the 17th-century Jewish messianic figure Sabbatai Zwi, the parallels between him and Jesus of Nazareth, and the sense in which Sabbatai Zwi can (and cannot) be called a "brother" of Jesus the Messiah.—D.J.H.

914. D. H. REINSTORF, "Jesus in new contexts," *HTSTeolStud* 61 (1-2, '05) 385-399.

With reference to W. Stegemann, B. J. Malina, and G. Theissen (eds.), *Jesus in neuen Kon-*

texten [*NTA* 49, pp. 181-182], the article focuses on Malina's essay on social-scientific methods in historical Jesus research and the responding critical paper by E. Schüssler Fiorenza, along with other essays as further examples of the use and value of applying social-scientific models in historical Jesus research.—D.J.H.

915. O. Riaudel, "L'influence d'une étude du Jésus de l'histoire sur la théologie: l'exemple de Johannes Weiss," *RevSciPhilThéol* 89 (3, '05) 501-521.

Weiss's *Die Predigt Jesu vom Reiche Gottes* (1892) is often regarded as an example of an exegetical discovery without consequences for dogmatic theology. After presenting the principal theses of his work in their context, the article criticizes the idea (inherited from A. Schweitzer) of a rediscovery of eschatology, and notes that Weiss should have treated the kingdom of God not simply as a theme in Jesus' preaching but rather as a relation constituting Jesus' identity.—D.J.H.

916r. A. Storkey, *Jesus and Politics* [*NTA* 49, p. 604].

M. Barram, "Jesus and Politics," *RevRelTheol* 13 (1, '06) 12-15.—Storkey's work bristles with insights and challenges for Christians living in the context of the postmodern west. While it displays a sustained and knowledgeable focus on politics from a biblical perspective, it also has a number of odd qualities that for some readers may detract from its overall force. His approach to the Gospel texts reflects a reasoned but ultimately unsatisfying hermeneutic.—D.J.H.

917. H. Taussig, "The Contemporary American Search for Community & the Historical Jesus," *Forum* 6 (1, '03) 69-83.

The essay assesses how much or little portraits of the historical Jesus can contribute to the promotion and nurture of community by churches in contemporary America. It treats the problem of individualism and the need for community today, churches and the lack of community, 1st-century Christianity and community formation, and the historical Jesus and community formation.—C.R.M.

918. A. Thacker, "Jesus — 'Mad, Bad or God?' — Revisited," *EpworthRev* 32 (4, '05) 51-56.

If Jesus inspires love, sacrifice, faith, motivation, hope, and more, and if he seems to be the inner fire in the lives of many, then not only can the ludicrous answers of "mad" or "bad" be met, but also the suggestions that he has been exaggerated or misunderstood, or that he himself was misguided and wrong to claim to be special spiritually. Then the question of response to Jesus becomes more than an exercise in logic, faulty or otherwise, and becomes one of life choices.—D.J.H.

919. H. van Holland, "The Historicity of the Virginal Conception. A Study in Argumentation," *European Journal of Theology* [Carlisle, UK] 13 (2, '04) 91-101.

After considering whether a virginal conception is possible and handling preliminary questions, the article focuses on some key issues from the exegetical debate pertaining to the virginal conception of Jesus. It concludes that the historicity of Jesus' virginal conception ranks somewhere between probable and beyond reasonable doubt.—D.J.H.

920. S. E. WITMER, "The Lost Message of *The Lost Message of Jesus*," *Themelios* 31 (1, '05) 60-67.

While the emphasis on the centrality of Jesus' proclamation of God's kingdom by S. Chalke and A. Mann in *The Lost Message of Jesus* (2003) is valuable, their discomfort with God's justice, wrath, and judgment is largely responsible for three significant problems in their book: its interpretation of the OT, view of evangelism, and misunderstanding of the cross and the nature of atonement.—D.J.H.

Jesus, § 50-932.

Passion and Death

921. M. J. CARTLEDGE, "Conference Report: *Why Did Christ Die? A Symposium on the Theology of Atonement,* sponsored by the Evangelical Alliance and the London School of Theology, 6-8th July 2005," *Anvil* 22 (3, '05) 213-220.

The article describes the papers offered at a conference devoted to the theology of the atonement and offers four reflections on the event. The main subtext of the symposium was the academic reaffirmation of the doctrine of penal substitutionary atonement [see § 50-497]. A properly biblical theology does not allow us to use individual biblical metaphors without attending to the whole of Scripture; rooting the metaphors in the narrative of salvation history does this.—C.R.M.

922. C. A. EVANS, "Jewish Burial Traditions and the Resurrection of Jesus," *JournStud HistJesus* 3 (2, '05) 233-248.

In light of strong Jewish concern that the dead be properly buried and desire to avoid defiling the land, it is very probable that Jesus was buried, and not left hanging on his cross or cast into a ditch to be exposed to animals. It is also very probable that some of Jesus' followers (such as the women mentioned in the Gospel accounts) knew where Jesus' body had been placed and intended to mark the location, perfume his body, and mourn in keeping with Jewish customs. Their intention was to take possession of Jesus' remains at some point in the future, and transfer them to his family burial place.—D.J.H.

923. G. HOLDERNESS, "'Animated Icons': Narrative and Liturgy in *The Passion of the Christ*," *LitTheol* 19 (4, '05) 384-401.

Although Mel Gibson's *Passion of the Christ* is based on the Gospel narratives, its handling of time and space has more in common with the liturgical structure of the Tridentine Mass. As such it is both more and less than a film, since it requires of the spectator not a cinematic "gaze" but rather a corporeal participation akin to the experiential quality of Catholic sacramental ritual.—D.J.H.

924. J. MAGNESS, "What Did Jesus' Tomb Look Like?" *BibArchRev* 32 (1, '06) 38-49, 70.

This consideration of Jesus' burial from the perspective of archaeology suggests that the Gospel accounts (Mk 15:42-46 parr.) accurately reflect the manner in which the Jews of ancient Jerusalem buried their dead in the 1st century. It includes discussion of the features of rock-cut tombs (including the use of ossuaries), the burial of crucifixion victims, burial for those of modest means, and the tomb of Joseph of Arimathea. It concludes that the Gospel

descriptions of Jesus' removal from the cross and burial are consistent with archaeological evidence and with Jewish law.—C.R.M.

925. D. SHEPHERD, "From Gospel to Gibson: An Interview with the Writers Behind Mel Gibson's *The Passion of the Christ*," *Religion and the Arts* [Leiden] 9 (3-4, '05) 321-331.

The article consists of selected excerpts from a panel interview with B. Fitzgerald and W. Fulco that took place at the 2004 annual meeting of the Society of Biblical Literature in San Antonio, TX. The questions focus on the movement from Scripture to screenplay, and include the genre of the film, the screenplay's relationship to the canonical Gospels and subsequent mediations of these narratives, and the portrayal of Jewish opposition to Jesus.—D.J.H.

The Resurrection

926. D. C. ALLISON, "Explaining the Resurrection: Conflicting Convictions," *JournStud HistJesus* 3 (2, '05) 117-133.

After describing eight different approaches to the resurrection of Jesus, the article summarizes the arguments that scholars have mustered to promote their positions. Then it reviews the seven other essays in the fascicle [§§ 50-922, 929, 934, 935r, 936r, 937r, 938r] in order to see what they have to contribute to the traditional discussion.—D.J.H.

927. J. A. BRACKEN, "Bodily Resurrection and the Dialectic of Spirit and Matter," *Theol Stud* 66 (4, '05) 770-782.

Spirit and matter are not separate realities but dialectically related dimensions of one and the same physical reality. This approach can shed new light on the mind-body problem and on Christian belief in life after death and the resurrection of the body.—D.J.H.

928. J. FLINT, "The Resurrection of Jesus: Our eucatastrophe," *HomPastRev* 106 (3, '05) 8-13.

Coined by J. R. R. Tolkein, the term "eucatastrophe" refers to the sudden happy turn in the story that pierces you with a joy that brings tears. With reference to various NT texts, the article reflects on the resurrection as a eucatastrophe for Jesus and for us.—D.J.H.

929. G. R. HABERMAS, "Resurrection Research from 1975 to the Present: What are Critical Scholars Saying?" *JournStudHistJesus* 3 (2, '05) 135-153.

After noting some general tendencies in research on Jesus' resurrection over the past thirty years, the article discusses six specific trends, and reflects on the similarities and differences in the approaches taken by J. D. Crossan and N. T. Wright. Then it considers the disciples' belief that they had seen the risen Jesus, and observes that any plausible explanations must account for their claims due to the wide variety of factors that argue convincingly for visual experiences.—D.J.H.

930r. P. LEFEBVRE, *Livres de Samuel et récits de résurrection* [*NTA* 48, p. 617].

A.-M. PELLETIER, "'Dieu des vivants et non pas des morts' (*Mt* 22,32). À propos d'un livre récent de Philippe Lefebvre," *RevSciPhilThéol* 89 (3, '05) 563-573.—Taking his starting

point from Lk 24:27, Lefebvre shows how the OT books of Samuel can illuminate the claim that Jesus was raised from the dead "according to the Scriptures." After a summary of Lefebvre's argument, the article discusses the positive values and importance of his undertaking, and shows how it can illuminate our understanding of both the Hebrew Scriptures and of Jesus' passion and resurrection.—D.J.H.

931. E. Moltmann-Wendel and J. Moltmann, "To Believe with All Your Senses: The Resurrection of the Body," *Catholic Theological Society of America Proceedings* [Berkeley, CA] 60 ('05) 1-12.

The authors engage in a dialogue about the resurrection of the body, the nature of the resurrected body, and the experience of hope of resurrection.—D.J.H.

932. J.-L. Souletie, "De la Résurrection à l'histoire de Jésus," *EspVie* 115 (137, '05) 1-11.

The article first evaluates each of the three quests of the historical Jesus with regard to its significance for Christology. Then it examines W. Pannenberg's approach to Christology and to the historical Jesus with his focus on Jesus' resurrection as an event. Finally it characterizes as "balanced" H. Schlier's position regarding the relation between the act of faith and Jesus' resurrection, and their importance for understanding the Jesus of history.—D.J.H.

933. F. P. Viljoen and A. E. Buglass, "The Resurrection of Jesus: do extra-canonical sources change the landscape?" *VerbEccl* 26 (3, '05) 851-866.

After cataloging sources about Jesus and raising questions about attempts to stratify them, the article discusses a number of extracanonical sources (e.g. Q, *Gospel of Thomas, Didache*). It concludes that the NT texts are still the best sources for the resurrection.—C.R.M.

934. N. T. Wright, "Resurrecting Old Arguments: Responding to Four Essays," *JournStud HistJesus* 3 (2, '05) 209-231.

After commenting that nobody reading the four essays included in the same fascicle critiquing Wright's *The Resurrection of the Son of God* would get any idea of the actual shape of the book's argument or the differing weight given to its several parts, Wright responds to each of his reviewers: D. J. Bryan—Enoch and friends (pp. 212-216) [see § 50-935r]; J. Crossley—history and the empty tomb (pp. 216-222) [see § 50-936r]; M. Goulder—conflicting traditions (pp. 222-225) [see § 50-937r]; and L. Hurtado—thinking and feeling? (pp. 225-230) [see § 50-938r].—C.R.M.

935r. N. T. Wright, *The Resurrection of the Son of God* [*NTA* 47, p. 571; §§ 49-1657r–1658r].

D. J. Bryan, "The Jewish Background to *The Resurrection of the Son of God*," *JournStud HistJesus* 3 (2, '05) 155-169.—The article critiques the section in Wright's book that treats hope beyond death in postbiblical Judaism. After summarizing Wright's conclusions, it discusses the canonical bias of his approach, the need to adjust his picture of a mainstream belief in relation to resurrection, and the cases of Enoch and Noah. It concludes that Wright's argument that no one expected anyone to rise ahead of the rest of the righteous is not quite so firm as he and others before have argued, and that the resurrection and exaltation of Jesus have antecedents in the traditions about the patriarchs Enoch, Noah, Moses, and Elijah. [Wright offers a response [see § 50-934] in the same issue.]—C.R.M.

936r. IBID.

J. G. CROSSLEY, "Against the Historical Plausibility of the Empty Tomb Story and the Bodily Resurrection of Jesus: A Response to N.T. Wright," *JournStudHistJesus* 3 (2, '05) 171-186.—Critical examination of Wright's arguments reveals that he has not shown the historical likelihood that there was an empty tomb or that Jesus was bodily raised from the dead. The article discusses Wright's assessment of early Christian belief, visions and the resurrection, the invention of stories, and responses to further specific arguments. It concludes that historically speaking something happened shortly after Jesus' death, but the evidence hardly demands a bodily resurrection and an empty tomb. [Wright offers a response [see § 50-934] in the same issue.]—C.R.M.

937r. IBID.

M. GOULDER, "Jesus' Resurrection and Christian Origins: A Response to N.T. Wright," *JournStudHistJesus* 3 (2, '05) 187-195.—Arguing that the bodily resurrection did not happen and that the Gospel accounts are legendary and at times contradictory, the article contends that there are two distinct understandings of resurrection in earliest Christianity: a more "spiritual" transformation associated with the Jerusalem church, and the bodily resurrection associated with the Pauline churches and represented in narrative form by Mk 16:1-8. These views are elaborated under four headings: ideas of postmortal life in Judaism, 1 Corinthians 15, the Gospel narratives, and conversion-visions. [Wright offers a response [see § 50-934] in the same issue.]—C.R.M.

938r. IBID.

L. HURTADO, "Jesus' Resurrection in the Early Christian Texts: An Engagement with N.T. Wright," *JournStudHistJesus* 3 (2, '05) 197-208.—After expressing appreciation and gratitude for the amount of research and sustained thinking reflected in Wright's book, the article critiques some matters under the following headings: apologetics; Wright's portrayal of Jesus' resurrection in the NT; "metaphorical" use of resurrection language; cognition, religious experience, and devotion to Jesus; and variety in early Christian resurrection-beliefs. [Wright offers a response [see § 50-934] in the same issue.]—C.R.M.

Synoptics

939. A. FUCHS, "Zum Stand der Synoptischen Frage," *StudNTUmwelt* 30 ('05) 123-223.

This series of six articles discusses (with reference to specific Gospel passages) the various approaches to the Synoptic problem taken by six NT scholars in recent publications: J. S. Kloppenborg, *The Formation of Q* (1987; 2nd ed., 1999); C. Münch, *Die Gleichnisse Jesu im Matthäusevangelium* (2004); D. A. deSilva, *An Introduction to the New Testament* (2004; pp. 158-174); L. W. Hurtado, *Lord Jesus Christ* (2003; pp. 217-347); R. H. Stein, *Studying the Synoptic Gospels* (2001); and M. Goodacre, *The Synoptic Problem* (2001) and *The Case Against Q* (2002).—D.J.H.

940. J.-P. MICHAUD, "Effervescence in Q Studies," *StudNTUmwelt* 30 ('05) 61-103.

This assessment of the current state of Q research first discusses the existence of Q with attention to the neo-Griesbach theory or the Two-Gospel hypothesis, the priority of Mark and its variants, the priority of Mark without Q and the posteriority of Luke, the priority of Mark

with Q and the posteriority of Matthew, and the issue of the minor agreements. Then after noting that the Two-Source theory remains the most plausible hypothesis of Synoptic relations, it treats scholarship on the nature of Q, the reconstruction of its text, its composition history, whether it represents an independent kerygma and can be attached to a particular community, and its relation to the historical Jesus.—C.R.M.

941. D. NEVILLE, "The Demise of the Two-Document Hypothesis? Dunn and Burkett on Gospel Sources," *Pacifica* 19 (1, '06) 78-92.

The article summarizes the approaches taken in J. D. G. Dunn's *Jesus Remembered* (2003) and D. Burkett's *Rethinking the Gospel Sources* (2004), respectively, for the challenges they present to the Two-Document hypothesis. While there are major differences between Dunn and Burkett on the sources of the Gospels, especially in relation to the oral (Dunn) versus literary (Burkett) paradigm, they are in agreement that a satisfactory explanation of the relations among the Synoptic Gospels is necessarily more complex than envisaged on the Two-Document hypothesis.—C.R.M.

942. A. PHILIP, "Jesus and the State: A Synoptic Perspective," *BibBhash* 31 (1, '05) 68-76.

There is a duality in Jesus' position toward the state. While the state is nothing ultimate, it nevertheless has the right to demand what it needs to exist. While Jesus renounced Zealotism, he also assumed a critical attitude toward the Roman state. In the end the Romans condemned Jesus to death as a Zealot.—C.R.M.

Synoptics, §§ 50-1056, 1337, 1487.

Matthew

943. W. BAXTER, "Healing and the 'Son of David': Matthew's Warrant," *NovTest* 48 (1, '06) 36-50.

Matthew's warrant for connecting Jesus' healing activity to the "Son of David" title is the Davidic Shepherd of Ezekiel 34. It is not that Ezekiel 34 is the only text that sustains Jesus' healing activity or that it even provides the most comprehensive support for it. It is, however, the only text that most unambiguously presents the coming Davidic Shepherd as a healer and thus best serves as Matthew's warrant for connecting Jesus' healing activity to the christological title "Son of David."—D.J.H.

944. W. CARTER, "Matthew and Empire," *UnSemQuartRev* 59 (3-4, '05) 86-91.

Matthew's audience lived in a world in which negotiating Roman imperial power was a daily task. Throughout Jesus' ministry he reveals and addresses the inadequacies of Roman rule. But he also offers a societal experience considerably at odds with that encountered in Rome's hierarchical and elite-benefiting system.—D.J.H.

945. D. C. DULING, "Ethnicity, Ethnocentrism, and the Matthean *Ethnos*," *BibTheolBull* 35 (4, '05) 125-143.

While the term *ethnos* in ancient Greek has a wider semantic range than what modern people mean by it, modern discussions of ethnicity can help to develop a model that will highlight key sociocultural features in the process of being socially constructed. In Matthew's

Gospel the boundaries of the old ethnicity are sometimes maintained and at other times are porous. As culturally marginal the Matthean group stands on the boundary "between" Israel and non-Israel, and is in the process of (re-)constructing its ethnic boundaries. The Evangelist is silent about circumcision because circumcision draws the boundaries between insiders and outsiders too sharply. The fruit-bearing *ethnos* of Mt 21:43 is best taken as an alternative leadership association within the Matthean group.—D.J.H.

946. R. B. Hays, "The Gospel of Matthew: Reconfigured Torah," *HTSTeolStud* 61 (1-2, '05) 165-190.

Matthew's reconfiguration of Israel's Scriptures in light of the singular authority of Jesus may be summarized under four headings: the narrative shape of Scripture, Scripture as summons to transformation of heart and radical obedience, Scripture as call for mercy, and Scripture as context for mission to the nations.—D.J.H.

947. L. A. Huizenga, "The Incarnation of the Servant: The 'Suffering Servant' and Matthean Christology," *HorBibTheol* 27 (1, '05) 25-58.

On the historical-critical level Matthew's Gospel did not present Jesus as the Suffering Servant. This was not a meaningful category for Matthew to appropriate or for his hearers and readers to appreciate. Neither did Matthew coin the concept. Rather, the Isaianic citations concern particular motifs in Matthew's narrative, such as Jesus as healer, and the conflict of Jesus the faithful embodiment of Israel and the Jewish leadership issuing in Gentile inclusion. Reading Matthew and Isaiah together helped to generate the incarnation of the Suffering Servant figure on a canonical level.—D.J.H.

948. G. Keerankeri, "The Gospel of Matthew: Jesus' Counter-cultural Community: The Church in Matthew," *Vidyajyoti* 69 (6, '05) 461-473.

A direct reason in Matthew's Gospel for the emergence of the church as a distinct entity from Israel is the latter's rejection of Jesus as the Messiah. Although the church emerges in full bloom only in the death-resurrection of Jesus, the Evangelist in chapters 13, 16, and 18 provides explicit and detailed teachings on the church as Jesus' countercultural society, showing its nature, basic foundation, authority structure, and values.—D.J.H.

949. G. Keerankeri, "The Gospel of Matthew. Jesus in Matthew: Christology in the First Gospel," *Vidyajyoti* 69 (12, '05) 921-934.

Matthew's Christology imparts a singular quality to all the teachings in the Gospel. Matthew portrays Jesus as the exalted Lord, Messiah and Son of God, the Son of David, the Son of God, and the Son of Man. Although these titles play an important role in the Gospel, they do not exhaust its Christology and should not be considered in isolation from the total story of Jesus in the Gospel narrative.—D.J.H.

950. E. Krentz, "'Make Disciples'—Matthew on Evangelism," *CurrTheolMiss* 33 (1, '06) 23-41.

While assuring his community that they are legitimate continuers of Israel, Matthew creates an identity for them by giving them a sense of mission in the command to make new disciples (Mt 28:16-20). The conclusion of Matthew's Gospel is the goal toward which the entire text tends, and is designed to pick up earlier motifs of the Gospel. Thus the entire

Gospel is a missionary text. Reading it in the light of Jesus' final command leads one to reflect on the nature of disciple making.—D.J.H.

951r. U. Luz, *Das Evangelium nach Matthäus* [*NTA* 30, p. 98; 36, pp. 111-112; 43, p. 169; 46, p. 557; 47, pp. 160-161].

A.-M. Ritter, "Das Matthäusevangelium als ökumenische Herausforderung. Zum vierbändigen Matthäuskommentar von Ulrich Luz," *EvangTheol* 65 (5, '05) 398-408.—After noting the importance of Luz's four-volume commentary on Matthew's Gospel that appeared between 1985 and 2002, the article discusses its significance as an exegetical achievement, from the perspective of church history, and with regard to relationships between Christians and Jews in antiquity and today.—D.J.H.

Mt, § 50-1074.

952. [Mt 1] S. Alkier, "From text to intertext: Intertextuality as a paradigm for reading Matthew," *HTSTeolStud* 61 (1-2, '05) 1-18.

After explaining what is important for a theory of intertextuality in terms of reading biblical texts under the conditions of our present cultural knowledge, the article presents an intertextual reading of Mt 1:1-25 as a test case with reference to the theology of names, the universe of discourse of Matthew's Gospel, and the encyclopedia of the production of the text.—D.J.H.

953. [Mt 1:1-17] J. A. Loubser, "Invoking the Ancestors: Some Socio-Rhetorical Aspects of the Genealogies in the Gospels of Matthew and Luke," *Neotestamentica* 39 (1, '05) 127-140.

After introducing L. Couloubaritsis's idea that genealogies function as myths of origin, the article briefly considers salient features of OT genealogies that are reflected in Mt 1:1-17. Next it discusses distinct features of Matthew's genealogy of the Christ (metonymic aspect, teleological function, mnemonic features, language of ritual, etc.). Then it briefly notes features in Luke's different genealogy (Lk 3:23-38) that are similar to Matthew's. The genealogy in Matthew makes the audience immediate participants in the multiplicity of stories that supply meaning and purpose to their lives, suspending their sense of time and space as they are prepared to become participants in the messianic kingdom.—C.R.M.

954. [Mt 2:1-12] M. O'Kane, "The Artist as Reader of the Bible. Visual Exegesis and the Adoration of the Magi," *BibInt* 13 (4, '05) 337-373.

With reference to the account of the adoration of the Magi in Mt 2:1-12, the article explores the processes at work in a painting's engagement of its viewer in biblical subject matter, and gives particular attention to the artist's role as an active reader of the Bible. After discussing the philosophical and art-historical perspectives presented in the works of H.-G. Gadamer and P. Berdini, it discusses the development of the tradition and the visual-related language of Mt 2:1-12. Then it examines how the scene has been painted by A. Mantegna, F. Lippi, S. Botticelli, J. Bassano, and Rembrandt van Rijn, and shows how each artist reveals a different dimension of the subject matter of the text.—D.J.H.

955. P. J. Titus, "A Shining Community: A Mission Model. An Exegetical Comparative Study of Is 60:1-9 and Mt 2:1-12," *IndTheolStud* 42 (3, '05) 307-335.

After noting the methodology of mission in the Bible, the article discusses Isa 60:1-9: Yah-

weh's coming to Zion (60:1-3), and the nations' coming to Zion (60:4-9). Then it considers the Magi's encounter with Herod as the "false" king of the Jews (Mt 2:1-9a), and their encounter with the "genuine" royal child in Bethlehem (2:9b-12), and reflects on the similarities and differences between the two texts. Finally in the light of these two passages it develops a "shining community" mission model, and enumerates the characteristics of a "shining community."—D.J.H.

956. [Mt 2:13-23] Sr. Prema, "When the Protector turns Perpetrator ... (Matthew 2:16): A Christmas Meditation," *IndTheolStud* 42 (4, '05) 351-359.

In Mt 2:13-23 the dismal image of Herod the despot looms large. While the subordinate characters (the angel, the Magi, Mary and Joseph) are depicted as protectors of the child Jesus' life, the one who ought to be the protector (Herod) turns perpetrator.—D.J.H.

957. [Mt 5–7] C. L. Blomberg, "The Most Often Abused Verses in the Sermon on the Mount and How to Treat Them Right," *SWJournTheol* 46 (3, '04) 1-17.

After establishing that the Sermon on the Mount should be understood as part of Jesus' "already but not yet" ethic and inaugurated kingdom eschatology that characterized his teaching more generally, the article works through the various sections in Matthew 5–7 in an effort to show which interpretations are most correct and which constitute abuses of the text.—D.J.H.

958. [Mt 5–7] J. D. Charles, "'Do Not Suppose That I Have Come.' The Ethic of the Sermon on the Mount Reconsidered," *SWJournTheol* 46 (3, '05) 47-70.

The essay seeks to frame properly the ethical teaching of Jesus found in the Sermon on the Mount, doing justice to Jesus' ethical burden and his understanding of the "law" as set within the wider concerns of Matthew. This in turn can facilitate our understanding of the applicability of this standard to the Christian disciple in terms of a viable Christian social ethics.—D.J.H.

959. [Mt 5–7] J. Wicker, "Preaching Through the Sermon on the Mount," *SWJournTheol* 46 (3, '04) 73-89.

After establishing the groundwork for a preaching program on the Sermon on the Mount, the article recommends methods of interpretation and sermonic approaches to each major division, explains some difficult passages, and offers sermon outline suggestions for selected pericopes.—D.J.H.

Mt 5:3-10, § 50-966.

960. [Mt 5:17-48] S. L. Klouda, "Applying Fishbane's Hermeneutical Strategies. Aggadic Exegesis in Matthew's Use of the Old Testament (Matthew 5:21-48)," *SWJournTheol* 46 (3, '04) 19-30.

The paper examines Matthew's use of the Torah in Mt 5:17-48 in connection with M. Fishbane's models for haggadic exegesis to determine the feasibility of his classifications for identifying types of scriptural transformation in Jesus' sermon. It concludes that the hermeneutical strategies of innerbiblical exegesis recognized by Fishbane in ancient Israel's written testimony demonstrate that Jesus employed exegetical models suggested by the OT in his appropriation and reuse of biblical materials in Mt 5:17-48.—C.R.M.

961. R. ZAWADZKI, "L'abbondare della giustizia in vista del regno dei cieli (Mt 5,20)," *Antonianum* 80 (3, '05) 453-484.

After a detailed semantic-syntactic analysis of Mt 5:20, the article examines its relationship to the six antitheses in 5:21-48, and concludes that the contrast regarding "righteousness" in 5:20 corresponds perfectly with the contrasts between the theses and respective antitheses in 5:21-48.—D.J.H.

962. [Mt 5:44] S. RUZER, "'Love your Enemy' Precept in the Sermon on the Mount in the Context of Early Jewish Exegesis: a New Perspective," *RevBib* 111 (2, '04) 193-208. [See § 47-180.]

The exegetical attempts in Mt 5:44 and Lk 6:35 to widen the scope of Lev 19:18 to cover enemies also are accompanied, like other attempts in early Jewish exegesis, by a plurality of reasons. In the NT the demand to show unconditional love toward God is transferred, in accordance with the double love-command pattern of thought and the imperative to forsake considerations of reward, from God to the human agent of enmity. If one's attitude toward another person is supposed to bear witness to or mirror one's attitude toward God, then one should love persecutors and pray for them.—D.J.H.

963. [Mt 6:1-18] K. H. EASLEY, "Religion, Duty, and the Disciple," *SWJournTheol* 46 (3, '04) 33-45.

This exploration of Jesus' treatment of religious observances in Mt 6:1-18 develops the following thesis: Jesus expects all his disciples to fulfill the duties of giving to the needy, praying, and fasting on a regular basis, but only those who carry out such activities with unmixed motives gain the delights that their Father intends them to receive.—C.R.M.

964. [Mt 6:13] T. STRAMARE, "Non ci indurre in tentazione," *BibOr* 47 (3, '05) 163-167.

After noting problems raised by the phrase "lead us not into temptation" (Mt 6:13; see Lk 11:4), the article considers its OT background (with particular attention to ancient Israel wandering in the wilderness) and its place in the structure and genre of the Lord's Prayer.—D.J.H.

965. D. BOERMAN, "The Chiastic Structure of Matthew 11-12," *CalvTheolJourn* 40 (2, '05) 313-325.

After noting examples of chiasm in the OT and in Matthew 13, the article argues that Matthew 11–12 displays the following chiastic pattern: A—John the Baptist versus the current generation (11:1-19); B—judgment on the cities of Galilee (11:20-24); C—wisdom and compassion for the humble (11:25-30); D—Jesus' interpretation of the Sabbath (12:1-14); C′—Jesus' healing ministry (12:15-21); B′—judgment on the Pharisees (12:22-45); and A′—Jesus' family versus Jesus' disciples (12:46-50). It concludes that Matthew used the chiastic structure to assert that Jesus is the divine lawgiver and judge.—D.J.H.

Mt 13:1-9, § 50-966.

966. [Mt 13:24-30] J. IRIGOIN, "La parabole de l'ivraie, la parabole du semeur et les béatitudes. Études de syllabation," *RevHistPhilRel* 85 (4, '05) 517-527.

The parable of the tares in Mt 13:24-30 has been composed on the basis of a numerical

structural principle in three parts, consisting of 66 (vv. 24b-25), 72 (vv. 26-27), and 144 (vv. 28-30) syllables (expressed numerically as 6 x 11, 6 x 12, and 2 x 6 x 12). The interpretation of the parable in 13:36-43 falls into two parts of 156 (vv. 36-39) and 144 (vv. 40-43) syllables, both multiples of 12 (12 x 13, 12 x 12). The total syllables for both parable and interpretation are 300. Multiples of 11 and 12 are also used systematically in the parable of the sower in Mk 4:1-9 and Mt 13:1-9, with the total of 300 appearing both in the parable and its explanation in Mark. Counting the syllables in the eight beatitudes of Mt 5:3-10 reveals groups of multiples of 11. Exegetes must take account of these numerical realities in the redactional work of the Synoptic Evangelists.—C.R.M.

Mt 13:36-43, § 50-966.

967. [Mt 13:44-46] R. J. Miller, "The Pearl, the Treasure, the Fool, and the Cross," *The Fourth R* [Santa Rosa, CA] 18 (6, '05) 3-10.

After outlining problems with an apocalyptic interpretation of the parables of the pearl and the treasure in Mt 13:44-46, the article proposes that they refer autobiographically to Jesus insofar as (1) the characters take single-minded and precipitous action (selling "everything"); (2) their actions leave them with no discernable future; (3) the parables are about the kingdom of God; and (4) the man who found the treasure acts the way he does out of joy.—C.R.M.

968. C. Atmatzidis, "Ο χορτασμός των πέντε χιλιάδων (Μτ 14,13-21· Μκ 6,34-44· Λκ 9,10-17· Ιω 6,1-14) (The Feeding of the Five Thousand People [Mt 14,13-21· Mk 6,34-44· Lk 9,10-17· Jn 6,1-14]. A Fundamentalistic Hermeneutical Approach)," *Delt BibMel* 20 (1, '01) 52-81.

After defining the term "fundamentalism" and providing an overview of this hermeneutical approach to Scripture, the article applies three basic fundamentalist principles to the narrations of the feeding of the five thousand (Mt 14:13-21 parr.): belief that every letter of Holy Scripture is inspired by God; the understanding of the narrative as Christo-centric; and belief in the historical character of the miracle. Although the fundamentalist hermeneutical approach differs radically from that of the historical-critical method, the two positions have some things in common such as belief in Jesus Christ and the view that true life, freedom, and help flow from Holy Scripture. These commonalities can be used as a basis for fruitful dialogue between the adherents of both methods.—J.A.H.

Mt 14:22-33, § 50-1006.

Mt 19:1-12, § 50-971.

969. [Mt 19:16-30] A. P. Stanley, "The Rich Young Ruler and Salvation," *BiblSac* 163 (649, '06) 46-62.

The article presents an overview of Jesus' encounter with the rich young ruler (Mt 19:16-30 parr.), discusses the contemporary application of the account, and highlights some implications for understanding and preaching the gospel based on Jesus' direction to keep the commandments (Mt 19:17 parr.) and sell everything (Mk 10:21; Lk 18:22; cf. Mt 19:21).—C.R.M.

970. [Mt 20:20-23] D. Rudman, "Whose Kingdom Is It Anyway? The Sons of Zebedee as Antitypes for Adonijah in Matthew 20," *BibNotiz* 125 ('05) 97-104.

The introduction of the mother of Zebedee's sons and several other changes in Mt 20:20-

23 in comparison with Mk 10:35-40 are the product of the Matthean author's desire to draw a parallel with 1 Kings 2 in which Adonijah, like the sons of Zebedee, seeks to obtain an inappropriate position through the intercession of Bathsheba, Solomon's mother. In doing so, the Matthean author invites his readers to reflect theologically on the motives of the sons of Zebedee and on the nature of Jesus' kingship.—D.J.H.

971. [Mt 21:1-11] H. W. BASSER, "Planting Christian Trees in Jewish Soil," *RevRabbJud* 8 ('05) 91-112.

The article first shows how Matthew in 21:1-11 used Jewish literary forms, exegetical techniques, and methods of portrayal to present Jesus as a Christian Messiah who is to redeem the disadvantaged and the Gentiles from the Jewish leaders. Then with particular attention to Mt 19:1-12 it illustrates how Jewish rabbinic literature and the NT use the very same ancient, original material to their own purposes.—D.J.H.

972. [Mt 23] G. KEERANKERI, "The Gospel of Matthew. 'Woe to you, Scribes and Pharisees. . .': Jesus' Prophetic Denunciation of Inauthentic Religious Leadership," *Vidyajyoti* 69 (8, '05) 613-624.

Although there is surely a historical basis in the denunciation in Matthew 23 as Jesus' prophetic critique of inauthentic religious leadership and its opposition to his ministry, it is considerably exaggerated in terms of conventional rhetorical polemics among contending rival groups, here as a response against the Matthean community's hostile rivals, namely the emerging rabbinic Judaism in the post-A.D. 70 situation. Nevertheless, Matthew 23 is also the word of God addressed to the Christian community for its own ongoing transformation.—D.J.H.

973. [Mt 24–25] G. KEERANKERI, "The Gospel of Matthew. The Eschatological Discourse: Jesus as the End-time Judge," *Vidyajyoti* 69 (9, '05) 687-697.

After introductory comments about Matthew's version of Jesus' eschatological discourse, the article discusses the contents of its various parts: the end of the Temple and the beginning of the end time (Mt 24:1-14), the signs leading up to the coming of the Son of Man (24:15-31), awaiting the end time (24:32–25:30), and the judgment of the nations (25:31-46). It gives particular attention to the meanings of the expressions "all the nations" (25:32) and "the least of these my brethren" (25:40, 45).—D.J.H.

974. [Mt 25:31-46] G. GUTIÉRREZ, "Donde está el pobre, está Jesucristo," *Páginas* [Lima] 197 ('06) 6-22.

With the identification of Christ with "the least" in Mt 25:31-46, Matthew deepens the significance of "Emmanuel" (1:23; 28:20) and highlights the importance of poor and insignificant persons in the gospel message. After explaining the exegetical debates about the identity of "the least" and "all the nations," the article reflects on the neighbor as the sacrament of God and explores the implications of this text today.—D.J.H.

975. [Mt 26–27] G. KEERANKERI, "The Gospel of Matthew. The Passion Narrative," *Vidyajyoti* 69 (10, '05) 763-774.

After discussing the sources and structure of Matthew's passion narrative, the article considers its distinctive features with regard to Christology, ecclesiology (Israel's rejection of its

Messiah, the birth of a new people), Jesus as the model of righteousness, and Jesus' death as the eschatological event ushering in the new age.—D.J.H.

976. [Mt 28] G. KEERANKERI, "The Gospel of Matthew. God's Victory over Death and the Turning point of History: The Resurrection of Jesus in Matthew," *Vidyajyoti* 69 (11, '05) 844-854.

After noting the significance of Jesus' resurrection, the article looks at Matthew's presentation of the resurrection (the empty tomb, the appearance to the women, the bribery of the guards, the appearance in Galilee) and considers how it affects his overall understanding of the history of Jesus, discipleship, and mission.—D.J.H.

977. J. PATHRAPANKAL, "'Making Disciples' (Mt 28:16-20) and 'Being Witnesses of Christ' (Acts 1:8): A Re-reading of the Theology of Mission," *Vidyajyoti* 69 (8, '05) 566-584.

The emphasis in Mt 28:16-20 is on what the disciples are expected to do in relation to others, to make them the disciples of Jesus Christ. The emphasis in Acts 1:8 is on what the disciples themselves have to become during their mission, namely, to be the authentic witnesses of Christ in the world. Closer study of these two passages is important because of their inner tension and the challenges that these directives of the risen Christ constitute for the mission of the church in our times.—D.J.H.

Mark

978. E. ADAMS, "The Coming of the Son of Man in Mark's Gospel," *TynBull* 56 (2, '05) 39-61.

There are good exegetical reasons for taking Mark's three sayings about the coming of the Son of Man (8:38; 13:24-27; 14:62) as referring to what has come to be known as Jesus' parousia. From these passages we can reconstruct a "discourse concept" of the coming of the Son of Man in Mark: The coming Son of Man is the exalted Jesus (14:62). He comes, at the close of history (13:24), from his heavenly seat of power (14:62), as the divine warrior (8:38), at the head of the angelic force (8:38; 13:27) to effect judgment (8:38; 14:62) and to rescue the elect (13:27). His coming is visible (13:26; 14:62), and its effects are global (13:27) and cosmic (13:24-25).—D.J.H.

979. M. A. BEAVIS, "Women Listening to the Gospel of Mark," *BibToday* 44 (1, '06) 25-29.

Even though only five women are named in Mark's Gospel, the presence of these and other women may have struck the first female hearers of the Gospel as God's call directly to them. Those women not only model aspects of discipleship but also are disciples in their own right.—D.J.H.

980. C. C. BLACK, "A Servant of Surprise: Juel Interpreted," *WordWorld* 26 (1, '06) 47-60.

When conveying the impact of the truth of Mark's Gospel, the late D. H. Juel (1942-2003) was a consummate maestro and his sentences sparkle. The article offers an appreciation of Juel's exegetical musicianship as an interpreter of Mark under these headings: reclaiming God from interpretive neglect, from solution to plight, elliptical scripts, and an open question.—D.J.H.

981. J. L. Boyce, "Hearing the Good News: The Message of the Kingdom in Mark," *Word World* 26 (1, '06) 30-37.

From the very beginning Mark makes clear to the reader that to enter into his story of Jesus is to be called into a world in which competing claims to authority and rule have direct implications for how we as readers will imagine our existence. This is a story of "the kingdom" in which God will rule and so a story about the nature of God's kingly rule and of a call to us and our stories to take up residence in it.—D.J.H.

982. H. L. Chronis, "To Reveal and to Conceal: A Literary-Critical Perspective on 'the Son of Man' in Mark," *NTStud* 51 (4, '05) 459-481.

In the narrative logic of Mark's Gospel, Jesus uses "the Son of Man" to talk about himself as "the Son of God," to fill this title of majesty that belongs exclusively to him with its requisite christological content without violating his own injunction to secrecy. Referring to himself as "the Son of Man" ostensibly allows Jesus in Mark's story-world to conceal his person under an apparent contradiction of his divine identity while he openly reveals his work. For Mark's readers as privileged "insiders," Jesus' "Son of Man" self-reference would conceal nothing, but rather would reveal him all the more.—D.J.H.

983. J. Dewey, "Women in the Gospel of Mark," *WordWorld* 26 (1, '06) 22-29.

Women are an integral part of Mark's proclamation of good news. The article discusses the Revised Common Lectionary passages in Mark's Gospel that involve women, stressing how these texts illuminate Mark's narrative themes. It observes that Mark includes powerful stories of women, and portrays women as part of the new community following Jesus and as models of discipleship and service.—D.J.H.

984. D. J. Harrington, "What's New in Markan Studies?" *WordWorld* 26 (1, '06) 61-68.

This survey of recent publications on Mark's Gospel highlights works that reflect the turn to the text and the reader as well as the use of "new" methods under the following headings: Markan studies today; literary studies; theological studies; historical-political, feminist, and pastoral readings; commentaries; and the ending.—D.J.H.

985. E. Hensell, "The Suffering of Jesus," *RevRel* 65 (1, '06) 92-95.

Mark's entire Gospel is meant to be understood as the way of the cross manifested especially in the rejection that Jesus meets in his life and ministry. His suffering is redemptive for all who believe that he is the Son of God, and also provides a model for our own suffering.—D.J.H.

986. C. E. Joynes, "The returned Elijah? John the Baptist's angelic identity in the Gospel of Mark," *ScotJournTheol* 58 (4, '05) 455-467.

A possible answer to the question how John the Baptist could be described as Elijah returned is that Elijah could be viewed as an angelic figure who was identified with both John the Baptist and Jesus in the 1st century A.D. Mark clearly indicates in 6:14 that the popular expectation of Elijah's return was associated by some with Jesus. Mark's way of correcting these misconceptions was by presenting John the Baptist as the angelic embodiment of Elijah in 1:2 and emphasizing that John the Baptist fulfilled Malachi's prophecy of Elijah's return at different stages through the Gospel (as at 9:13). The ironic reference to Elijah in the crucifixion scene (15:35-36) further underlines Mark's central concern to emphasize that Elijah has indeed come, in the person of John the Baptist.—D.J.H.

987. P.-G. KLUMBIES, "Rivalisierende Rationalitäten im Markus- und Lukasevangelium," *TheolZeit* 61 (4, '05) 320-333.

After discussing the relation between "enlightened" rationality and NT theology with particular attention to R. Bultmann's program of demythologization, the article reflects on the rationality of myth with special emphasis on the narrative character of myth. Then with reference to specific texts it compares the mythic rationality of Mark's Gospel and the "enlightened"-analytical rationality of Luke's Gospel. Finally it notes that the worldview of the NT is not univocally "mythic," and considers some consequences of this observation for NT theology.—D.J.H.

988. E. MAZICH, "Discipleship and the Cross in the Gospel of Mark," *BibToday* 44 (1, '06) 19-23.

Each of the references to the cross in Mark's Gospel reveals in part its significance for the Evangelist's overall message: on the road (Mk 8:34), the Pharisees and scribes (15:30, 32), and Simon of Cyrene (15:21). The cross is part of Christian fellowship and the means of Jesus' death that ironically becomes the font of belief in an utterly new life.—D.J.H.

989. M. M. MITCHELL AND P. A. DUNCAN, "Chicago's 'Archaic Mark' (MS 2427): a Reintroduction to Its Enigmas and a Fresh Collation of Its Readings," *NovTest* 48 (1, '06) 1-35.

This article announces the public release via the Internet (http://goodspeed.lib.uchicago.edu/archaicmark/home.html) of a full set of interactive digital images of the University of Chicago's "Archaic Mark" (Gregory-Aland MS 2427; University of Chicago MS 972), an enigmatic miniature manuscript of Mark's Gospel. After sketching the known history of the manuscript, the article discusses the codex, the text, its orthography, comparison with other manuscripts, iconography, and future research. Then on pp. 19-35 it provides a collation of its Greek text against the text of Mark in Nestle-Aland[27].—D.J.H.

990. F. J. MOLONEY, "The Markan Story," *WordWorld* 26 (1, '06) 5-13.

The beginning, the midpoint, and the end of the Gospel of Mark indicate that Mark may have been a good storyteller. The article discusses the plot of Mark's Gospel and outlines the design of Mark's story on the basis of various "textual markers" found in the narrative (summaries; repetition; shifts in action from one place or time or set of characters to another). It concludes with a roadmap of the story of Mark and observes that Mark was master of his material and used it to tell a striking story that has stood the test of time.—C.R.M.

991. F. NIEDNER, "Precious, Inevitable Scandal: Theology of the Cross in Mark," *Curr TheolMiss* 32 (6, '05) 417-425.

For Mark the cross has multiple consequences, though in a sense they amount to a single effect. The death of Jesus cures blindness, and the cross serves as the "place" for finding life in losing it. Neither Mark's story nor the theology of the cross seems like good news to everyone, not even to many Christians.—D.J.H.

992. T. O'LOUGHLIN, "Proclaiming Christ in the Year of Mark," *Pastoral Review* [London] 1 (6, '05) 24-28.

After explaining the principles on which the 1970 church lectionary was constructed, the

article shows how in a year of Mark (such as 2006) the readings have been selected in three units that reveal in turn the figure of Jesus the Messiah, the mystery of Jesus (with regard to the crowds, the disciples, and himself), and the mystery of the Son of Man.—D.J.H.

993. E. SALVATORE, "Il mistero del Messia nel Vangelo di Marco. Per una nuova formulazione del *segreto messianico*," *RassTeol* 46 (4, '05) 485-517.

After reviewing research on the messianic secret during the past hundred years, the article discusses the characterizations of Jesus in Mark's Gospel by the Evangelist, Jesus, and demons and humans, respectively. Then it considers what the reader understands about Jesus, and uses the semiotic concept of veridiction to show that the Markan Jesus is a secret Messiah from his baptism to his transfiguration through the cross up to the resurrection and empty tomb.—D.J.H.

994. K. O. SANDNES, "*Imitatio Homeri?* An Appraisal of Dennis R. MacDonald's 'Mimesis Criticism,'" *JournBibLit* 124 (4, '05) 715-732.

The article offers an assessment of MacDonald's claim that the whole composition of Mark consists of conscious imitations of incidents, characters, and plot patterns in the *Iliad* and the *Odyssey*. The discussion unfolds under the following headings: the accessibility of Homer; Mark's Gospel—a transvaluation of Homer?; the hero returning home?; emulation?; Seneca's *Epistulae morales* 84 and intertextuality; and advertising hypertextuality. The article questions some of MacDonald's analogies and particularly his use of the rhetorical practice of emulation to bridge the gap between the alleged Homeric hypotexts and Mark's Gospel. While his reading is fascinating, it neglects the OT intertextuality advertised by the Gospel itself.—C.R.M.

995. D. SWEETLAND, "The Structure and Main Themes of Mark's Gospel," *BibToday* 44 (1, '06) 5-11.

The article outlines the structure and main themes of Mark's Gospel under five headings: the miracle-working Son of God who will be put to death (Mk 1:1–3:6); the northern ministry—opposition and mystery (3:7–4:34); the northern ministry—Jesus' activity around the Sea of Galilee (4:35–8:21); suffering, service, and discipleship—the journey to Jerusalem (8:22–10:52); and Jesus in Jerusalem—from death to life (11:1–16:8).—C.R.M.

996. K. VITALIS HOFFMAN AND M. VITALIS HOFFMAN, "Question Marks and Turning Points: Following the Gospel of Mark to Surprising Places," *WordWorld* 26 (1, '06) 69-76.

Mark's Gospel seems to pose more questions than it provides answers. The article discusses six questions (Mk 10:36, 51; 4:30; 4:40; 8:29; 9:33; 15:34) that can guide readers or hearers through the Gospel and serve as an outline for a (Lenten) Bible study or preaching series. For each question there is a brief exegetical introduction accompanied by a reflection on how perhaps we too might experience Jesus as the main question rather than the easy answer.—D.J.H.

997. A. WEST, "Preaching the Mysteries of the Reign of God," *CurrTheolMiss* 32 (6, '05) 406-416.

Jesus' revelation of God's reign in Mark's Gospel is characterized at almost every turn by incongruity, mystery, and surprise. After reflecting on the beginning of the gospel of Jesus

Christ, the article focuses on six paradoxes or mysteries that point to the nature of Jesus' identity in Mark: baptism, teaching, power, suffering, boundaries, and absence.—D.J.H.

Mk, §§ 50-768, 838, 1455r–1458r, 1463, 1478.

998. [Mk 1:1] J. J. KILGALLEN, "Life in Jesus Christ: Two Exegetical Reflections," *Chic Stud* 44 (3, '05) 273-283.

(1) Mark began his Gospel by identifying Jesus as the Messiah and Son of God (1:1) to encourage his readers to fidelity and endurance in the midst of their own sufferings. (2) Luke included the episode about Jesus' agony in the garden (Lk 22:39-46) to highlight Jesus' desire to obey the will of the Father and to suggest that his silence before his accusers was the result of his full acceptance of what the Father thought was best.—D.J.H.

Mk 1:1-15, § 50-858.

999. [Mk 1:9-11] J. WEBSTER, "Discipleship and Calling," *ScotBullEvangTheol* 23 (2, '05) 133-147.

After reflecting on discipleship in the theology of the church, the article takes Mk 1:9-11, 14-20 as a starting point and explores three questions: Who is this one who calls to discipleship? What is the substance of his call? and Who are those called by him? It concludes with suggestions about how the theology of discipleship may help us as we try to discern the church's task.—D.J.H.

1000. [Mk 1:10-11] E. MALONEY, "Jesus at the River Jordan and Markan Symbolism," *BibToday* 44 (1, '06) 13-17.

All three of the symbols used in Mk 1:10-11 (the rending of the heavens, the gift of the Spirit, the voice of God) touch our deepest yearning for the presence of God in human affairs. The Evangelist reveals Jesus' identity through these three profound symbols that inform us of the truthfulness and reliability of Jesus' ministry.—C.R.M.

1001. J. P. HEIL, "Jesus with the Wild Animals in Mark 1:13," *CathBibQuart* 68 (1, '06) 63-78.

After raising questions about a Jesus/new Adam typology in Mk 1:12-13, the article discusses the chiastic structure and meaning of 1:12-13; the Markan theme of Jesus as the antitypical embodiment of Israel—the Son and Servant of God; and the significance of 1:13 for the subsequent narrative. That Jesus is with wild animals in Mk 1:13 does not mean that he is the new Adam who restores a paradisal coexistence with the wild animals. Rather, Jesus' being with wild animals is part of his being tested by Satan and thus being trained in the wilderness as God's Son.—C.R.M.

Mk 1:14-20, § 50-999.

1002. M. SELVARAJAH, "The Truth of the Gospel and Christian Leadership: A Human Rights Perspective. Biblical Reflections on Mark 1:40-45," *Sri Lanka Journal of Theological Reflection* [Pilimatalawa] 1 (1, '05) 32-35.

In healing the leper in Mk 1:40-45, Jesus restored the man's familial, civil, and religious rights. Jesus' saving act ensures the fullness of life, both material and spiritual.—D.J.H.

1003. [Mk 1:41] B. D. EHRMAN, "Did Jesus Get Angry or Agonize? A Text Critic Pursues the Original Jesus Story," *BibRev* 21 (5, '05) 17-26, 49-50.

(1) In Mk 1:41 the reading "becoming angry" is more likely to have been original than "feeling compassion." Jesus may be miffed at the leper's doubts about his willingness, ability, or authority to heal him. (2) Only in Lk 22:43-44 does the Lukan Jesus agonize over his coming fate and appear out of control. These verses were very likely added to Luke's Gospel to stress the view that Jesus was fully human as well as divine.—D.J.H.

Mk 4:1-9, § 50-966.

1004. W. H. MEYER, "Histories of Reading and Readings of 'History': A Study of a Group of South African Students Reading Mark 4:35-41," *Neotestamentica* 39 (1, '05) 141-162.

After exploring the idea that people may have histories of reading a particular biblical text (with attention to the discourse theory of J. Gee) and commenting on the development of accessible ways of presenting critical exegesis of biblical texts to ordinary readers, the article reviews responses by first-year students at the University of KwaZulu-Natal in Pietermaritzburg to Mk 4:35-41 with attention to historicity and historiography. It shows that the histories of reading (the prior socialization) of the students affect their readings of history and their views on the question whether there is any history to read in the Bible.—C.R.M.

1005. N. BONNEAU, "Suspense in Mark 5:21-43. A Narrative Study of Two Healing Stories," *Theoforum* 36 (2, '05) 131-154.

After reviewing the key elements of narrative criticism, the article examines several suspense-creating techniques found in the episodes of the raising of Jairus' daughter and the intercalated healing of the woman with the flow of blood in Mk 5:21-43. Thus it treats the characters' experience of an unknown future (in the reader's imagination from the point of view of the characters in the story), suspense from the narrator's divulging or withholding of information, and suspense due to the multiplicity and unpredictability of characters. These three strategies together contrive to weave the warp and woof of suspense.—C.R.M.

Mt 6:14-30, § 50-1365.

Mt 6:34-44, § 50-968.

1006. H. J. RIEDL, "Der Seewandel Jesu Mk 6,45-52 parr. Eine Epiphanieerzählung und ihre textpragmatische Intention," *StudNTUmwelt* 30 ('05) 5-17.

After noting how the description of the disciples' reaction in Mk 6:51c-52 to Jesus' walking on the sea calls into question the designation "epiphany narrative" for the Markan account (Mk 6:45-52; cf. Jn 6:16-21) vis-à-vis the confession that concludes the Matthean account (Mt 14:22-33), the article discusses Jesus' walking on the sea as a "saving epiphany," the narrative motifs of a saving epiphany, and the text-pragmatic intentions of the three versions of the account of Jesus walking on the sea. It concludes that each Evangelist makes the narrative serve his theological purpose.—C.R.M.

1007. [Mk 7:24-30] P. ALONSO, La mujer sirofenicia en la interpretación patrística," *EstEcl* 80 (314, '05) 455-483.

A survey of the history of patristic interpretations of Mk 7:24-30 from Tertullian to John of

Damascus and the earliest commentaries on Mark reveals several different approaches: salvation-historical (Jesus' encounter with the Syrophoenician woman), christological (the person of Jesus), paradigmatic (the woman), allegorical (bread and crumbs), and justification for various opinions.—D.J.H.

1008. J. DELORME, "Passage de frontière: Jésus et une syrophénicienne (7, 24-30)," *Sémiot Bib* 119 ('05) 10-31.

This semiotic analysis of the encounter between Jesus and the Syrophoenician woman according to Mk 7:24-30 gives particular attention to the role of spatial constructions within the text. It concludes that in this text two religious and cultural worlds come together not according to criteria of pure and impure but rather in an open space of inexhaustible generosity.—D.J.H.

1009. M. L. SKINNER, "'She departed to her house': Another Dimension of the Syrophoenician Mother's Faith in Mark 7:24-30," *WordWorld* 26 (1, '06) 14-21.

The article reviews Mark's story of the Syrophoenician mother of a demon-afflicted girl in Mk 7:24-30 with attention to some of its notorious details, highlights the multiple dimensions of this woman's faith, and contends that the woman's journey back home mentioned in 7:30 both required faith and enacted it in a new way.—C.R.M.

1010. [Mk 9:2-8] J. C. POIRIER, "Jewish and Christian Tradition in the Transfiguration," *RevBib* 111 (4, '04) 516-530.

The evidence linking the transfiguration (Mk 9:2-8 parr.) with the Exodus theophanies has been considerably overstated. A more efficient account of the nongeneric aspects of the transfiguration can be found in the exegetical complex involving Ps 43:3 and Isa 42:1 in *Midrash Tehillim*. The distinctively Christian component is best understood in light of the two witnesses tradition in Revelation 11.—D.J.H.

Mk 9:18-26, § 50-1299.

Mk 9:24, § 50-795.

Mk 10:17-31, § 50-969.

Mk 10:35-40, § 50-970.

1011. M. J. J. MENKEN, "The call of blind Bartimaeus (Mark 10:46-52)," *HTSTeolStud* 61 (1-2, '05) 273-290.

The narrative about Bartimaeus in Mk 10:46-52 contains an almost complete call story. Its earliest traceable layer appears to have been the story of the calling of blind Bartimaeus, and this nucleus was expanded by a healing story. By placing the Bartimaeus episode at the end of the journey narrative, the Evangelist relates it to Jesus' suffering and death, and contrasts Bartimaeus with Peter, James, and John.—D.J.H.

1012. [Mk 11:1–15:47] T. HERLONG, "The Passion According to Mark: A Meditation," *Emmanuel* 112 (2, '06) 144-151.

Taking Mark's passion narrative (Mk 11:1–15:47) as reflecting a major oral tradition that

had been passed down about Jesus' life, death, and resurrection, this meditation follows the story line with brief observations and applications.—C.R.M.

1013. E.-J. VLEDDER, "Was Jezus' optreden in de tempel een reiniging? (Was Jesus' action in the temple [Mk 11:12-18] indeed a cleansing?)," *HTSTeolStud* 61 (1-2, '05) 593-617.

Contrary to E. P. Sanders, who regards Jesus' action in the Temple (see Mk 11:12-18 parr.) as a symbolic act of the destruction of the Temple, the article contends that Jesus was targeting corruption in the Temple resulting from commercialization and the cooperation between the ruling Romans and the Temple authorities. Jesus wanted to restore the Temple's prime purpose as a place of worship and for this reason his action should be regarded as a form of cleansing.—C.R.M.

1014. L. FAST, "Rejection and Reinstatement (Mark 12:1-11): The Rhetoric of Represented Speech in Mark," *Neotestamentica* 39 (1, '05) 111-126.

The article investigates the potential of Jesus' speech in Mk 12:1-11 to sound as though spoken past the figures in the narrative, and so examines its persuasive effect on the real readers/hearers outside the literary construct. It is reasonable to assume that Mark's Greco-Roman readers/hearers could have detected the voice of Jesus in this passage as directed to them outside the world of the depicted rhetoric. The topics that Jesus addresses in the speech are topics that they know to be directed to them because of the knowledge that they possess (e.g. the rejection and reinstatement of a beloved son), knowledge that the figures in the narrative do not have.—C.R.M.

1015. J. L. MAYS, "'Is This Not Why You are Wrong?' Exegetical Reflections on Mark 12:18-27," *Interpretation* 60 (1, '06) 32-46.

Mk 12:18-27 deals directly with the question of how Scripture is to be interpreted. After discussing the passage and its interpretive context, the article considers Jesus' critique of the way in which the Sadducees read Scripture, his own scriptural defense of resurrection, the "theo-logic" of Jesus' exegesis, election as resurrection, and implications for the practice of exegesis as ministry.—D.J.H.

1016. [Mk 12:41-44] K. KERN, "Jesus und die arme Witwe," *GeistLeb* 78 (6, '05) 470-473.

After situating the episode of Jesus and the poor widow (Mk 12:41-44) in the context of Mark's Gospel, the article discusses the social background of the passage and offers an exposition. It concludes that the poor widow's only wealth is God, and that she lives the spirit of the beatitudes and the Lord's Prayer.—D.J.H.

1017. [Mk 14:1–15:47] B. E. REID, "Telling Mark's Story of the Passion," *CurrTheolMiss* 32 (6, '05) 426-433.

Informed by the perspectives of women in rural Chiapas, Mexico, the essay seeks to expose ways of interpreting Mark's passion account (Mk 14:1–15:47) that reinforce deadly patterns of violence and victimization, and to offer interpretative moves for preachers, teachers, and catechists to tell the story in ways that liberate and help believing communities conform their lives authentically to the crucified and risen Christ.—C.R.M.

1018. [Mk 14:1–16:8] L. Á. MONTES PERAL, "El proceso de Jesús en la historia de la Pasión según san Marcos (I)," *EstBib* 62 (3, '04) 301-329.

As background to a study of the trial of Jesus according to Mark, this installment first dis-

tinguishes between remnants of the pre-Markan passion narrative and Markan redaction in 14:1–16:8. Then it discusses the passion narrative in the general context of Mark's Gospel and the structure of the text (before, during, and after the trial). Finally it considers various features of the pre-Markan passion narrative: place (Jerusalem), date (A.D. 35-50), and life-setting; literary genre (Christian haggadah); historicity; chronology of events; and Christology.—D.J.H.

1019. [Mk 14:1–16:8] 'A. SAMATE, "Women, as True and Faithful Disciples and Prophets in the Passion Story," *Pacific Journal of Theology* [Suva, Fiji] 31 ('04) 45-62.

The article analyzes specific events in the passion stories of Mark and Luke with attention to the "discipleship" and "prophetic" roles modeled by women as true followers of Jesus: the anointing woman (Mk 14:3-9; Lk 7:36-50), women at the crucifixion (Mk 15:40-41; Lk 23:49), the burial scene (Mk 15:47; Lk 23:55-56), and the resurrection (Mk 16:1-8; Lk 24:1-12).—C.R.M.

1020. S. MILLER, "The Woman who Anoints Jesus (Mk 14.3-9): A Prophetic Sign of the New Creation," *Feminist Theology* [London] 14 (2, '06) 221-236.

The prophetic action of the woman who anoints Jesus in Mk 14:3-9 aligns her with Jesus' suffering and death, and her extravagance affirms the preciousness of life in the midst of death. The woman's gift encapsulates the message of the Gospel because it foreshadows the new creation that comes about through Jesus' death.—D.J.H.

1021. [Mk 14:53–15:15] L. Á. MONTES PERAL, "El proceso de Jesús en la historia de la Pasión según san Marcos (II)," *EstBíb* 62 (4, '04) 525-569.

This installment [see § 50-1018] treats the trial of Jesus in the pre-Markan passion narrative, the Jewish trial, the Roman trial, and the trial of Jesus in Mark's passion narrative (Mk 14:53–15:15). In the first stage of the trial, at night before the Sanhedrin, Jesus is condemned to death for words spoken against the Temple according to the pre-Markan account, to which the Evangelist adds the charge of blasphemy. In the second stage of the trial before Pilate, Jesus is accused of a political crime, ostensibly changing the reason for his condemnation. The greatest responsibility for the sentencing of Jesus falls upon the Sadducees, but the most profound cause for Jesus' violent death was the revolutionary conception of God that he preached.—C.R.M.

1022. [Mk 15:38] D. E. FREDRICKSON, "Nature's Lament for Jesus," *WordWorld* 26 (1, '06) 38-46.

We may make better sense of the strange circumstances surrounding Jesus' death if we think of the Temple curtain in Mk 15:38 as a visual representation of the cosmos. Then the tearing of the curtain becomes one of two events (the other is the darkening of the sun in 15:33) that express nature's grief over Jesus' death. Such an interpretation is consistent with features of extrabiblical poetry and evidence from the visual arts. It also may be confirmed by reading Mk 1:9-11 with its references to "the heavens torn apart" and the "dove" in connection with the iconography of ancient grave-reliefs.—C.R.M.

1023. [Mk 16:1-8] R. PICKETT, "Following Jesus in Galilee: Resurrection as Empowerment in the Gospel of Mark," *CurrTheolMiss* 32 (6, '05) 434-444.

After suggesting that the meaning of Jesus' resurrection according to Mk 16:1-8 is to be found in recalling his proclamation and enactment of God's kingdom in Galilee (v. 7; cf.

1:15; 14:28), the article surveys the presentation of Jesus' Galilean ministry throughout the Gospel. Mark's resurrection narrative challenges Jesus' followers to consider the significance of his Galilean ministry for their own lives and ministry.—C.R.M.

1024. M. Trainor, "Intertextuality, the Hermeneutics of 'Other,' and Mark 16:6-7: A New but Not New Challenge for Biblical Interpreters," *BibTheolBull* 35 (4, '05) 144-150.

After reflecting on the present cultural climate of suspicion directed toward those judged foreign (the context of the "other"), the article discusses the place of intertextuality in biblical interpretation with particular attention to the importance of a hermeneutics of "other." Then after suggesting what intertextuality might offer us as we engage in this hermeneutics of "other," it considers Mark's resurrection narrative (16:1-8) and especially what the young man says to the women in the tomb. For Mark there is a clear link between understanding Jesus' resurrection and pondering the place of absence, negation, or nothingness.—C.R.M.

1025. F. Brossier, "'Il vous précède en Galilée. . .' (Mc 16,7)," *Transversalités* 96 ('05) 187-191.

With Mk 16:7 readers are invited to return to Galilee, that is, to Mark's narrative of Jesus' ministry in Galilee. In episodes such as the transfiguration (9:2-10), the stilling of the storm and healing of the Gerasene demoniac (4:35–5:21), and walking on the water (6:45-52), they will find anticipations of Jesus' resurrection and his appearances.—D.J.H.

1026. K. R. Iverson, "A Further Word on Final Γάρ (Mark 16:8)," *CathBibQuart* 68 (1, '06) 79-94.

The article assesses N. C. Croy's contention in *The Mutilation of Mark's Gospel* (2003) that because sentences ending with γάρ are less common in Greek narrative literature than, for example, in philosophical literature, Mk 16:8 is not the closing verse of Mark's Gospel but represents the extant remains of a mutilated text. It first examines the data on the use of final γάρ in extant ancient Greek literature with the aid of the *TLG* database and then evaluates Croy's argument. Since final γάρ occurs infrequently at all times and across all kinds of literature, its presence at Mk 16:8 is inconclusive with respect to the original ending of Mark's Gospel. The construction can be used with equal force to support the case for either a mutilated text or an intentional, abrupt ending.—C.R.M.

Luke

1027. A. Denaux, "Een vreemdeling in de stad. Lucas' narratieve christologie in perspectief" [A Stranger in the City. Luke's Narrative Christology in Perspective], *Collationes* 35 (4, '05) 373-386.

After introductory comments about Luke and about exegetical methodology, the article considers the historical and literary context of Luke's narrative Christology, and focuses on Jesus as a stranger and godlike guest who visits God's people and offers them God's salvation. Then it discusses some Hellenistic resonances, Christology in dialogue with the surrounding culture, and the present relevance of Luke's narrative Christology.—D.J.H.

1028. F. Manzi, "Memoria, identità e tradizione della Chiesa nell'attestazione narrativa dei vangeli," *ScuolCatt* 133 (3, '05) 445-499.

When writing about Jesus' life, death, and resurrection, Luke—like the other Evange-

lists—carries out an "act of semiotization," since he acknowledges in these unique events the salvific significance of each person. He creates a link between the present of the church and the past of Jesus' life, giving to the recollections of the latter the narrative form of a "founding history" of the Christian community. While giving written testimony to his faith in Jesus' identity as Son of God and Savior, the Evangelist also acknowledges his identity as one who believes in Jesus. At the same time he proposes to readers that they enter the "world of the text" of the Gospel with his way of seeing things as a believer. Thus they too can deepen their identity as *memores Dei* in relation to the identity of Christ the Savior of all.—D.J.H.

Lk, §§ 50-987, 1095.

1029. [Lk 1–2] K. COYLE, "Towards a Scriptural Foundation for a Theology of Mary: A Lukan Perspective," *Landas* 19 (1, '05) 1-18.

The treasured Marian tradition of Luke's infancy narrative lingers on. The angel's message intended for all the lowly and miserable and first proclaimed to Mary at the annunciation (Lk 1:26-38), as well as her prophetic Magnificat song (1:46-55) anticipating the gospel proclamation of the reversal of all values, explode with ever greater urgency today as all try to form a community that pours itself out for justice, peace, and an appreciation of creation.—D.J.H.

1030. [Lk 1–2] B. WITHERINGTON, "Mary, Simeon or Anna. Who First Recognized Jesus as Messiah?" *BibRev* 21 (5, '05) 12, 14, 51.

While in Luke 1–2 Mary is puzzled by the message that Jesus will be the Messiah, Simeon recognizes that the Messiah has arrived and Anna suggests that a new era, with a new and living voice of prophecy, has dawned.—D.J.H.

1031. J. LAMBRECHT, "'But you too': A Note on Luke 1,76," *EphTheolLov* 81 (4, '05) 487-490.

In the phrase καὶ σὺ δέ in Lk 1:76, the adverbial καί emphasizes "you" with reference to the prophets in 1:70, while the particle δέ contrasts John with Jesus: "But you too, child, will be called a prophet of the Most High."—C.R.M.

1032. S. GATHERCOLE, "The Heavenly ἀνατολή (Luke 1:78-9)," *JournTheolStud* 56 (2, '05) 471-488.

The study provides a detailed examination of Lk 1:78-79 with attention to four elements crucial for determining the emphasis of these verses. Thus it treats the "visitation" (ἐπισκέψεται), which shows the divine character of the coming; "from on high" (ἐξ ὕψους) as highlighting that the figure comes from heaven; the reference in Lk 1:79 that taps into the oracle in Isaiah 9 LXX about a heavenly, angelic child who will rule in Israel; and ἀνατολή as highlighting the identity of the figure as a heavenly Messiah with the function of bringing light or salvation. These verses point in the direction of a "superhuman" Messiah, and the language resists being interpreted simply by reference to a figure "raised up" by God from the line of David and points instead toward preexistence.—C.R.M.

1033. J. M. RIST, "Luke 2:2: Making Sense of the Date of Jesus' Birth," *JournTheolStud* 56 (2, '05) 489-491.

In Lk 2:2 either Luke or his source may have confused P. Quintilius Varus, who replaced

Sentius Saturninus (see Tertullian, *Adv. Marc.* 4.19.10) in 7-6 B.C. (see Josephus, *Ant.* 17:89) as governor of Syria, with P. Sulpicius Quirinius who was governor in A.D. 6. Luke or his source blended a tradition about Jesus' birth in the time of Quintilius (now confused with Quirinius) with the knowledge that Quirinius held a census (probably for the province of Syria), thus producing a confused historical setting for Jesus' birth in the impossible A.D. 6.—C.R.M.

1034. [Lk 2:14] B. Olsson, "Gloria in a multitude of voices," *ExpTimes* 117 (3, '05) 89-94.

The article reconstructs a Hebrew version of the Gloria in Lk 2:14 with its focus on the righteous remnant of Israel, and analyzes the early versions in Greek, Latin, and Syriac and Coptic. Then it considers the reception history of the verse in literature, art, and music.—C.R.M.

Lk 2:25, § 50-1322.

1035. [Lk 3:1] J. T. Dennison, "Tiberius Caesar," *Kerux* [Lynnwood, WA] 20 (3, '05) 26-38.

The article considers Tiberius Caesar and the threads that weave his story with Luke's story of Jesus (see Lk 3:1) under the following headings: Tiberius and Pilate, Tiberius' career, Tiberius and Augustus (see Lk 2:1), Tiberius imperator, Tiberius and Sejanus, Luke 3, Jesus the king, Tiberius as *pater familias*, and Luke the redemptive historian.—C.R.M.

Lk 3:23-38, § 50-953.

1036. [Lk 4:16-30] J. C. Lara Olmo, "En torno a la predicación de Jesús en la sinagoga de Nazaret," *EstBib* 62 (3, '04) 331-346.

After quoting Lk 4:16-30, the article discusses the synagogue and its place in Jewish life, as well as the customs pertaining to the reading of Scripture in the synagogue. Then it considers Jesus' reading of Isa 61:1-2, his interpretation of it, the time of year, and the reaction of the people of Nazareth to him.—D.J.H.

Lk 6:35, § 50-962.

1037. C. H. Cosgrove, "A Woman's Unbound Hair in the Greco-Roman World, with Special Reference to the Story of the 'Sinful Woman' in Luke 7:36-50," *JournBibLit* 124 (4, '05) 675-692.

The article aims to clarify the social meaning of the woman's gestures with her hair in the story in Lk 7:36-50. It discusses modern interpretations of the woman's gesture with her hair in Luke 7, the social symbolism of women's hair and actions involving women's hair in antiquity, and interpreting Lk 7:36-50 in the light of the social symbolism of gestures with hair in the Greco-Roman world. The range of social meanings for the woman's gesture with her hair in Lk 7:38 along with other contextual clues in the passage show that it is not sexually provocative, indecent, or even a breach of etiquette. Rather, it indicates either (1) that she has been forgiven antecedent to the narrative and comes to show her gratitude and devotion, or (2) that she comes weighed down by guilt, seeking forgiveness and acceptance, which she receives in the end.—C.R.M.

1038. J. J. Kilgallen, "What Does It Mean to Say That There Are Additions in Luke 7,36-50?" *Biblica* 86 (4, '05) 529-535.

When one reads Lk 7:36-40, 44-47a, it seems possible to identify both a meaning and a *Sitz*

im Leben for the story, which argues that Jesus is a prophet. A later writer may have added the comparison in 7:41-43 to bring out the contrast already in the story between the ungenerous host and the grateful woman. A further and final addition to the story appears in 7:47b-50, where Luke identifies for Theophilus the meaning that he sees embedded in the story: Jesus is the one who forgives sins. While commentaries often give the impression that "addition" means something foreign to the earlier story, we cannot say that anything we find "added" to Lk 7:36-50 was foreign to it or to its author.—C.R.M.

Lk 7:36-50, § 50-1019.

Lk 9:10-17, § 50-968.

1039. U. Busse, "A study of Luke 10 in context," *HTSTeolStud* 61 (1-2, '05) 81-91.

Falling in the center of Luke's Gospel, chapter 10 offers a good opportunity to see how the author composed his work with the reader in mind. The article discusses how Luke 10 fits into the larger context of the Gospel. It observes that Luke's theological-practical maxim "to hear and to do the word of God" (6:46-47) is again illustrated in the parable of the Good Samaritan (10:25-37) and in the episode of Mary and Martha (10:38-42), in which parallels to Stoic and Cynic ethics are found.—C.R.M.

1040. G. Cardascia, "Sur quelques erreurs de la *Vulgate* Nombres 5,31 – Luc 10,36," *RevBib* 111 (3, '04) 419-422.

The Vulgate contains some errors that need to be corrected. In Num 5:31 the reference should be not to the husband but rather to the presumed accomplice of the adultery. In Lk 10:36 Jesus does not ask "Who was the neighbor?' but rather "Who behaved as a neighbor?"—D.J.H.

1041. [Lk 10:38-42] M. Grey, "Rescuing Martha from the Dishes. A Challenge of Retrieval and Proclamation," *Pastoral Review* [London] 1 (5, '05) 12-18.

While in Lk 10:38-42 Martha is troubled with the domestic task of preparing food, in Jn 11:1-44 she runs to Jesus and confesses her faith (v. 17). After describing how Martha's reputation developed in Christianity, the article returns to the biblical texts and discusses what the issues are for Luke and for the church. If the Lukan text is primarily about *diakonia* (service), it is no less vital today.—C.R.M.

1042. [Lk 10:38-42] M. E. Penrose, "Martha and Mary: The Everlasting Saga," *ChicStud* 44 (3, '05) 250-262.

The article traces some of the history of interpretation of the story of Martha and Mary in Lk 10:38-42 under the following headings: early Christian perspectives, medieval perspectives, contemporary perspectives, and some women's perspectives.—C.R.M.

Lk 11:4, § 50-964.

1043. R. J. Karris, "Francis of Meyronnes' Sermon 57 on the Parable of the Prodigal Son (Luke 15:11-32)," *Franciscan Studies* [St. Bonaventure, NY] 63 ('05) 131-158.

Francis of Meyronnes (ca. 1288-1328) was a very influential Franciscan theologian and

preacher. The article first comments on the form, sources, and unique and shared features of Francis' interpretation of Lk 15:11-32 in his Sermon 57, which more closely resembles a theological tractate. Then it presents an English translation of the text with explanatory notes below. Rather than take the younger and older sons as standing for Gentiles and Jews, respectively, Francis understands them to represent those who are repentant and those who are innocent, a view shared with Bonaventure.—C.R.M.

1044. H.-G. GRADL, "Von den Kosten des Reichtums. Die Beispielerzählung vom reichen Mann und armen Lazarus (Lk 16,19-31) textpragmatisch gelesen," *MünchTheolZeit* 56 (4, '05) 305-317.

The article first explains how a text-pragmatic approach to biblical interpretation analyzes the structures and strategies of a text in order to see how they direct the viewpoint, attitude, and response of the reader. Next it examines the parable of the rich man and Lazarus in Lk 16:19-31 from this reader-oriented perspective with attention to the context and horizon of the text, the introduction (vv. 19-21), the reversal of fortunes after death (vv. 22-23), the rich man's cry for help and the sealing of his fate (vv. 24-26), and the warning and conclusion of the story (vv. 27-31). Then it reflects on the potential of text-pragmatic interpretation and observes how in the present case the particular intention of the text is to motivate the wealthy to take care of the poor.—C.R.M.

1045. [Lk 16:19-31] B. O. IGBOIN, "An African Understanding of the Parable of the Rich Man and Lazarus: Problems and Possibilities," *AsiaJournTheol* 19 (2, '05) 256-269.

The article aims to contextualize the parable of the rich man and Lazarus in Lk 16:19-31 in the African socioreligious and cultural milieu. Just as Jesus intended this parable to change the perception of the Pharisees and their concept of the "intermediate place," so it can serve to change the religio-cultural perception of Africans with regard to reincarnation and the finality of life.—C.R.M.

1046. P. W. VAN DER HORST, "Abraham's Bosom, the Place Where he Belonged: A Short Note on ἀπενεχθῆναι in Luke 16.22," *NTStud* 52 (1, '06) 142-144.

In compound verbs beginning with απο-, this preposition often has the connotation of "back to where it belongs" or gives the verb the notion of "deservedness" or of what is due. In the case of Luke's use of ἀπενεχθῆναι in 16:22 we have to take into serious consideration that he wanted to convey the sense of Abraham's bosom as the place where the poor Lazarus belonged and that he was entitled to.—D.J.H.

Lk 18:18-30, § 50-969.

Lk 22:39-46, § 50-998.

1047. C. CLIVAZ, "The Angel and the Sweat Like 'Drops of Blood' (Lk 22:43-44): P^{69} and f^{13}," *HarvTheolRev* 98 (4, '05) 419-440.

The article first reviews recent research on Lk 22:43-44 and argues that it is necessary to reexamine the external evidence for these verses. Next it considers P^{69} as an independent textual witness to the problem of Lk 22:43-44 and concludes that its apparent omission of 22:42-45a, which may be the result of Marcionite editing, cannot be taken as a witness to the omission of 22:43-44 alone. Then it contends that the transfer of Lk 22:43-44 to a position

after Mt 26:39 in family 13 cannot be used to prove that the angel and the bloody sweat stem from a non-Lukan source; rather, it demonstrates the influence of liturgical usage on the textual tradition. It remains to be demonstrated what could have led the orthodox community of Alexandria to delete in P^{75} both v. 43's description of the angel and v. 44's reference to Jesus' agony and sweat.—C.R.M.

Lk 22:43-44, § 50-1003.

1048. J.-C. Loba-Mkole, "The social setting of Jesus' exaltation in Luke-Acts (Lk 22:69 and Ac 7:56)," *HTSTeolStud* 61 (1-2, '05) 291-326.

The article develops a model for "intercultural exegesis" and applies it to Lk 22:69 and Acts 7:56. In this process it approaches the title "Son of Man" from two perspectives: the biblical culture of the 1st-century Greco-Roman world, and the current Christian culture of Africa. It observes that the Son of Man concept in the selected texts not only includes a reference to the eschatological savior, judge, and defender, but also creates a sense of Jesus' solidarity with his fellow human beings. Such an understanding would certainly have led to Jesus' exaltation by his followers who lived in conditions of social turmoil, and leads to such an exaltation today by those who experience similar circumstances in Africa.—C.R.M.

Lk 23–24, § 50-1019.

1049. B. Mawrie, "A Catechesis of Accompaniment: The Emmausian Method of Faith Formation (Lk 24:13-32)," *Mission Today* [Shillong, India] 8 (1, '06) 64-76.

The article describes an approach to catechesis based on Lk 24:13-32 with regard to the steps in the method, the anthropological dimension, the principles of catechesis, and the basic qualities required of a catechist.—D.J.H.

1050. [Lk 24:50-51] J. J. Pilch, "Jesus' Ascent to the Sky," *BibToday* 43 (6, '05) 389-393.

After noting two kinds of journeys to the realm of God reported by the Bible and related literature, the article discusses anthropological insight into "soul journey" as an altered state of consciousness, the human experience behind reported trips to the realm of God, and the ascension of Jesus (Lk 24:50-51; Acts 1:1-11).—C.R.M.

1051. K. M. Kapic, "Receiving Christ's Priestly Benediction: A Biblical, Historical, and Theological Exploration of Luke 24:50-53," *WestTheolJourn* 67 (2, '05) 247-260.

The ascension account in Lk 24:50-53 as the culmination of Jesus' earthly ministry comes alive when approached from the biblical vantage point of the priestly benediction. The benediction given by the risen Christ should inform our understanding of Christ's presence in the church and the atonement.—D.J.H.

John

1052. H. W. Attridge, "Philo and John: Two Riffs on One Logos," *StudPhilonAnn* 17 ('05) 103-117.

The essay argues that the "Logos theologies" of Philo and John are distinct articulations of a common exegetical and theological impulse. It considers the use of the Logos theme in

Philo's *De opificio mundi* and the allegorical commentaries on the Pentateuch with attention to the rhetoric or the pedagogical strategy of that corpus, and suggests that the Fourth Gospel offers a version of the same strategy. That Philo continues through his allegorical exposition to play with the function of the Logos/Word is not adequately appreciated. Whether or not the author of the Fourth Gospel read Philo, he knows something very much like Philo's scheme and plays on many of the motifs at work in it throughout the Gospel (light, name, Man/Son of Man, divine begetting, shepherd). He is also true to the positive Philonic impulse that God is knowable though the Word.—C.R.M.

1053. D. BARTLETT, "Interpreting and Preaching the Gospel of John," *Interpretation* 60 (1, '06) 48-63.

Borrowing from P. Ricoeur and with attention to the Fourth Gospel, the article illustrates how the methods used by scholars to interpret the text affect the theological and homiletical conclusions that can be drawn from exegesis. It first treats approaches to the world behind the text: the text behind our text—source criticism/content criticism (R. Bultmann); the community behind the text (J. L. Martyn); and the social dynamic behind the text (W. A. Meeks, J. H. Neyrey). Next it considers literary/narrative approaches to the world in front of the text: the world barely in front of the text (R. A. Culpepper), the world between the text and the reader (J. L. Staley), and the world of the whole text (B. S. Childs). Then it discusses several perspectival readings or the world we bring to the text: the gospel for outsiders (D. K. Rensberger), and outside the gospel (A. Reinhartz).—C.R.M.

1054. Y.-M. BLANCHARD, "La fonction régulatrice et inspirante de la référence scripturaire en mariologie," *Istina* 50 (3, '05) 261-272.

The article seeks to illustrate how careful exegetical attention to the Johannine texts pertaining to the mother of Jesus can protect against affective and imaginary excesses in Mariology. Thus it discusses in detail the episodes about Mary at Cana (Jn 2:1-11) and Mary at the foot of the cross (19:25-27).—D.J.H.

1055. Y.-M. BLANCHARD, "'Je vous appelle amis'. Amour et trahison selon saint Jean," *Christus* 53 (209, '06) 48-57.

After describing love as a leitmotif of John's Gospel and considering the pertinent vocabulary and usages, the article discusses "the disciple whom Jesus loved," Peter, and "Martha and her sister and Lazarus." Then it takes up the question of Judas and the comment that "Satan entered into Judas."—D.J.H.

1056. J. BUCHHOLD, "L'évangile de Jean: une 'traduction' des synoptiques," *Théologie evangelique* [Vaux-sur-Seine] 4 (1, '05) 19-30.

The unity and diversity that characterize the relationship between the Synoptic Gospels and John's Gospel are best approached in terms of translation philosophy. Whereas the Synoptic Gospels offer a translation of Jesus' words from the perspective of formal equivalence, John's Gospel provides a more dynamic and interpretive translation of Jesus' teachings.—D.J.H.

1057. J. D. CROSSAN, "Reflections on Adriana Destro and Mauro Pesce, *Come nasce una religione: Antropologia ed esegesi del Vangelo di Giovanni*," *AnnStorEseg* 21 (2, '04) 591-595.

In response to Destro and Pesce's *Come nasce una religione* (2000), the article raises ques-

tions about the newness of "Johannism" as a separate religion, possible redactional layers in John's Gospel, and the content of that new religion.—D.J.H.

1058. N. FARELLY, "'Je suis la vérité' dans l'évangile de Jean," *RevRéf* 56 (235, '05) 1-20.

After brief etymological and semantic comments on ἀλήθεια, the article surveys scholarly opinions on "truth" in the Fourth Gospel and spells out two precautions to be observed when treating this theme. Next it shows how the theme of "truth" functions in a literary manner in the Johannine narrative. Then it considers the relation between "truth" and Christ, and how passages where "truth" is connected or even identified with the person of Jesus are to be understood.—C.R.M.

1059. S. HARĘZGA, "Wierzę w Ducha Świętego. Misterium Daru Zmartwychwstałego Jezusa (I Believe in the Holy Spirit. The Mystery of the Gift of Risen Jesus)," *RoczTeol* 51 (2, '04) 19- 26.

According to John, the risen Jesus may grant the gift of the Holy Spirit, because in him we find the wholeness of the Spirit and the truth (see Jn 1:32-34; 3:34; 6:63). In his exaltation through his passion, death, and resurrection Jesus promises to give his disciples the gift of the Spirit Paraclete (7:37-39; 14:26; 15:26; 16:7). He fulfills his promise from the cross (19:30, 34) and after the resurrection during the Christophany in the presence of his disciples (20:19-23).—D.J.H.

1060. J. HARTENSTEIN, "Women in John's Gospel," *Theology Digest* [St. Louis, MO] 52 (2, '05) 127-131.

This English version of an article originally published in German in *Bibel und Kirche* [§ 49-278] explores the interesting and strong women portrayed in the Fourth Gospel: Jesus' mother, the Samaritan woman, Mary and Martha from Bethany, and Mary Magdalene.—C.R.M.

1061. C. W. HEDRICK, "Vestigial Scenes in John: Settings without Dramatization," *NovTest* 47 (4, '05) 354-366.

After highlighting Jn 2:12 as independent of the dramatized scenes that precede and follow in the narrative, the article identifies such independent scenes elsewhere in the Fourth Gospel (e.g. 3:22; 4:43, 45; 6:1-3; 10:40-42; 11:54b), suggests the narrative designation "scene vestige" for these brief settings for a scene that lack dialogue and description, outlines six characteristics of the Johannine vestigial scene, and discusses the significance of such scenes.—C.R.M.

1062. J. M. HOWARD, "The Significance of Minor Characters in the Gospel of John," *BiblSac* 163 (649, '06) 63-78.

After introductory comments on literary characters and signs, the article discusses how the following minor characters contribute to the development of the plot of the Fourth Gospel: the mother of Jesus (Jn 2:1-12; 19:25-27), the royal official (4:46-54), the lame man (5:2-16), the blind man (9:1-41), and Mary and Martha (11:1-46). It concludes that these minor characters play a dominant role in the presentation and development of Jesus' miracles.—C.R.M.

1063. A. J. KÖSTENBERGER, "The Destruction of the Second Temple and the Composition of the Fourth Gospel," *TrinJourn* 26 (2, '05) 205-242.

After noting the decline of the "Johannine community hypothesis" in recent years, the arti-

cle first establishes the destruction of the Second Temple in A.D. 70 as an eminently plausible factor composing the matrix for the composition of the Fourth Gospel. Then it engages in a close reading of relevant portions of John with respect to its "Temple motif" (Jn 1:14; 1:51; 2:14-22; 4:19-24; 7:1–8:59; 9:38; 10:22-39; 11:48-52; 20:28) to underscore the plausibility of the contention that the Gospel was composed in light of the then-recent destruction of the Temple. It concludes that reading John in light of the destruction of the Temple draws on a considerably larger and more pervasive thematic base than mirror-reading the Gospel along sectarian lines.—C.R.M.

1064. P. MARITZ AND N. VERHELST, "Symposium on 'Imagery in John' (Eisenach, 30 July – 1 August 2005)," *EphTheolLov* 81 (4, '05) 580-586.

The article describes the thirteen papers on various aspects of the figurative language in John's Gospel prepared for a conference held in Eisenach by R. Zimmermann, H. W. Attridge, U. Busse, S. Petersen, C. R. Koester, R. A. Culpepper, F. Siegert, J. T. Nielsen, F. Tolmie, P. Anderson, J. Zumstein, M. M. Thompson, and J. G. van der Watt, respectively.—D.J.H.

1065. J. P. MCILHONE, "Jesus as God's Agent in the Fourth Gospel: Implications for Christology, Ecclesiology, and Mission," *ChicStud* 44 (3, '05) 295-315.

After an overview of the Jewish institution of the *shaliach* and a review of six rabbinic principles of agency, the article first surveys the principles of agency in John 1–12 and discusses how agency is expressed in the Christology of John. Then it surveys the principles of agency in John 13–21 with attention to how agency is expressed in the ecclesiology of John. It observes that in the Fourth Gospel Christ is portrayed as the "apostle of the Father," and the disciples are sent out as "apostles of Jesus." Thus the notion of apostleship is intrinsic to the Fourth Gospel, and it appears to be modeled on the Jewish institution of the *shaliach.* [In the same issue (pp. 316-327) T. A. Baima offers a response with attention to the understanding of the structures of the NT church.]—C.R.M.

1066. F. MIRGUET, "L'effacement du narrateur devant le personnage de Jésus dans le quatrième évangile: Une inversion des rôles narratifs," *SémiotBib* 120 ('05) 27-40.

From the viewpoint of narrative theory the Fourth Gospel offers a strange case of the inversion of narrative roles. On the one hand, the narrator sets up the narrative and its quality of witness. On the other hand, Jesus himself, although he is the principal character, is revealed in the course of the narrative as the ultimate narrator and guarantor.—C.R.M.

1067. E. MÜLLER, "The Jews and the Messianic Community in Johannine Literature," *DavarLogos* [Libertador San Martín, Argentina] 4 (2, '05) 159-180.

In both John's Gospel and Revelation there are negative evaluations of the Jews as well as positive expressions. Nowhere do we find a wholesale condemnation of all Jews of all times. Salvation comes from the Jews through Jesus Christ and is extended to both Jews and Gentiles. Both are invited to join Jesus' remnant community.—D.J.H.

1068. C. P. PAPATHANASSIOU, "Ο κόσμος ως 'κόσμος' στο Δ' Ευαγγέλιο (The World as 'world' [impropriety of creation] in the Fourth Gospel)," *DeltBibMel* 20 (1, '01) 5-37.

The most common referent of κόσμος in John's Gospel is the humanity that remains in

unbelief, rejects God's love, and prefers the darkness rather than the light. The essence of the κόσμος is darkness. John's juxtapositions of Jesus with the κόσμος and of the devil with the Son of God clearly reveal John's dualistic outlook. Κόσμος is the realm that is hostile toward God, in which evil rules. It is the range of activity of evil powers, of the devil, and of those who are enslaved to evil powers. Thus the work of Christ is to liberate humanity from slavery to the devil and evil powers, and to restore the world to its correct relation with God as its Creator and Lord.—J.A.H.

1069. M. REMAUD, "Jean et les traditions juives anciennes sur l'Exode: dépendances et oppositions," *NouvRevThéol* 127 (4, '05) 557-570.

The midrash on Exod 4:1-9 in *Exodus Rabbah* 3:12-13 confirms the idea of a correlation between the wedding in Cana (Jn 2:1-11) and Jesus' crucifixion. It also strengthens the hypothesis that in several themes and expressions found in the Fourth Gospel (the comparison between Jesus and the serpent, the designation of Jesus as "that one") there may be an echo of the polemics between the first Christian generation and the synagogue.—D.J.H.

1070. L. SÁNCHEZ NAVARRO, "Estructura testimonial del Evangelio de Juan," *Biblica* 86 (4, '05) 511-528.

Following the Prologue (Jn 1:1-18), John's Gospel is demarcated by an *inclusio* that extends from 1:19 ("And this is the witness of John") to 21:24 ("This is the disciple who bears witness"). This Gospel provides a multiple witness to Jesus as Messiah and Son of God (see 20:31), organized around two main characters: John the Baptist (1:19–10:42) and the beloved disciple (13:1–21:25). In the central unit (11:1–12:50), which serves as a link between the two main sections, the Father intervenes by raising Lazarus (11:41-44) and makes his own voice heard from heaven (12:28). Through these events the Father bears the supreme witness to Jesus. Thus the Fourth Gospel is a testimonial triptych with a christological purpose.—D.J.H.

1071. J. C. THOMAS, "Healing in the Atonement: A Johannine Perspective," *JournPentTheol* 14 (1, '05) 23-39.

There is evidence in the Fourth Gospel for the idea that physical healing is grounded in the atoning life of Jesus, and that physical healing is part of the eternal life that Jesus brings. Early Pentecostal readings of Jn 3:14-15 offer additional support for the connection between healing and the atonement also made in Mt 8:16-17 and 1 Pet 2:24.—D.J.H.

1072. G. VAN BELLE, "The Death of Jesus in the Fourth Gospel. Colloquium Biblicum Lovaniense LIV (2005)," *EphTheolLov* 81 (4, '05) 567-579.

The article describes the ten primary lectures on the death of Jesus in John's Gospel (by Van Belle, J. Frey, J. Zumstein, R. A. Piper, C. R. Koester, M. Gourgues, R. Bieringer, U. Schnelle, J.-M. Sevrin, and D. Senior), the four seminars (in Dutch, English, German, and French), and the short papers that comprised the program for the 2005 Colloquium Biblicum Lovaniense.—D.J.H.

1073. G. VAN BELLE, "De dood van Jezus in het vierde evangelie. Verslag van het 54ste Colloquium Biblicum Lovaniense" [The Death of Jesus in the Fourth Gospel. Report on the 54th Colloquium Biblicum Lovaniense], *Collationes* 35 (4, '05) 425-434.

The 54th Colloquium Biblicum Lovaniense in July 2005 focused on the death of Jesus

according to the Fourth Gospel. The article provides summaries of the major papers by Van Belle, J. Frey, J. Zumstein, R. A. Piper, C. R. Koester, M. Gourgues, R. Bieringer, U. Schnelle, J.-M. Sevrin, and D. Senior. Then it describes discussions in four seminars led by M. de Boer, J. Painter, T. Söding, and L. Devillers, respectively.—D.J.H.

1074. B. T. Viviano, "John's Use of Matthew: Beyond Tweaking," *RevBib* 111 (2, '04) 209-237.

The article examines twelve instances of John's knowledge of and reaction to Matthew's Gospel. They range from flat contradiction (Elijah and John the Baptist), to restrained criticism and diminishment (the primacy of Peter), to subtle nuance and refinement (the light of the world), up to and including acceptance and development (disciples as slaves and friends).—D.J.H.

Jn, §§ 50-1130, 1398.

1075. A. Belano, "Χάριν ἀντὶ χάριτος (Gv 1,16): 'grazia su grazia'?" *RivistBib* 53 (4, '05) 479-482.

The Johannine formula χάριν ἀντὶ χάριτος in Jn 1:16 expresses the idea of substitution ("grace instead of grace") rather than accumulation or addition ("grace upon grace"). The antithesis indicates that the grace of the new economy has replaced that of the Sinai economy.—D.J.H.

1076. B. Schwank, "Jakobstraum (Gen 28,12) und christologische Erfüllung (Joh 1,51)," *ErbAuf* 81 (5, '05) 386-397.

Taking its starting point from Gen 28:10-19, the article discusses four key elements in Jacob's dream about the ladder: Jacob/Israel, the house or temple of God, the gate of heaven, and the angels ascending and descending. Then it shows how Gen 28:12 is fulfilled in Jn 1:51 and related Johannine texts.—D.J.H.

1077. E. Cuvillier, "La femme samaritaine et les disciples de Jésus. Histoires de rencontres et de malentendus. Une lecture de l'évangile de Jean 4,1-43," *Hokhma* 88 ('05) 62-75.

Jn 4:1-43 holds in tension two different approaches to human existence that are represented by the Samaritan woman and the disciples and are expressed with reference to Jesus the revealer. The narrative development of the tension is helped along by the devices of misunderstanding and irony. The dialogue of the Samaritan woman with Jesus shows that authentic knowledge and faith arise only from an encounter with the revealer.—D.J.H.

Jn 4:9, § 50-1378.

1078. P. Bruce, "John 5:1-18. The Healing at the Pool: Some Narrative, Socio-Historical and Ethical Issues," *Neotestamentica* 39 (1, '05) 39-56.

The article first presents a narrative reading of Jn 5:1-18 that takes into account sociohistorical and religious aspects of the construction of disability in the Jewish world and the role of the pool of Bethesda in the healing options available to those with disabilities. Then it reflects on the lives of persons with disabilities in the Judeo-Christian world and suggests that the dominant NT depiction of persons with disabilities as those in need of healing is an over-

simplification of their lives. It concludes that it is necessary to locate the presence of persons with disabilities in the biblical narratives in positive and empowering ways.—D.J.H.

1079. T. Baarda, "The Text of John 5,7 in the Liège Harmony. Two Studies on the Thesis of Daniël Plooij," *EphTheolLov* 81 (4, '05) 491-502.

In *A Primitive Text of the Diatessaron* (1923), Plooij argued that the Liège harmony carries us back not only to the pre-Fuldensis Latin text of the Diatessaron but also to the underlying Syriac Diatessaron. This article examines two peculiar readings in Jn 5:7 that Plooij adduced to support his theory, and concludes that neither of these prooftexts really substantiates it.—D.J.H.

1080. J. Dennis, "The Presence and Function of Second Exodus-Restoration Imagery in John 6," *StudNTUmwelt* 30 ('05) 105-121.

The consistent and strategic use of exodus-Moses echoes in John 6 suggests that the first exodus provided John with elements that were important in his presentation of Jesus. Imagery such as the expected "prophet like Moses," sign-miracles such as providing bread for the multitude and crossing the sea, Jesus' identification with the true manna that brings eternal life, various Scripture citations and allusions, and the symbolic gathering of fragments into twelve baskets all combine to show that the day of restoration is here and that Jesus the Messiah, the prophet like Moses par excellence, is now bringing about a second exodus restoration that will lead to eternal life and the restoration of a new community.—D.J.H.

Jn 6:1-14, § 50-968.

Jn 6:16-21, § 50-1006.

1081. [Jn 8:2-11] R. Schellenberg and T. Geddert, "Phinehas and the Pharisees: Identity and Tolerance in Biblical Perspective," *Direction* 34 (2, '05) 170-180.

Although Phinehas in Num 25:1-18 used means that Jesus rejected in Jn 8:2-11, he expressed a zeal that Jesus shared as Jesus resisted a misguided view of holiness promoted by Israel's powerful rulers. Both Phinehas and Jesus resisted those forces that called Israel away from what God had called it to be—the compassionate holy people of God. Despite their superficial tensions, these two stories presuppose a common vocation for God's people and even a common understanding of the role of holiness.—D.J.H.

1082. C. Combet-Galland, "Venir en lumière: une violence? Évangile de Jean 8, 12-59," *RevÉthThéolMorSup* 236 ('05) 113-128.

After noting the violence of the language from both the Pharisees and Jesus in Jn 8:12-59, the article focuses on Jesus' "I am" assertions and their "all or nothing" character, the sense in which his statements are words of judgment, the inseparability of right and wrong in John's Gospel, and "I am" statements in the Johannine passion narrative.—D.J.H.

1083. K. Syreeni, "Working in the Daylight: John 9:4-5 and the Question of Johannine 'Literary Archaeology,'" *SvenskExegÅrs* 70 ('05) 265-279.

While Jn 9:4-5 is vital to the message of the whole story of the man born blind, in its

immediate context it is rather awkward. It appears to be somewhat earlier than the rest of the late redaction of 9:1-41, since 9:39-41 seems to presuppose it and since 9:22-23 and 9:35b seem to go with the judgment theme of 9:39-41. Its insertion does not belong to the passion redaction but is a previous device that prepares for the conclusion of the first book of John.—D.J.H.

1084. C. Rico, "Verbe et aspect dans le Quatrième Evangile: Jn 10,38 au risque des traductions," *RevBib* 111 (3, '04) 377-386.

Analysis of different French translations of Jn 10:38 with regard to their renderings of forms of the Greek verb γινώσκω illustrates the difficulties involved in understanding and translating verbal aspect.—D.J.H.

1085. S. Agourides, "Η ανάσταση του Λαζάρου στο κατά Ιωάννην Ευαγγέλιο (κεφ. 11) (The Resurrection of Lazarus in the Fourth Gospel [Chap. 11])," *DeltBibMel* 20 (1, '01) 97-115.

This examination of John 11 explores the chapter's hermeneutical difficulties, historical problems, historical background, and composition. The verses about Mary and Martha were added to the miracle account of the raising of Lazarus, which was taken from the Signs Source. The death and raising of Lazarus is linked to the death and resurrection of Jesus. The verses about Martha and Mary introduce ample theological content to the Gospel. The central theme of chapter 11 is not that Jesus, among other miracles, resurrects the dead, but rather that Jesus himself is the resurrection and the life.—J.A.H.

Jn 11:1-44, § 50-1041.

1086. [Jn 16:12-15] C. Stefan, "The Paraclete and Prophecy in the Johannine Community," *Pneuma* [Leiden] 27 (2, '05) 273-296.

Using as a point of departure the statement in Jn 16:13 where we are told that the Spirit-Paraclete reveals the "things to come," the article argues that the Paraclete not only interprets the "old revelation" (the words of the earthly Jesus) but also brings "new revelation" by predicting future events related to the life of the community and individuals, and by providing direction for the community in its witnessing ministry.—D.J.H.

1087. [Jn 18–19] M. Cornwell, "Behold the Lamb of God," *Emmanuel* 112 (2, '06) 139-143, 152-156.

John's passion narrative is as much a meditation as a narrative. Its account of the self-revelation of Jesus is directly connected with the image of the Hebrew Passover and the Johannine insight that Jesus is the "Lamb of God" (Jn 1:29). By developing the theme of the paschal lamb, John has formed a structural inclusion with the Baptist's testimony at the beginning of Jesus' ministry. He has also executed an impressive crescendo for his Passover motif throughout the story line of his Gospel.—D.J.H.

1088. S. M. Schneiders, "Touching the Risen Jesus: Mary Magdalene and Thomas the Twin in John 20," *Catholic Theological Society of America Proceedings* [Berkeley, CA] 60 ('05) 13-35.

Although the risen Jesus prohibits Mary Magdalene from touching him in Jn 20:11-18, he then invites Thomas to touch him in 20:24-29. The Johannine narrative about the appear-

ances of the risen Jesus suggests that Jesus' resurrection is not physical but is bodily, and therefore that his body continues to mediate his relationship with his disciples but in a way that is both continuous and discontinuous with the way it did in his pre-Easter career. John's resurrection narrative is not about Jesus' vindication after his shameful death. Rather, it is about where and how his disciples, the first generation symbolized by Mary Magdalene, and all those who were not with them when Jesus came symbolized by Thomas the Twin, will encounter Jesus as their Lord and God. [The same fascicle contains a response by R. Sklba (pp. 36-38).]—D.J.H.

Jn 20, § 50-803.

1089. R. Bieringer, "'Nader Mij niet': De betekenis van μὴ μου ἅπτου in Johannes 20:17 ('Do not hold me': The meaning of μὴ μου ἅπτου in John 20:17)," *HTSTeolStud* 61 (1-2, '05) 19-43.

The article investigates the phrase μὴ μου ἅπτου in Jn 20:17 with attention to its philological and contextual meaning. It treats the role of Mary Magdalene in the NT, the appearances of the resurrected Jesus in the NT, John 20 as the context in which the words μὴ μου ἅπτου appear, and the meaning of these words. It observes that the diverse iconographic interpretations of the resurrected Jesus' demeanor to Mary Magdalene may be the result of the ambiguity of Jesus' command "Do not hold me."—C.R.M.

Jn 20:21, § 50-1252.

1090. J. Pretlove, "John 20:22—Help from Dry Bones?" *CriswellTheolRev* 3 (1, '05) 93-101.

In the context of his version of the great commission, John in 20:22 is asserting that the apostles are the nucleus of resurrected Israel and will become the great army to fulfill that commission as they are empowered by the Spirit (see Ezek 37:9-10). He knows the history of Acts 1–2 and is not contradicting it. In saying "receive the Holy Spirit" he is being deliberately ambiguous. Those in the know will realize that it happens on the day of Pentecost. To the uninitiated he is indicating that there is fulfillment of the promises.—D.J.H.

1091. D. A. Carson, "Syntactical and Text-Critical Observations on John 20:30-31: One More Round on the Purpose of the Fourth Gospel," *JournBibLit* 124 (4, '05) 693-714.

While G. D. Fee is correct in arguing that πιστεύητε (present subjunctive) is the most likely reading in Jn 20:31, it does not follow that this reading is meaningful in the sense that it presupposes a document intended for those who are already members of the believing community. The relevant expression ("that you may believe that the Christ, the Son of God, is Jesus") does not rule out the possibility that John's Gospel was written primarily with an evangelistic intent.—D.J.H.

Acts of the Apostles

1092. D. J. Downs, "Paul's Collection and the Book of Acts Revisited," *NTStud* 52 (1, '06) 50-70.

Against the consensus of scholarship, the study argues that there is no direct reference nor

even an allusion in the narrative of Acts to Paul's collection for Jerusalem mentioned in 1 Cor 16:1-4; 2 Cor 8–9; and Rom 15:25-32. The two passages to which appeal is most often made for support of the claim that Luke mentions the collection, Acts 11:27-30 and 24:17, upon closer examination reveal nothing about the monetary contribution for the saints in Jerusalem that Paul organized among his churches in Macedonia and Achaia.—C.R.M.

Acts, § 50-1359.

Acts 1–2, § 50-1090.

Acts 1:1-11, § 50-1050.

Acts 1:8, § 50-977.

1093. [Acts 2] G. K. Beale, "The Descent of the Eschatological Temple in the Form of the Spirit at Pentecost: Part 2: Corroborating Evidence," *TynBull* 56 (2, '05) 63-90.

This installment [see § 50-292] surveys all of the usually recognized OT citations and references in Acts 2:1-40 in order to determine how they may or may not relate to a temple theme. It finds that most of the OT references surveyed are directly linked in their contexts to either the earthly, heavenly, or eschatological temple. The best explanation for these connections is that Luke was depicting the descent of the end-time temple at points throughout Acts 2.—C.R.M.

1094. [Acts 7:1-53] J. J. Kilgallen, "Stephen's Lesson," *BibToday* 43 (6, '05) 371-376.

The article first comments on the various steps in Stephen's speech in Acts 7:1-53 with attention to its characterization of ancient Israel and reference to famous biblical figures. Then it discusses what we know about Stephen and how that helps us understand his speech.—C.R.M.

Acts 7:56, § 50-1048.

1095. [Acts 9:1-30] C. Combet-Galland, "Paul l'apôtre: un voyage contrarié pour bagage," *ÉtudThéolRel* 80 (3, '05) 361-374.

After observing that Paul's entire career may be characterized by the title "the thwarted journey," the article first considers Paul's conversion in the context of other Lukan accounts that feature "the road/way": Jesus' journey to Jerusalem (Lk 9:51–19:28), the road to Emmaus (Lk 24:13-35), the road to Gaza (Acts 8:26-40), and Paul's first-person accounts of his conversion on the road (Acts 22:1-21; 26:1-18). Next it focuses on the images and oppositions in the omniscient narrator's account of Paul's conversion in Acts 9:1-30. Then it considers Paul's assessment in his own words of his life course (Philippians 3), and his reflection on his conversion and the reversal that it entailed for his view of table fellowship between Jewish and Gentile Christians (Gal 1:12–2:14).—C.R.M.

1096. P. Djomhoué, "Une histoire de rapprochement. Actes 10–11,18," *FoiVie* 104 (4, '05) 71-82.

The paradigmatic account of the reception of the gospel by the Gentiles in Acts 10:1–11:18 is not so much a conversion story as it is a history of reconciliation that Luke characterizes

through the portrayal of the two main characters, Cornelius and Peter. Cornelius' sympathy for Judaism and Peter's involvement in the Gentile world and its impurity (see 10:6) contribute to the overcoming of Jewish prohibitions of relations with Gentiles (see 10:28; 11:3).—C.R.M.

1097. [Acts 10:1–11:18] D. L. TIEDE, "The Conversion of the Church," *CurrTheolMiss* 33 (1, '06) 42-51.

The article considers how to construct a Lutheran theology and practice of evangelism on the basis of the account of the conversion of Cornelius in Acts 10:1–11:18 and other texts in Luke-Acts. Luke's distinctive witness empowers and transforms a Lutheran theology of mission and evangelization with respect to the apostolate as authorized witness to Christ crucified and raised, justification as the work of God in history, and conversion of the church as God's turning it into the world.—C.R.M.

1098. [Acts 10:9-16] C. WAHLEN, "Peter's Vision and Conflicting Definitions of Purity," *NTStud* 51 (4, '05) 505-518.

Peter's vision in Acts 10:9-16 focuses on food, while the surrounding narrative applies the vision to people. But the upshot of the vision itself seems to be about what can be eaten, not with whom one can eat. The essay addresses three questions: (1) What factors might have hindered Jews from having table fellowship with Gentiles (cf. 10:28)? (2) In what way might Peter's vision address this issue? and (3) How does the vision cohere with the requirements placed upon Gentiles by the Jerusalem Council? The notion of doubtfully pure food can help explain Peter's refusal to slaughter and eat from the mixed group of animals in his vision. The sight of unclean animals intermingling with the clean seems to have convinced Peter that the clean animals should be treated as potentially defiled and hence unacceptable as food. One corollary that follows from this is that Peter's vision stops short of abolishing the laws with regard to clean and unclean foods, which means that there is little or no inconsistency between the vision and the food regulations of the apostolic decree (see Acts 15:20, 29; 21:25).—C.R.M.

1099. C. DIONNE, "La figure narrative de Dieu dans le discours à Lystre (Ac 14,15-17)," *Sci Esp* 57 (2, '05) 101-124.

The study focuses on the principal traits used in the brief discourse in Acts 14:15-17 to characterize God from the perspective of narrative criticism. It first treats the opposition between τῶν ματαίων and the θεὸν ζῶντα at the outset in v. 15. Next it comments on how the affirmation of God as "living" is validated in the context of the narrative into which Paul's speech is inserted [see § 50-298]. Then it focuses in more depth on the narrative portrait of God developed by the passage: God as creator (v. 15c), as present in history (v. 16), and as beneficent (v. 17).—C.R.M.

1100. A. CASALEGNO, "A ação do Espírito Santo na Assembléia de Jerusalém (At 15)," *PerspTeol* 37 (103, '05) 367-380.

In Luke's account of the Council of Jerusalem in Acts 15, the Holy Spirit intervenes in an unexpected way and without human mediations to manifest God's will, and also acts through community leaders and helps them to make a decision about the imposition of circumcision on Gentile Christians. By integrating these different ways of the Spirit's action, Luke shows that the church's pneumatological dimension is not in contrast to its institutional dimension.

Luke also underlines the criteria for discerning the action of the Holy Spirit through which the risen Jesus is working: zeal for church unity, obedience to certain rules, and commitment to preaching the gospel.—D.J.H.

1101. J. K. Hardin, "Decrees and Drachmas at Thessalonica: An Illegal Assembly in Jason's House (Acts 17.1–10a)," *NTStud* 52 (1, '06) 29-49.

After evaluating the two main explanations (*maiestas*—treason; imperial laws against predicting ruler changes) of the meaning of the decrees of Caesar (v. 7) and the seizure of payment from Jason and other believers (v. 9) in Acts 17:1-10, the article contends that both of these aspects of the story may be explained with reference to imperial laws restricting the activity of Greco-Roman voluntary associations. Thus after indicting Jason for harboring those who had instigated disturbances elsewhere, the prosecution brought charges against the entire group for being politically oriented, the politarchs exacted payment for the formation of an unauthorized group, and Paul and Barnabas were sent away (v. 10) because it was too dangerous for them to remain in Thessalonica.—C.R.M.

1102. [Acts 17:16-34] E. J. Schnabel, "Contextualising Paul in Athens: The Proclamation of the Gospel Before Pagan Audiences in the Graeco-Roman World," *RelTheol* 12 (2, '05) 172-190.

After a brief description of the agora in Athens and a survey of the deities that were worshipped in the city, the article discusses the account of Paul's activity there according to Acts 17:16-34 with respect to his preaching and his lecture before the Council of the Areopagus, respectively. When one compares the derisive rejection and polite indifference of Paul's listeners at the Areopagus with the much more positive initial reaction of the Jewish audiences in the synagogues, one sees that for Luke biblical revelation and the Jewish faith are *praeparatio evangelica,* whereas pagan philosophy and natural theology are no trailblazers for the gospel.—C.R.M.

1103. [Acts 17:16-34] D. L. Tiede, "The God Who Made the World," *CurrTheolMiss* 33 (1, '06) 52-62.

The article discusses Paul's speech in Athens recorded in Acts 17:16-34 as a public confession and a scriptural foundation for every generation's faith and practice of evangelism. Paul interprets the world as God's creation, destined by Jesus' resurrection to be restored as the arena of God's justice and mercy. According to the text the God who created the world has restored us to it, is not far from each one of us, and will have the world judged in righteousness.—C.R.M.

1104. B. W. Winter, "Introducing the Athenians to God: Paul's failed apologetic in Acts 17?" *Themelios* 31 (1, '05) 38-59.

The essay aims to refute any suggestion of failure on Paul's part in Athens (see Acts 17:16-34) by exploring Paul's important point of contact with the Athenian audience, his correction of their misconception about introducing his God to Athens, his conversing with the religious views of his hearers, his critique of their compromise with worship in temples, and his call for them to repent. It concludes that the strategies Paul adopted in Acts 17 provide the paradigm for contemporary Christian interactions with the minds of non-Christians.—C.R.M.

1105. [Acts 18:8-17] R. G. Fellows, "Renaming in Paul's Churches: The Case of Crispus-Sosthenes Revisited," *TynBull* 56 (2, '05) 111-130.

Crispus (Acts 18:8; 1 Cor 1:14) is introduced in Acts as the synagogue ruler (ἀρχισυνάγωγος) who became a believer. A few verses later Sosthenes (Acts 18:17; 1 Cor 1:1) is given the same title. The paper explores whether the theory that Crispus and Sosthenes were one and the same person (possibly renamed by Paul) makes better sense of the data, or whether the majority opinion that they were two distinct persons is preferable after all. It concludes that the various references to Crispus-Sosthenes create such a consistent picture of the individual that the burden of proof is shifted to those who wish to split him into two people. An excursus (pp. 128-130) considers other possible cases of renaming by Paul.—C.R.M.

1106. B. Kowalski, "Der Fenstersturz in Troas (Apg 20,7-12)," *StudNTUmwelt* ('05) 19-37.

After noting similarities between the account of the raising of Eutychus (Acts 20:7-12) and that of Tabitha (9:36-43), the article inquires into the text-pragmatic function of the former episode. Thus it discusses the structure of the text with attention to its genre and main points, treats its intertextual connections to the OT (1 Kgs 17:17-24; 2 Kgs 4:8-37) and Hellenistic literature (Plutarch, *Pericles* 13.7-8), and considers its contextualization in Acts (immediate context, time and structure of early Christian worship, the image of Paul, etc.). In this account Luke connects a celebration of the Lord's Supper with a raising from the dead. The presence of the risen one that is celebrated in the meal is concretized and proven to be true in the raising of Eutychus.—C.R.M.

Acts 21–28, § 50-1297.

Acts 22:1-21, § 50-1095.

Acts 22:3, § 50-1111.

Acts 26:1-18, § 50-1095.

EPISTLES—REVELATION

Epistles (General)

1107. D. J. Clark, "Vocatives in the Epistles," *BibTrans* 57 (1, '06) 32-44.

This discussion of the occurrence of vocatives in the NT epistles treats the distribution of vocatives (Pauline letters, other letters), virtual addressees, the density of vocatives, "normal" vocatives (and defining displacement), displacing elements, the vocative forms used, the position of vocatives (within the sentence, within the paragraph), and implications for translators.—C.R.M.

Paul

1108. M. E. Adeyemi, "Οι θέσεις του Απ. Παύλου για τη σωτηρία από τις δυνάμεις του κακού (The Pauline Conception of Deliverance from the Powers of Evil)," *DeltBib Mel* 20 (1, '01) 82-96.

The article investigates Paul's treatment of the supernatural and evil "powers" that are con-

tinually hostile toward humanity's spiritual well-being. Paul considers the spiritual world to be as real as the physical world. Central to Pauline theology is Paul's view that the world is ruled by these real, hostile, and supernatural powers. In each place where Paul mentions evil powers, he also reassures the reader that the Christian has the potential to be delivered from them through Christ's victory on the cross. Christ's victory becomes a victory for the believer as well through the believer's personal identification with Christ's own death and resurrection. Since Christ's final victory will not occur until the second coming, the believer still continually struggles with these evil powers. Paul's mentions of the armor of God, the sword of the spirit, prayer, and watchfulness (Eph 6:10-20) may be understood better in light of his worldview.—J.A.H.

1109. ANON., "Voting Records. The Paul Seminar," *Forum* 5 (2, '02) 253-256.

The article reports on the voting from four sessions of the Paul Seminar between 1998-2002 on various propositions connected with the articles published in the same fascicle.—C.R.M.

1110. I. A. BUSENITZ, "The Reformers' Understanding of Paul and the Law," *MastSemJourn* 16 (2, '05) 245-259.

N. T. Wright along with other proponents of the new perspective on Paul has claimed that the Reformers' perspective on Paul is mistaken. However, the evidence indicates that the Reformers' understanding of Paul has been predominant throughout Christian history. The doctrine of justification by faith alone is a sacred legacy that has been passed down over two millennia.—D.J.H.

1111. B. CHILTON AND J. NEUSNER, "Paul and Gamaliel," *RevRabbJud* 8 ('05) 113-162.

Taking as its starting point the claim in Acts 22:3 that Paul as a Pharisee studied "at the feet of Gamaliel," the article seeks to describe the topical program and perspective to which Paul would have been exposed. For comparison with the Pauline corpus it gives particular attention to the following topics: (1) calendar, travel, and contact with idols in the Diaspora; (2) keeping house, marriage, work, and slaves; and (3) rules for festivals and the Temple. It concludes that if we review Paul's concerns through the lens of Gamaliel's halakah, we discover a resonance between the two which at the level of thought is as striking as the shared traditions that the Gospels sometimes evince with rabbinic documents.—D.J.H.

1112. J. D. CROSSAN, "Paul and Rome: The Challenge of a Just World Order," *UnSemQuart Rev* 59 (3-4, '05) 6-20.

The Roman empire was the normalcy of civilization within 1st-century options and the inevitability of globalization within 1st-century limits. Its chant was "first victory, then peace," or "peace by victory." There came against that vision a very special alternative program from deep within the Jewish tradition and represented by Jesus and Paul. Its chant was "justice for peace," or "peace through justice." [The same issue contains a prologue by H. Taussig (pp. 1-5), a response by E. M. Townes (pp. 75-81), further considerations by S. M. Elliott (pp. 172-176), and an epilogue by D. C. Lopez (pp. 177-186).]—D.J.H.

1113r. J. D. CROSSAN AND J. L. REED, *In Search of Paul* [*NTA* 49, p. 409].

P. FOSTER, "Travelling with Paul and Undermining Rome," *ExpTimes* 117 (5, '06) 189-

191.—According to Crossan and Reed, Paul sat uncomfortably between the pagan and the Jewish worlds, and that for him the Pax Romana represented an oppressive system. Their volume provides a synthesis of recent research that results in a work that is well written, persuasively argued, and insightful at every point.—D.J.H.

1114. D. J. DOUGHTY, "Searching for the Historical Paul," *Forum* 5 (2, '02) 201-223.

After reflections on theological hermeneutics versus historical criticism in the search for the historical Paul, the article treats the historical investigation of the Pauline writings, examples of historical criticism and Paul (1 Corinthians 7; Gal 1:11-24), characteristics of late Pauline material (passages that conceive Christianity and Judaism as separate religions such as Gal 1:13-14; gnostic materials such as Rom 8:2-17; some christological materials), and the starting point for the study of Paul—historical traditions concerning Paul himself.—C.R.M.

1115r. J. D. G. DUNN, *The Theology of Paul the Apostle* [*NTA* 42, p. 396].

A. R. BEVERE, "Pauline Theology: A Review Article," *AshTheolJourn* 37 ('05) 91-98—The article surveys the content of Dunn's book and interacts with various of its proposals. Dunn's volume will be an indispensable resource on the theology of Paul for years to come.—C.R.M.

1116. P. ELLINGWORTH, "'We' in Paul," *BibTrans* 56 (4, '05) 226-232.

The article discusses Paul's inclusive (much of Romans) and exclusive (large parts of the letters to the Thessalonians and to the Corinthians) use of the first person plural pronoun "we" and the problems that it can present for translators rendering NT Greek into certain languages (e.g. Cherokee). It concludes with comments on whether Paul sometimes uses the exclusive "we" to mean simply "I."—C.R.M.

1117. F. D. FARNELL, "The New Perspective on Paul: Its Basic Tenets, History, and Presuppositions," *MastSemJourn* 16 (2, '05) 189-243.

After introductory comments and a basic definition and description of the new perspective on Paul, the article surveys the Reformation paradigm on Paul and the Law, outlines the rise of the new perspective paradigm, presents the positions of three main proponents of the new perspective on Paul (E. P. Sanders, J. D. G. Dunn, N. T. Wright), and considers the historical and philosophical motives of the new perspective on Paul. It concludes that close scrutiny reveals that the new perspective on Paul is the revival of works as efficacious for salvation and is the direct product of historical-critical ideologies.—C.R.M.

1118. R. HAGOPIAN, "'To be Right with God': An Exploration of the New Perspective View on Paul," *AshTheolJourn* 37 ('05) 19-37.

The paper attempts to trace the argument set in motion by E. P. Sanders's *Paul and Palestinian Judaism* (1977) and so bring together various components and viewpoints within the new perspective on Paul in order to answer the question: What does it mean to be "right with God"?—C.R.M.

1119. J. HUGHES, "The New Perspective's View of Paul and the Law," *MastSemJourn* 16 (2, '05) 261-276.

After highlighting some of the problems encountered when studying Paul and the Law, the

article surveys the founders of the new perspective and their views of Paul and the Law, and offers some pastoral perspectives on theological issues like the new perspective. The supporters of the new perspective advocate the heresy and dark doctrine of salvation by works.—C.R.M.

1120. E. KRENTZ, "Necessity Is Laid on Me: The Birth of Mission in Paul," *CurrTheolMiss* 33 (1, '06) 5-21.

The article first discusses Paul's life and activity as an evangelistic proclaimer of the gospel with attention to key passages throughout his letters. Then it considers what Paul's letters have to say about the missionary tasks of coworkers and other Christians. Finally it treats the implications of Paul's sense of the urgency of mission for today's local churches.—C.R.M.

1121. P. T. KROEKER, "Whither Messianic Ethics? Paul as Political Theorist," *Journal of the Society of Christian Ethics* [Washington] 25 (2, '05) 37-58.

Continental philosophers such as A. Badiou, S. Breton, J. Taubes, and G. Agamben have interpreted Paul's eschatological messianism as radically political, that is, as a challenge to conventional modern politics of human and especially national sovereignty. This essay seeks to bring these studies of Paul into conversation with recent critical discussions of Christian political theology to consider how messianic ethics may or may not be relevant to contemporary political theory, particularly in reformulating a "secularity" that neither excludes nor privileges particular religious voices and traditions.—D.J.H.

1122. D. C. LOPEZ, "Paul, Gentiles, and Gender Paradigms," *UnSemQuartRev* 59 (3-4, '05) 92-106.

The article first discusses three examples of Roman imperial visual representations in which conquered lands and peoples were personified by female bodies: a *Judaea capta* coin, the cuirassed statue of Augustus from Prima Porta, and a relief from the Sebasteion at Aphrodisias in Asia Minor. Then with reference to Paul's letter to the Galatians, it shows how Paul's gospel rendered visible the unjust power relations of so-called natural gender and sexual relationships, and turned toward alternate visions and configurations of power-in-relation generated "from outside."—D.J.H.

1123. W. MUNRO, "Criteria for Determining the Authenticity of Pauline Letters," *Forum* 5 (2, '02) 191-199.

After remarks on what the question concerning the authenticity of the Pauline letters means, the article discusses the criteria for genuineness from two angles: letters taken as individual wholes, and particular parts of individual letters (the question of redaction/interpolation). It suggests that we should be prepared to let go of a "graspable" Paul and investigate every part of the Pauline collection with the same level of intensity, or else abandon the enterprise.—C.R.M.

1124. J. J. PILCH, "Paul's call to be a holy man (apostle): In his own words and in other words," *HTSTeolStud* 61 (1-2, '05) 371-383.

This article examines from a social-scientific perspective Paul's own statements about his

call to be a holy man (Gal 1:15-16; 1 Cor 15:8-9; 2 Cor 4:6; Phil 3:12), and notes that in these instances Paul makes explicit references to the "altered states of consciousness" experience in which he learned more about the God of Israel and the resurrected Jesus.—D.J.H.

1125. J. REHMANN, "Nietzsche, Paul, and the Subversion of Empire," *UnSemQuartRev* 59 (3-4, '05) 147-161.

The article first retraces the extent to which F. Nietzsche's views on Israel and Judaism were shaped by Protestant theology (especially J. Wellhausen), and shows how Nietzsche turned it against Christianity. Then it tries to understand why Nietzsche singled out Paul as the worst enemy of the Roman empire, and to conceptualize Paul's reversal of the ideological fabric of the Roman empire, the dynamics and capacities of a counter-hegemony from below.—D.J.H.

1126. K. RUHSTORFER, "'Du sollst ein Segen sein.' Das paulinische Wort vom Kreuz im Widerstreit," *IntKathZeit/Communio* 34 (5, '05) 512-527.

After noting some objections to the Pauline "word of the cross" (from F. Nietzsche, M. Foucault, and J. Derrida), the article quotes Gen 12:2 ("you shall be a blessing"), discusses the biblical notions of blessing and curse with reference to Abraham and Paul, and considers whether Christianity is a blessing or a curse with reference to the word of the cross (justification, the sacrifice of Christ, and his obedience). It concludes with provisional responses to the objections.—D.J.H.

1127. C. SHEA, "Educating Paul," *Forum* 5 (2, '02) 225-234.

This consideration of Paul's education treats evidence from the "authentic" Pauline letters ("Pharisaic education"—Phil 3:4-6; 2 Cor 11:22-25; the "Hellenistic school"; Paul the orator—2 Cor 11:6; 1 Cor 2:1-4), and the Tarsus connection. What little we can say about Paul's education must be gleaned from a few brief mentions or inferred from the style and content of his letters. Assigning Paul to Tarsus is as "unhistorical" as assigning him to Jerusalem.—C.R.M.

1128. K. M. STÜNKEL, "Metaschematismus und formale Anzeige — Über ein biblisch-paulinisches Rüstzeug des Denkens bei Johann Georg Hamann und Martin Heidegger," *NeueZeitSysTheolRelPhil* 47 (3, '05) 259-287.

The thinking of both Hamann and Heidegger was based on biblical formulas. One major formula of Hamann's theological thinking is the Pauline concept of "metaschematism," which shows considerable correspondences to Heidegger's phenomenological method of "formal indication." Thus Paul becomes a major figure regarding the method of philosophical thinking. For Heidegger, Christian religiosity in a formal manner can be considered as the basis of life experience in general and of philosophical thought as well.—D.J.H.

1129. D. M. SWANSON, "Bibliography of Works on the New Perspective on Paul," *Mast SemJourn* 16 (2, '05) 317-324.

This bibliography of works related to the new perspective on Paul is divided into four sections: reference works (including lexical sources), monographs and multiauthor works, journal and periodical literature, and unpublished materials and internet resources.—D.J.H.

1130. M. THEOBALD, "'Welt' bei Paulus und Johannes," *IntKathZeit/Communio* 34 (5, '05) 435-447.

After discussing the understanding of the "world" (temporal and/or spatial) in Greek thought, the OT, and Hellenistic Judaism, the article considers the distinctive Pauline perspectives on the world (with 2 Cor 5:19 as a starting point) and the distinctive Johannine perspectives on it (with Jn 3:16 as a starting point). Then it reflects on five convergences between the Pauline and Johannine perspectives regarding the world.—D.J.H.

1131. R. L. THOMAS, "Hermeneutics of the New Perspective on Paul," *MastSemJourn* 16 (2, '05) 293-316.

New perspective proposals offer a classic example of the drastic effects of preunderstanding on the interpretation of Pauline literature as well as the rest of the NT, particularly with respect to rethinking the interpretations of Augustine and Luther and in rethinking the nature of 1st-century Judaism. Flaws in the new perspective approach include the allegorical treatment of the OT; the assignment of multiple meanings to words, phrases, and sentences of the biblical text; and a disregard for biblical context. A person cannot embrace traditional grammatical-historical principles and take even the first step toward the new perspective.—C.R.M.

1132. T. J. R. TRUMPER, "A Fresh Exposition of Adoption: II. Some Implications," *ScotBull EvangTheol* 23 (2, '05) 194-215.

Having traced an outline of Paul's understanding of adoption [see § 50-336], this installment considers its implications for Westminster Calvinism's theology, soteriology, and doxology.—D.J.H.

1133. J. L. WHITE, "Paul's Image of God," *Forum* 5 (2, '02) 235-244.

Contending that as a result of conversion Paul came to emphasize a nonlegalistic image of God, the article first shows why a nationalistic idea of salvation and the idea of God as lawgiver are the wrong keys for unlocking Paul's theology. Next it proposes that Greek-speaking ("Hellenistic") Judaism and the Greek-speaking Jewish church's interest in more universalistic ideas about God provide a better basis for understanding the apostle. Then it argues that Paul tailored both pagan and Jewish ideas to fit the idea of God as creator that he received as a result of conversion. It concludes with reflections about the differences that result from a picture of God as creator instead of lawgiver.—C.R.M.

Paul, §§ 50-1092, 1095, 1170, 1199, 1296–1297, 1499.

Romans, 1–2 Corinthians

1134. G. BALDANZA, "Il linguaggio cultuale nella Lettera ai Romani e le sue caratteristiche," *EphLiturg* 119 (3, '05) 265-287.

Examination of Paul's use of cultic language in Romans (see 1:9; 3:23-25; 12:1; 15:7-9; 15:15-16) shows that the theme of worship is bound up with the letter's fundamental themes. It also reveals that the letter's basic line of argument revolves around the concept of the Law in relation to the sacrifice of Christ as the supreme act of worship.—D.J.H.

1135. K. HAACKER, "One gospel, different people, manifold preaching: Paul's missionary strategy," *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 249-262.

After noting that certain distinctive features of Paul's letter to the Romans suggest a reflection along the lines of modern concepts of mission such as "contextualization" or "inculturation," the article discusses four major topics of Romans that can be interpreted along these lines under the following headings: peace in Romans and in Roman propaganda and religion; righteousness (or justice) as Roman benefit and as God's activity, gift, and calling; limits of the Law, as of laws in general; and the power and universality of sin.—C.R.M.

1136. D. D. SCHMIDT, "Paul in a New Idiom. Translation Issues in Romans and Galatians," *Forum* 5 (2, '02) 127-147.

The article treats the impact of the new perspective on Paul and new rhetorical insights recovered from Paul's world on the translation of Romans and Galatians (with particular attention to the rendering of πίστις Ἰησοῦ, δικαιοσύνη θεοῦ and the related verb δικαιοῦσθαι, and ἔργα νόμου), the challenge facing today's translators of discovering the right tone of voice for the authentic Paul, and how attention to the Jewish intellectual world of the Diaspora can help interpreters identify what problem Paul was seeking to solve (the state of decline of humankind) and its solution (God's counting of total trust as virtue). The discussion is illustrated by the Scholars Version of Rom 3:21-26 and Gal 2:15-21.—C.R.M.

1137. J. F. SENNETT, "Bare bones inclusivism and the implications of Romans 1:20," *EvangQuart* 77 (4, '05) 309-319.

After explaining the notion of "bare bones inclusivism," the article presents an argument for inclusivism based in particular on Rom 1:20 and the assumption that the condemnation of the unevangelized is justified only if they have not responded appropriately to general revelation. Then it answers the objections (1) that inclusivism implies some kind of works salvation, and (2) about the use of Romans 1 in defense of inclusivism.—C.R.M.

1138. W. J. DUMBRELL, "Remarks on the Interpreting of Paul and the Function of Rom 3:20 in its Context," *Reformed Theological Review* [Doncaster, Australia] 64 (3, '05) 135-146.

Paul's forthright pronouncement against works of the Law in Rom 3:20 must be understood in the context of 2:1–3:20 as a direct frontal attack on "post-cross Judaism." Jews in this era of the new covenant (with Mosaic covenant privileges withdrawn) are culpable before God equally with Gentiles.—D.J.H.

Rom 3:20, § 50-1170.

1139. J.-L. ROURA, "Paul: exégète et théologien dans Romains 4, 1-12," *RevSciRel* 80 (1, '06) 83-97.

This critical reading of Rom 4:1-12 shows how Paul, starting from the story of Abraham, constructs his own theology independent of that developed in the account in Genesis. It comments on the verses according to the following structure: vv. 1-2 (introduction), 3-5 (citation of Genesis 15 and its interpretation), 6-8 (citation of Ps 32:1-2), 9-11a (citation of Genesis 15 and 17), and 11b-12 (conclusion). Paul is not content to recover the meaning of the biblical text but rather uses it as a vehicle that allows him to interpret the relation between God and the community in the circumstances of a new situation.—C.R.M.

1140. C. P. Venema, "N. T. Wright on Romans 5:12-21 and Justification: A Case Study in Exegesis, Theological Method, and the 'New Perspective on Paul,'" *Mid-America Journal of Theology* [Dyer, IN] 16 ('05) 29-81.

Wright's claims regarding Rom 5:12-21 and its relationship to the doctrine of justification do less justice to the passage than the traditional view. Although Wright wants to view the "righteousness of God" in Romans as God's covenant faithfulness, he neglects to give proper due to the manner in which Paul emphasizes God's just vindication of his holy Law.—D.J.H.

1141. J.-S. Viard, "Loi, chair et libération. Une solution structurelle au problème de Romains 7,1-6," *Theoforum* 36 (2, '05) 155-173.

After offering a literal translation of Rom 7:1-6, the article surveys past research, presents a structural analysis of the text, and examines Paul's argumentation in the context of his letter to the Romans. It contends that in the analogy in 7:2-3 the "husband" is best understood as the "flesh" and the "wife" is the Christian, that the central theme of the pericope revolves about life and death, that the text concerns the moral life of the Christian in the absence of the Law, and that death with regard to the flesh brings liberation from the juridical power of the Law in order to serve (ethically) under the guidance of the Spirit.—D.J.H.

1142. G. Pella-Grin, "Gémissements et espérance. Démarche biblique basée sur Romains 8,18-39," *Hokhma* 88 ('05) 76-87.

After an overview of Paul's message in Rom 8:18-39, the article considers some keywords in the text: sufferings, hope, weakness, good, and predestination. Also included are the TOB translation of Rom 8:18-39 and a plan for a Bible study based on the passage.—D.J.H.

1143. [Rom 10:4] M. Müller, "Aufhören oder Vollendung des Gesetzes? Eine Antwort an Friedrich Beisser," *KerDog* 51 (4, '05) 308-309.

In response to Beisser's misrepresentation [§ 49-1812] of his interpretation of Rom 10:4 [§ 49-134], the author clarifies how he understands τέλος, the ceremonial law, and the place of Rom 10:4 in Pauline theology.—D.J.H.

1144. J. Cohen, "The Mystery of Israel's Salvation: Romans 11:25-26 in Patristic and Medieval Exegesis," *HarvTheolRev* 98 (3, '05) 247-281.

After surveying the exegetical problems posed by Rom 11:25-26, the article examines how this text was interpreted by Origen and the Greek patristic tradition, Ambrosiaster, and the Latin exegetical tradition, respectively. It concludes that from the first centuries of the patristic period through the end of the Middle Ages, Christian theologians and exegetes debated and equivocated over the number and identity of those Jews included in Paul's prophecy, and how and when it would materialize. While theological differences concerning the "hermeneutical Jew" of the past and present may have jibed with alternative ecclesiastical policies vis-à-vis the Jews of Christendom, the interpretation history of Rom 11:25-26 appears to militate against any neat categorization or taxonomy of alternative opinions.—D.J.H.

1145. [Rom 13:1-6] A. J. Dewey, "Insurgency in the Empire. Boudica and Paul," *Forum* 5 (2, '02) 245-251.

The article seeks to uncover the political options that lay before Paul according to the language of Rom 13:1-6 by considering the uprising of Boudica in Britain against Roman domination in the time of Nero. It observes that 13:1-6 is rhetorically prepared for by Romans 12, which throws the religio-political situation into critical review.—C.R.M.

1146. [Rom 13:1-7] R. MATHEW, "Bible and the State: A Pauline Perspective," *BibBhash* 31 (1, '05) 77-83.

While Paul can speak about the Christian commonwealth in heaven (Phil 3:20), the most important passage in any discussion of his attitude toward the state is Rom 13:1-7. After noting some characteristics of the text and the social and political context of Christians in Rome as important for understanding it, the article discusses its main ideas in relation to modern thought on the place of the state.—C.R.M.

1147. [Rom 16:1-2] C. OSIEK, "*Diakonos* and *prostatis*: Women's patronage in Early Christianity," *HTSTeolStud* 61 (1-2, '05) 347-370.

Taking its starting point from Paul's description of Phoebe as διάκονος and προστάτις in Rom 16:1-2, the article discusses patronage in the ancient Mediterranean world at the time of the Roman empire and how it functioned, women's exercise of patronage in the Roman world, the role of patronage in early Christian life, and the role of Christian women in the social system. It concludes that in early Christianity there was little difference between the patronage of men and that of women, until the patronal power began to be absorbed into the hands of the bishop.—D.J.H.

1148. [1–2 Cor] E. J. SCHNABEL, "The Objectives of Change. Factors of Transformation, and the Causes of Results: The Evidence of Paul's Corinthian Correspondence," *TrinJourn* 26 (2, '05) 179-204.

After outlining Paul's understanding of himself and of other missionaries and teachers according to 1–2 Corinthians, the article discusses Paul's missionary objectives and success among the Corinthians under the following headings: objectives of missionary work, factors of change, and causes of success. Then it treats his pastoral objectives and success under three headings: objectives of pastoral work, factors of transformation, and causes of success. Finally it offers summary definitions of the objectives of missionary and pastoral work, identifies the essential factors of change and transformation (e.g. preaching and teaching), and lists twelve "factors of success" that emerge from 1–2 Corinthians.—C.R.M.

1149. F. S. MALAN, "Vaderskap in die Pauliniese korpus volgens 1 Korintiërs (Fatherhood in the Pauline corpus according to 1 Corinthians)," *HTSTeolStud* 61 (1-2, '05) 253-271.

The word πατήρ occurs six times in 1 Corinthians: three times with reference to God (1:3; 8:6; 15:24), once to Paul (4:15), once to Israel (10:1), and once to a physical father (5:1). The article explores Paul's idea of fatherhood with attention to his Jewish heritage, view of the Greek and Roman conception of fatherhood, and interpretation of the OT. Paul's notion of fatherhood arises from his faith in God's relationship with Jesus, and, through the crucified and risen Christ, with the congregation and the whole creation.—C.R.M.

1150. [1 Cor 1–4] M. R. ANDERSON, "In a Mirror Very Darkly: Pauline Argument and the Problem of History," *LexTheolQuart* 39 (4, '04) 225-242.

For Paul as for other ancients, argumentative purpose was more determinative a factor for historical description than was accuracy. Paul did not describe so much as redescribe his readers to serve his oratorical and paraenetic aims. Both the genre and purpose of 1 Corinthians argue against its use for historical reconstruction. Focusing on 1 Corinthians 1–4, the article discusses historical description and the nature of rhetorical argument, euphemism and

overstatement in relation to historical description, and historical description in 1 Corinthians 1–4 in the light of *1 Clement.* Pauline descriptions such as the "schisms" of 1 Cor 1:12 should not be repeated as "history" without qualification or comment.—C.R.M.

1 Cor 1:1, 14, § 50-1105.

1 Cor 3, § 50-1253.

1151. J. Eapen, "'Malakoi' will not inherit the Kingdom (1Cor 6, 9)," *BibBhash* 31 (2, '05) 141-147.

The article discusses the creation of human beings as male and female, and the meaning of the terms *malakoi* ("effeminate") and *arsenokoitai* ("lying with a male") in 1 Cor 6:9.—C.R.M.

1152. [1 Cor 6:12-20] E. T. Welch, "The Apostle Paul: On Sex," *Journal of Biblical Counseling* [Glenside, PA] 23 (4, '05) 13-20.

After describing Corinth in NT times as blatantly obsessed with sexuality, the article summarizes Paul's teachings about sex in 1 Cor 6:12-20, and responds to comments that Paul must have heard on the streets of Corinth and that we hear today.—D.J.H.

1153. [1 Cor 7:5] J. C. Poirier, "Three Early Christian Views on Ritual Purity: A Historical Note Contributing to an Understanding of Paul's Position," *EphTheolLov* 81 (4, '05) 424-434.

There are three distinct approaches to ritual purity within early Christian texts: (1) purity laws are binding because the Mosaic Law retains their authority for Christians; (2) they are binding as a purely religious reflex regardless of one's position on the Mosaic Law; and (3) they are not binding on Christians at all. Scholars today too often pass over the second position as though any positive concern for ritual purity counts as evidence for a judaizing influence. Despite objections raised by H. Maccoby, the second position provides the best interpretation of Paul's approach to ritual purity. His position on the avoidance of sexual relations for the sake of prayer (1 Cor 7:5) as well as what he says about women covering their heads in the company of angels (11:10) are best understood in light of what his Jewish and Greek contemporaries relate about purity in general.—C.R.M.

1154. [1 Cor 8:1–11:1] D. E. Garland, "'Becoming all things to all people': Mission in a context of idolatry: Accommodation or fidelity?" *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 287-302.

After introductory observations on Paul's arguments about idol food in 1 Cor 8:1–11:1 (the issue of idols, the complexity of the passage, the "strong" and the "weak"), the article discusses in turn the five major sections of the passage (8:1-13; 9:1-27; 10:1-13; 10:14-22; 10:23–11:1). Then it identifies four principles that emerge from Paul's discussion of idol food that are applicable to missiology.—C.R.M.

1155. R. L.-S. Phua, "Authority and Example: 1 Corinthians 9 in the Context of Debates on Idolatry," *Trinity Theological Journal* [Singapore] 13 ('05) 52-74.

This discussion of 1 Corinthians 9 demonstrates Paul's double purpose in this chapter:

(1) Paul defends his apostolic right to material support against those who questioned his authority, and (2) sets himself up as an example to the "strong" to urge them to give up their right to eat idol-meat. Unlike Jewish synagogue leaders who appealed to the Law and zeal for it to justify violent actions against "deviants," Paul appeals to Christ and the gospel as the basis for his judgment. Thus there is a paradigm shift from law-based behavior to Christ-based behavior.—C.R.M.

1 Cor 10:16-18, § 50-1203.

1156. J. R. NOTHAAS, "Die Stellung der Frau in der Kirche nach 1 Kor 11,2-16," *ForKath Theol* 21 (3, '05) 161-181.

After stylistic and structural observations on 1 Cor 11:2-16, the article discusses its context and Paul's competence-appeal (to tradition and authority), the three-member confession of faith in 11:3b, the use of the word κεφαλή in the Pauline letters, the "head" formula in 1 Corinthians 11, and the place of man and woman in the order of creation. Then it considers the possibility that the tradition of the "head" structure may derive from the teachings of Jesus, and reflects on some problems that this text poses for people today.—D.J.H.

1157. P. G. BOLT, "Three Heads in the Divine Order: The Early Church Fathers and 1 Corinthians 11:3," *Reformed Theological Review* [Doncaster, Australia] 64 (3, '05) 147-161.

In patristic explanations of the three heads and their correlates in 1 Cor 11:3, the language of hierarchy drawing on the conceptual pool of authority is dominant, though it is accompanied by and related to notions drawn from the concept of origination. These citations provide ample evidence that the final clause ("the head of Christ is God") was understood by the early Fathers to refer to the relationship between the Son and the Father.—D.J.H.

1 Cor 11:10, § 50-1153.

1158. M. P. SURBURG, "The Situation at the Corinthian Lord's Supper in Light of 1 Corinthians 11:21: A Reconsideration," *ConcJourn* 32 (1, '06) 17-37.

After defending as "more probable" the view that the Corinthian Lord's Supper celebration followed the order bread-meal-cup, the article considers three translation options for προλαμβάνω in 1 Cor 11:21 (temporal, nontemporal, intensive), discusses how contextual considerations bear on the issue of the translation of προλαμβάνω here, and suggests that the best translation of προλαμβάνω in 1 Cor 11:21 is "take before" where the reference point of "before" is when members start eating as they are all present together, not the arrival of the "have-nots."—C.R.M.

1159. [1 Cor 12–14] G. S. SHOGREN, "The 'Ultracharismatics' of Corinth and the Pentecostals of Latin America as the Religion of the Disaffected," *TynBull* 56 (2, '05) 91-110.

Using sociological insights from Roman Corinth and from the Latin American church today, the article argues that while most of 1 Corinthians was directed against Christians who dabbled in philosophy as a sign of their upward mobility, chapters 12–14 spoke to marginalized Christians who turned to the showier charisms as a means of creating an identity for themselves in a church where the elitists received all the attention and the invitations to the

table of other rich Christians. While the bulk of the letter is a harsh rebuke to the arrogant elitists, chapters 12–14 seek to show the ultracharismatics that all of God's gifts must be used in the loving service of the body of Christ.—D.J.H.

1160. R. E. KRITZER, "Zum Wechsel von Simplex und Kompositum in 1Kor 13,12," *Bib Notiz* 124 ('05) 103-104.

Although R. Bultmann claimed that the change from γινώσκω to ἐπιγινώσκω in 1 Cor 13:12 was simply rhetorical and that the two verbs were basically equivalent, the same sequence in Arrian F 175b (= FGrH 2B p. 879) offers a clear example of a distinction between the two verbs that supports translating the ἐπιγινώσκω phrase in 1 Cor 13:12 as "but then I will really know."—C.R.M.

1161. B. J. CAPPER, "To Keep Silent, Ask Husbands at Home, and not to Have Authority over Men. Part II (I Corinthians 14:33-36 and I Timothy 2:11-12). The Transition from Gathering in Private to Meeting in Public Space in Second Generation Christianity and the Exclusion of Women from Leadership of the Public Assembly," *TheolZeit* 61 (4, '05) 301-319.

In view of the possible transition of worship from space that was perceived to be private into space that was perceived to be public toward the end of the first generation of Christianity or within the second generation, this installment [see § 50-365] seeks to present a plausible understanding of the context of 1 Cor 14:34-35 and 1 Tim 2:11-12 and the textual issues that have been raised concerning 1 Cor 14:33-36 within this hypothetical context. It suggests that 1 Cor 14:34-35 appears to have been composed at the time of the "publication" of the Pauline corpus in order to include a summary of the types of prohibition found in 1 Tim 2:9-12 in the lengthy treatment of worship in 1 Corinthians 14. While the section was added for the sake of consistency across the whole collection, the addition introduced a potentially awkward tension with 1 Cor 11:2-16. In any case the fact that the church of the Pastorals operated in the public rather than the private sphere led to an intense concern for propriety before the outside world.—C.R.M.

1162. J. E. PATRICK, "Living Rewards for Dead Apostles: 'Baptised for the Dead' in 1 Corinthians 15.29," *NTStud* 52 (1, '06) 71-85.

The article defends the view that "the dead" referred to in 1 Cor 15:29 are dead apostles. It suggests that new believers converted on the basis of the testimony of these apostles were being baptized "for" them as an expression of allegiance in order to bring them greater honor. It first discusses ten criteria for interpreting 1 Cor 15:29 (e.g. definition of terms, matters of continuity, syntax). Then it considers the wider context of v. 29 (foundational truths—15:20-28; necessary consequences—15:29-34) to show how it forms an important link in the chain of Paul's argument.—C.R.M.

1163. A. MORENO GARCÍA, "Sintaxis trinitaria y pascual del ministerio de la Nueva Alianza en 2Co 1-7," *Estudios Trinitarios* [Salamanca] 39 (2, '05) 309-345.

Taking its starting point from the expression "ministers of a new covenant," the article explores three semantic fields in 2 Corinthians 1–7: Trinity, Passover-Easter, and new covenant. It discusses the ministry of the new covenant (2 Cor 3:1–4:6), the ministry of reconciliation (5:11–6:13), the trinitarian syntax of ministry in 2 Corinthians 1–7, and the paschal matrix of ministry in 2 Corinthians.—D.J.H.

1164. W. A. BENWARE, "Second Corinthians 3.18 and Cognitive Grammar: *apo doxēs eis doxan*," *BibTrans* 57 (1, '06) 44-50.

The type of asyndetic construction with two prepositional phrases in Rom 1:17 (ἐκ πίστεως εἰς πίστιν) [see § 47-1722] is paralleled by ἀπὸ δόξης εἰς δόξαν in 2 Cor 3:18. The article presents a rigorous grammatical analysis of this construction, and suggests that any translation must take into account the unchanging nature of the splendor/glory (e.g. "a splendor that never fades," "his never fading splendor," "God's splendor from beginning to end").—C.R.M.

1165. A. J. DEWEY, "2 Corinthians 5. Translation Issues," *Forum* 5 (2, '02) 149-157.

The article first identifies six distinct fragments that make up 2 Corinthians, locates them in a reconstruction of events, and discusses the canonical version of 2 Corinthians. Then it comments on Paul's argument in the first fragment of 2 Corinthians (2:14–7:4 minus 6:14–7:1) and provides the Greek text, the NRSV, and the Scholars Version of the following passages: 5:1-5; 5:6-10; 5:11-15; and 5:16-21.—C.R.M.

Galatians–Philemon

1166. B. KAHL, "Reading Galatians and Empire at the Great Altar of Pergamon," *UnSem QuartRev* 59 (3-4, '05) 21-43.

The Great Altar of Pergamum erected ca. 170 B.C. by the Attalid dynasty can assist us in recontextualizing Paul's letter to the Galatians by helping us to reimagine both the "historical Galatians" and their (and Paul's) world that was ordered predominantly by Roman rule and religion. From a Roman perspective Paul's messianic inclusiveness and Jewish/Galatian community-in-diversity at the table of a crucified Jewish insurgent were illicit and dangerous like the ancient hordes of giants depicted on the Pergamene altar. They were the most radical subversions of the Pergamene sanctuary and the symbolic world order of empire, turning the inside of the great altar-table out and the cosmos upside down (see Gal 6:14).—D.J.H.

1167. Y. KHIOK-KHNG, "*Li* and Law in the Analects and Galatians: A Chinese Christian Understanding of Ritual and Propriety," *AsiaJournTheol* 19 (2, '05) 309-332.

The Torah (law) in Judaism and *li* (cultured behavior) in Confucianism served the common good by establishing rules for corporate life, and also had the religious function of leading the community toward holiness. This article examines the nature, role, and commonalities and differences between ritual propriety (*li*) in Confucian ethics and law (Torah) in Jewish tradition as well as in Pauline theology as seen in Galatians. It concludes that whereas Confucian and Jewish ethics are based on rites (*li*) and law (Torah), Pauline ethics is based on the Spirit.—D.J.H.

1168. T. A. WILSON, "'Under Law' in Galatians: A Pauline Theological Abbreviation," *JournTheolStud* 56 (2, '05) 362-392.

The study offers three criteria for identifying the use of rhetorical shorthand, proposes that "under law" functions in Galatians (3:23; 4:4, 5, 21; 5:18) as shorthand for "under the curse of the law" (3:10, 13), supports this claim from Paul's explicit use of the motif of cursing in Galatians (see 1:8-9; 3:10-14), considers the close parallels between the use of curse language in 3:10-14 and Paul's two uses of "under law" in 4:1-7, examines the use of "under

law" elsewhere in Galatians (3:23; 4:21; 5:18), treats possible objections to the thesis, and reflects on its implications. If the thesis is on target, the notion of the curse of the law becomes one of the more salient features of Galatians.—C.R.M.

Gal, §§ 50-1122, 1136.

1169. W. Popkes, "Two Interpretations of 'Justification' in the New Testament Reflections on Galatians 2:15-21 and James 2:21-25," *StudTheol* 59 (2, '05) 129-146.

While in Jas 2:21-25 James may have been reacting to Pauline tradition, he was primarily concerned to correct a development in church practice and theology that in his assessment had gone astray. However, careful study of Gal 2:15-21 and Jas 2:21-25 shows that for both Paul and James the core notion of justification was that the human being is deeply affected by a new personal relationship with God. Due to their general theological outlooks, Paul concentrated on God, Christ, and the Spirit, while James focused on God. In this framework there are remarkable parallels between Gal 2:15-21 and Jas 2:21-25.—D.J.H.

1170. W. D. Barrick, "The New Perspective and 'Works of the Law' (Gal 2:16 and Rom 3:20)," *MastSemJourn* 16 (2, '05) 277-292.

Despite the claims of proponents of the new perspective on Paul, the "works of the law" (see Gal 2:16; Rom 3:20; etc.) refer to human deeds to earn merit with God and are not limited to circumcision, Sabbath-keeping, and dietary restrictions. Rather, they demonstrate how guilty humans are before a righteous God. Salvation is by faith alone in Christ alone and not by the "works of the law."—D.J.H.

1171. S. Shauf, "Galatians 2.20 in Context," *NTStud* 52 (1, '06) 86-101.

While often taken as an expression of Pauline mysticism, Gal 2:20 plays a particular role in Paul's argument as to how Christians are justified by faith and not by works of the Law. This conclusion is based on an examination of the flow of Gal 2:15-21, a consideration of 2:15-21 in its larger context, and a study of 2:20 itself. Understanding Gal 2:20 as a depiction of justification not only makes sense in interpreting the verse in its immediate context but it also resonates with Paul's discussion of justification in the rest of the letter.—D.J.H.

1172. P. F. Esler, "Paul's Contestation of Israel's (Ethnic) Memory of Abraham in Galatians 3," *BibTheolBull* 36 (1, '06) 23-34.

By adopting aspects of theories of ethnicity, social identity, and collective memory, the article argues that Abraham was central to the ethnic identity and collective memory of 1st-century Judeans, and that Paul's opponents were offering his Galatian converts the exalted status of Abrahamic descent as a reward for becoming Judeans through circumcision. It maintains that in Gal 3:6-29 Paul contests this memory by arguing that the "seed" or descendants of Abraham to whom God had made promises were not Judeans but rather Christ and those who were with him in baptism. Thus Paul wrenched the prize that was Abraham from the Judeans and lodged it among his mixed congregation of non-Judean and Judean Christ-followers.—D.J.H.

1173. D. Heidebrecht, "Distinction and Function in the Church: Reading Galatians 3:28 in Context," *Direction* 34 (2, '05) 181-193.

A careful reading of Gal 3:28 within the context of Galatians and in relation to NT texts

with similar themes suggests different conclusions than are often proposed by either egalitarians or complementarians in the current debate over women in church leadership. We must acknowledge that the assertion that Gal 3:28 specifically proclaims the equality of men and women likely imposes a foreign category onto the text in the guise of contemporary language and values. But to dismiss the relevance of this verse in the discussion of function within the body of Christ is tantamount to suggesting that our salvation in Christ has no implications for how we are to live together in the church.—C.R.M.

1174. S. Di Mattei, "Paul's Allegory of the Two Covenants (Gal 4.21-31) in Light of First-Century Hellenistic Rhetoric and Jewish Hermeneutics," *NTStud* 52 (1, '06) 102-122.

Gal 4:21-31 opens with a brief allusion to events recounted in Genesis 16–17, to which Paul appends the comment ἅτινά ἐστιν ἀλληγορούμενα in 4:24. Through a reevaluation of the meaning of the verb ἀλληγορέω in the context of Hellenistic rhetoric and by setting Paul's own hermeneutics in the context of Jewish hermeneutical norms of the 1st century, the article contends that Paul's allegory of the two covenants is more reflective of Jewish reading practices which sought to eschatologize the Torah such as Paul's reading of Gen 16:1 through its *haftarah* (Isa 54:1), rather than Christian typology.—D.J.H.

1175. S. C. Scholtus, "Crecimiento en Cristo: una introducción a la eclesiología de la epístola a los Efesios," *DavarLogos* [Libertador San Martín, Argentina] 4 (2, '05) 181-195.

The article first describes seven key elements pertaining to the growth of the church according to Paul's letter to the Ephesians: God's action through Christ, cosmic conflict, the eternal covenant, the sanctuary, the church, the call to unity, and the remnant. Then with particular attention to Eph 4:1-16, it discusses the process of growth in Christ, the content of hope and the knowledge that makes for growth, and the importance of the granting of the charisms.—D.J.H.

1176. T. G. Gombis, "Cosmic Lordship and Divine Gift-Giving: Psalm 68 in Ephesians 4:8," *NovTest* 47 (4, '05) 367-380.

After critiquing the widely accepted interpretation that in quoting Ps 68:18 (MT 68:19; LXX 67:19) in Eph 4:8 the writer means to refer to the ascent of Christ in his resurrection and subsequent descent as the Spirit with spiritual gifts for the church, the article contends that the author's use of ἔδωκεν is no reversal of meaning of the psalm's "receiving," because the author is not merely citing one verse to provide his scriptural warrant but is alluding to the imagery of divine warfare present in the psalm's larger context. Thus Christ is depicted as the triumphant Divine Warrior who, after he has ascended his throne, blesses his people with gifts.—C.R.M.

1177. S. N. Helton, "Ephesians 5:21: A Longer Translation Note," *RestorQuart* 48 (1, '06) 33-41.

Attention to the semantics, syntax, literary structure, and rhetorical aims of Eph 5:18–6:9 does not result in support for W. Walden's attempts [§§ 48-1137; 50-379] to remove mutuality from these texts. Ephesians 5:21 is the concluding phrase in a series of participles depending on the imperative "be filled with the Spirit" in v. 18, while the verbal idea of v. 22 ("be subject") depends on v. 21. Thus the *Haustafeln* are subsumed under "being submissive to one another," which results from being filled with the Spirit.—C.R.M.

1178. [Eph 5:22-33] S. Sumner, "Bridging the Ephesians 5 Divide," *ChristToday* 49 (11, '05) 59-61.

In order to bridge the gap between the egalitarians and the complementarians, it is important to attend to the biblical correlations in Eph 5:22-33. The wife is to be subject to her husband, and he is to sacrifice himself for her (vv. 22, 24, 25). The wife is the body, the husband is the head, and together they form one flesh (vv. 23, 28, 31). The wife is commanded to respect her husband, while the husband is commanded to love his wife (vv. 28, 33).—D.J.H.

1179. D. R. Reinhard, "Ephesians 6:10-18: A Call to Personal Piety or Another Way of Describing Union with Christ?" *JournEvangTheolSoc* 48 (3, '05) 521-532.

Attention to the flow of thought in Ephesians, the prominent topics in the letter, the syntax of the imperatives in Eph 6:10-18, the metaphorical use of ἐνδύω in the Pauline corpus, and the source of each piece of armor indicates that the call to "put on the full armor of God" (6:11) is more than simply a call to personal piety. Rather, it represents another way of describing union with Christ. In light of external forces acting against the church and attacks on individuals within the church, Paul exhorts each believer to put on Christ for the sake of the unity and maturity of the church.—C.R.M.

Phil, § 50-1492.

1180. A. H. Snyman, "A Rhetorical analysis of Philippians 1:27-2:18," *VerbEccl* 26 (3, '05) 783-809.

It is not necessary to use rhetorical models from outside to understand Paul's persuasive strategy in his letter to the Philippians, provided that one reads the text carefully and systematically. The dominant rhetorical strategy in Phil 1:27–2:18 can be described as exhorting the Philippians to persevere in proclaiming the gospel (1:27-30; 2:14-18) and living the gospel (2:1-11; 2:12-13). In order to persuade them, Paul uses various rhetorical strategies and techniques.—D.J.H.

1181. R. W. Hoover, "Philippians 3:2-11. A Translator's Brief," *Forum* 5 (2, '02) 159-163.

The article focuses on two translation problems in Phil 3:2-11 that center on two characteristic Pauline terms: σάρξ in 3:3-4, and δικαιοσύνη in 3:9. It concludes with the Greek text of 3:2-11 and a draft of the Scholars Version.—C.R.M.

1182. [Col 1:1-29] M. Hepner, "Waiting Table in God's Household: A Personal Theology of Ministry," *AshTheolJourn* 37 ('05) 51-64.

The article first develops a biblical foundation for ministry with attention to Col 1:1-29 and several key concepts found there. Next after noting repeated occurrences of the term διάκονος (1:7, 23, 25), it surveys the διακονία word group to identify the core idea of ministry as supplying what people need to live as Christ's body in the world. Then it discusses the role of the Spirit in equipping and empowering God's people for ministry.—C.R.M.

1183. D. J. Doughty, "1 Thessalonians as Deutero-Pauline," *Forum* 5 (2, '02) 171-190.

The article reviews the historical-critical arguments against the Pauline authenticity of 1 Thessalonians under the following headings: historical situation (lack of opponents, lack of persecution, role of Timothy), theology (the gospel, faith, eschatology, ethical teaching),

relationship with Acts, and literary analysis. It is not impossible that an actual letter served as the basis for 1 Thessalonians (1:1-9 + 2:13–3:13), but it was not a Pauline writing.—C.R.M.

1184. R. Hoppe, "La première épître aux Thessaloniciens dans le cadre de la théologie paulinienne. Réflexions sur la théologie paulinienne de l'élection," *RevSciRel* 80 (1, '06) 67-82.

This discussion of the place of 1 Thessalonians within the framework of Pauline theology with particular attention to Paul's thought on election first treats "election" as a theological affirmation in 1 Thessalonians (1 Thess 1:4-5, election and ethics, election and eschatological expectation). Next it discusses the theology of election and the theology of the cross in 1 Corinthians and its relation to 1 Thessalonians. Then it takes up Paul's reflection on the election of Jews and of Gentiles and the destiny of Israel in Romans 9–11.—C.R.M.

1185. D. Roure, "Elecció i identitat cristiana en la Primera Carta als Tessalonicencs," *RevistCatTeol* 30 (1, '05) 37-47.

The article discusses the many characteristics of Christian identity in 1 Thessalonians under five headings: the election of the Christian community (1:2-10), the formation and characteristics of the group (2:1-16), the relationship of Christians among themselves and with those outside the community, the effect of eschatological hope on the community (4:13–5:11), and indicators of Christian identity (5:12-22).—D.J.H.

1186. S. Kim, "Paul's Entry (εἴσοδος) and the Thessalonians' Faith (1 Thessalonians 1–3)," *NTStud* 51 (4, '05) 519-542.

In 1 Thessalonians 1–3, Paul connects the success of the gospel or the faith of the Thessalonians with his εἴσοδος five times (1:5; 1:9; 2:1; 2:13; 3:6). This observation along with an appreciation of the close parallelism between 1 Thessalonians 1–3 and 2 Corinthians 1–7 in occasion, tone, style, and content (especially the demonstration of the integrity of his apostolic ministry) helps us to discern in 1 Thess 2:1-12 Paul's comprehensive apologetic purpose rather than a mere paraenetic purpose. Paul seeks to equip the Thessalonian Christians to withstand the non-Christian opponents' continuing slander campaign against the integrity of his ministry as well as to carry on their own evangelistic efforts by pointing to his impeccable εἴσοδος.—D.J.H.

1187. L. C. McGaughy, "1 Thess 2:13-16. An Integrated Translation," *Forum* 5 (2, '02) 165-170.

The article first discusses the arguments of those who question the authenticity of 1 Thess 2:13-16 and those who defend it, respectively. Then it presents the Greek text of the passage and a draft of the Scholars Version. The translation reflects the judgment that (1) Paul wrote it (2:13); (2) he was not anti-Judaic, though prone to sharp jabs at his opponents (2:14-15); and (3) the language of 2:16 should be read in terms of the apocalyptic themes that Paul revises in light of the Christ-event.—C.R.M.

1188. I. H. Marshall, "Some Recent Commentaries on the Pastoral Epistles," *ExpTimes* 117 (4, '06) 140-143.

The article offers assessments of commentaries on the Pastoral Epistles by R. F. Collins, L. T. Johnson, W. J. Liefeld, W. D. Mounce, and J. D. Quinn. Despite much illumination of the issues raised by these writings, we remain as far from a consensus as ever. Nevertheless,

on all sides there has been a renewed appreciation of the theology of the letters and exploration of their relation to earlier Christian traditions as well as Hellenistic moral teaching.—C.R.M.

1189. A. STANDHARTINGER, "*Eusebeia* in den Pastoralbriefen. Ein Beitrag zum Einfluss römischen Denkens auf das Entstehende Christentum," *NovTest* 48 (1, '06) 51-82.

After delineating the open questions in scholarship regarding the meaning of the term εὐσέβεια in the Pastoral epistles, the article discusses the history of the concept of εὐσέβεια and its Latin equivalent *pietas* in the early Roman empire (with particular attention to Trajan and Hadrian), Greek and Jewish reactions, and the concept of "piety" in the Pastoral epistles. It shows that up to the middle of the 2nd century A.D. *pietas* was deployed as the chief content of imperial self-representation in a program in which the gods, the emperor, and citizens were joined together to promote the welfare of the state. Jewish authors during this period sought to show how their religion realized such εὐσέβεια/*pietas*. The Pastoral epistles continue this approach, not to present a profile of Christianity as such but rather to demarcate their own community's εὐσέβεια-praxis against other Christian positions.—C.R.M.

1190. S. NADAR, "Paradigm shifts in mission: From an ethic of domination to an ethic of justice and love. The case of 1 Tim. 2:8-15," *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 303-314.

After introductory observations on the Bible's role in domination and the ethical responsibilities of reading the Bible for mission, the article presents a reading of 1 Tim 2:8-15 for liberation, with attention to the social status of Greco-Roman women, the appeal to the creation narratives, and the implications of the passage for the mission of the church. It concludes that the church cannot continue to use this text to deny women their dignity and must critically engage and interrogate it in order to escape centuries-old biases.—C.R.M.

1 Tim 2:11-12, § 50-1161.

1191. [1 Tim 3:2] M. D. OWENS, "Should Churches Ordain the Divorced and Remarried? An Examination of Μιᾶς Γυναικὸς Ἀνήρ in the Pastoral Epistles," *Faith & Mission* [Wake Forest, NC] 22 (3, '05) 42-50.

It is unlikely that the phrase μιᾶς γυναικὸς ἀνήρ in 1 Tim 3:2 and Titus 1:6 refers to polygyny or to divorce/remarriage. It is better understood as a positive requirement that the church allow only men who are faithful husbands to be elders. An appropriate translation would be "a sexually pure man."—D.J.H.

2 Tim 3:16, § 50-760.

1192. N. C. GRUBBS, "The Truth about Elders and Their Children: Believing or Behaving in Titus 1:6?" *Faith & Mission* [Wake Forest, NC] 22 (2, '05) 3-15.

Titus 1:6 is not suggesting that only fathers who have "believing" children can be elders. Rather, in this context the adjective πιστά seems to mean "reliable," "trustworthy," or "obedient."—D.J.H.

Titus 1:6, § 50-1191.

1193. K. D. LYONS, "Paul's Confrontation with Class. The Letter to Philemon as Counter-Hegemonic Discourse," *CrossCurrents* [New York] 55 (3, '05) 322-339.

The article proposes reading the letter to Philemon as an autobiographical narrative that places greater emphasis on Paul's action of requesting than on the rhetoric of his request. The overt status-consciousness that pervades the letter emphasizes Paul's acknowledgment of the well-established divisive hierarchical social structure. This is the structure that Paul's advocacy must penetrate and transcend. It is insightful that the methodology he used is framed in language and character representations that are antithetical to this hegemony. Rereading Philemon reveals a strategic use of language indicating Paul's unwillingness to canonize the social roles in his cultural environment.—C.R.M.

1194r. J. G. NORDLING, *Philemon* [*NTA* 49, p. 614].

L. W. MYERS, "Philemon," *ConcJourn* 32 (1, '06) 74-78.—It is doubtful that a fuller commentary on Paul's letter to Philemon exists that incorporates as much information from the applicable epigraphical, papyrological, commercial literary, and other extrabiblical evidence—not just from the Roman world but from the Greek world as well. But of greatest benefit is Nordling's attitude of fidelity toward the word of God and the plain meaning of Scripture.—D.J.H.

Hebrews

1195. E. B. AITKEN, "Reading Hebrews in Flavian Rome," *UnSemQuartRev* 59 (3-4, '05) 82-85.

The article discusses four aspects of the letter to the Hebrews against the background of expressions of *imperium* in Rome under the Flavian emperors: the imagery of the triumph, temples and their destruction, the ethic of solidarity, and training the audience in the arts of resistance.—D.J.H.

1196. C. R. KOESTER, "Conversion, persecution, and malaise: Life in the community for which Hebrews was written," *HTSTeolStud* 61 (1-2, '05) 231-251.

Hebrews was written for Christians whose situation developed in several stages. Comments about experiences of conversion, persecution, and malaise provide a helpful way to understand how the author constructed the challenges confronting the readers, and how the argument of Hebrews was designed to help readers to persevere by trusting in a God and a future that they could not see.—D.J.H.

1197r. C. R. KOESTER, *Hebrews* [*NTA* 46, p. 168].

F. MANZI, "Metodo retorico ed Epistola agli Ebrei. A proposito di un commentario recente," *RivistBib* 53 (4, '05) 469-477.—After a general description of Koester's commentary on Hebrews, the article focuses on his rhetorical analysis of the text and his treatment of its principal themes. It concludes that Koester's commentary deserves the attention of biblical scholars and theologians for its exegesis, coverage of scholarly literature, and clarity of language.—D.J.H.

1198. F. MANZI, "'Antiquum documentum novo cedat ritui.' Compimento cristologico del sacrificio dell'Antico Testamento," *EphLiturg* 119 (3, '05) 289-336.

Taking its starting point from liturgical texts in the *Missale Romanum,* the article discusses

various aspects of the reinterpretation and fulfillment of the OT sacrifices in Christ, especially in the letter to the Hebrews: continuity (the bloody reality of the sacrifice), discontinuity (the inefficacy of the OT sacrifices), progression (the efficacy of the sacrifice of Christ), and the christological and ecclesiological consequences.—D.J.H.

1199. J. W. THOMPSON, "The Epistle to the Hebrews and the Pauline Legacy," *RestorQuart* 47 (4, '05) 197-206.

While many parallels, both verbal and thematic, between Hebrews and the Pauline letters can be explained with reference to the common tradition of the early church, other points of contact call for explanation: the Christology of Hebrews 1–2, the atoning work of Christ in Hebrews 5–10, the response of faith in 10:36–12:12, and the epistolary ending. A study of these points of convergence between Paul and the author of Hebrews indicates that we have no compelling reason to consider the author of Hebrews to be a student of Paul or to place Hebrews within the reception of Pauline theology.—C.R.M.

1200. W. L. VANDER BEEK, "Hebrews: A 'Doxology' of the Word," *Mid-America Journal of Theology* [Dyer, IN] 16 ('05) 13-28.

God's speaking is a basic theme in Hebrews. All things including creation and providence are controlled by his words. God's words guide history and appeal to humans to obey him and to grasp his promise in faith and hope. His words move through the ages, remaining ever relevant, for they will not be fully accomplished until the Lord's return.—D.J.H.

1201. A. J. M. WEDDERBURN, "Sawing Off the Branches: Theologizing Dangerously *ad Hebraeos*," *JournTheolStud* 56 (2, '05) 393-414.

The argument of the author of Hebrews with regard to the dichotomy between the earthly and the heavenly (see Heb 10:19-20) and the use of the imagery of the OT sacrificial cult (see 10:5-9) in both cases leads him to positions that seemingly call into question the presuppositions on which his previous argument had been based and on which it depended for its force and validity. At best it gives the previous arguments the appearance of being very much *ad hominem*. That Hebrews becomes more attractive for modern interpreters precisely at those points where all that the author has been using as the basis of his argument seems to crumble in his hands is an eloquent warning against the sufficiency of any analogies or systems of thought to render intelligible the ontological and soteriological claims made in this work for Jesus of Nazareth.—C.R.M.

1202. G. R. SMILLIE, "Contrast or Continuity in Hebrews 1.1-2?" *NTStud* 51 (4, '05) 543-560.

Linguistic evidence that in Heb 1:1-2 the author intended to contrast two stages of revelation with one another at the expense of the earlier one is conspicuously absent. Rather, the opening words in Hebrews are a ringing declaration of continuity. They affirm that the one, same God who had spoken in the past to the fathers in prophets has in these last days spoken to us in a son.—D.J.H.

1203. P. GARUTI, "Il coltello sacrificale, il λόγος τοῦ θεοῦ e l'isonomia eucaristica in Eb 4,12-13," *Angelicum* 82 (4, '05) 783-802.

The metaphor of the "sword" (μάχαιρα) in Heb 4:12-13 may reflect the Pauline topos in

1 Cor 10:16-18 where Paul establishes a parallelism between Jewish sacrifices, pagan sacrifices, and sharing the bread and wine in the church. These kinds of rites—slaughtering the sacrificial victims with the μάχαιρα and distributing the pieces according to social rank (κρεανομία) in a shared meal—were performed to create isonomy or to establish social hierarchy. In doing so, the chief or priest (after the consecration called τελείωσις in the Septuagint and in Hebrews) is the actor and center of the community. According to Heb 13:10, we have an altar from which those who officiate in the tent have no right to eat.—D.J.H.

Heb 6:4-12, § 50-1204.

1204. D. Cobb, "'Tomber dans les mains du Dieu vivant!' Hébreux 10.26-31 et 6.4-12," *RevRéf* 57 (236, '06) 27-41.

The article first discusses the general perspective of the letter to the Hebrews in terms of both continuity between Israel and church and newness in Christ. Then it focuses on the warnings about the impossibility of forgiveness for those who have fallen away (Heb 6:4-12) and about the danger of falling into the hands of the living God (10:26-31). It concludes that these warnings are balanced by positive words of encouragement, and that in this way these texts contribute to the theme of the perseverance of the saints.—D.J.H.

1205. [Heb 11:39–12:3] D. van der Merwe, "Perseverance through suffering: A spirituality for mission," *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 329-354.

In Heb 11:39–12:3 the author motivates why and explains how Christian believers should persevere in their faith while suffering persecution. He stresses that God has provided "perfection" for those who persevere in their faith. He exhorts them to lay aside any obstacles to their faith and confession of Christ, and to run the race (a metaphorical description of Christian life) with perseverance.—D.J.H.

Catholic Epistles

1206. E. Borghi, "La sagesse de la vie selon l'épître de Jacques: Lignes de Lecture," *NTStud* 52 (1, '06) 123-141.

The letter of James offers the wisdom of Jesus without grand considerations from a strictly intellectual or aesthetic perspective. It invites readers to a direct ethical choice, and presents the meaning of Christian life as knowing in order to love and loving in order to know. After introductory comments, the article discusses being wise according to James (see 1:5-8; 3:13, 15, 17), considers other sapiential texts in James (1:22-27; 2:14-26), and compares the approach in James with the discussion of the wise in 1 Corinthians 1–3.—D.J.H.

1207. D. R. Lockett, "The Spectrum of Wisdom and Eschatology in the Epistle of James and 4QInstruction," *TynBull* 56 (2, '05) 131-148.

After a brief introduction to 4QInstruction, the article compares the letter of James and 4QInstruction with regard to literary forms (admonition and exhortation, future reversal sayings, other similar forms), and themes and motifs (wisdom *topoi,* eschatological themes, the "two ways" motif). It concludes that both texts incorporate traditional sapiential concepts within an eschatological understanding of the world, and that James should neither be viewed

as novel in combining these two traditions nor be disqualified as a wisdom document.—D.J.H.

Jas, § 50-1309.

Jas 2:21-25, § 50-1169.

1208. M. DUBIS, "Research on 1 Peter: A Survey of Scholarly Literature Since 1985," *Curr BibRes* 4 (2, '06) 199-239.

After noting other sources for bibliographical information on 1 Peter, the article surveys the scholarly literature on the epistle that has appeared since 1985 with respect to authorship; date and historical setting; recipients and provenance; unity, genre, and structure; sources; whether it promotes a conformist or nonconformist ethic; the controlling metaphor of the letter ("house of God") and the application of social-science theory and models to its exegesis; theology; Christ's proclamation to the spirits (1 Pet 3:18-22); and miscellaneous studies.—C.R.M.

1209. A. OBERMANN, "Fremd im eigenen Land. Die Heimatkonzeption frühchristlicher Gemeinden nach dem 1. Petrusbrief und ihre praktischen Implikationen heute," *Ker Dog* 51 (4, '05) 263-289.

The article first discusses the concept of homeland in present-day Germany from a sociological perspective and in the OT and NT from a theological perspective, respectively. Then after comments on the political situation in Asia Minor at the end of the 1st and beginning of the 2nd century, it considers how these circumstances contributed to the understanding of homeland found in 1 Peter, with particular attention to the addressees as "strangers and guests" (1:1-2) and "people of God" (2:1-10), the ethical component of 1 Peter's conception of homeland (1:17; 2:11-12), and the tension behind the idea of being at home and yet not indigenous. It concludes with reflections on homeland as a theme for theology and the church.—C.R.M.

1 Pet 3:14-15, § 50-804.

1210. J. C. PAKALA, "A Librarian's Comments on Commentaries: 20. Lamentations and 2 Peter," *Presbyterion* 31 (2, '05) 107-111.

After treating commentaries on Lamentations, the article notes that 2 Peter is in the process of experiencing a commentary "explosion." It recommends three recently published volumes (R. J. Bauckham, D. J. Moo, T. R. Schreiner), and identifies four announced volumes that hold great promise (P. Davids, G. Green, S. Hafemann, R. L. Webb).—C.R.M.

1211. D. J. VAN DER MERWE, "Understanding 'sin' in the Johannine epistles," *VerbEccl* 26 (2, '05) 543-570.

The article investigates the understanding of the "sin" concept in the Johannine epistles from a "family perspective." After comments on the socioreligious circumstances that influenced the interpretation of sin in 1–3 John, it treats the "family of God" metaphor as the setting in which the author unfolds his symbolic narrative, the distinction between sin inside and outside the family, the description of sin outside the family in terms of reciprocals (e.g. walking in darkness, not keeping the commandments), and the forgiveness of sin.—C.R.M.

1212. W. T. SMITH, "Authentic Morality: The Living Values in First John," *Journal of Biblical Counseling* [Glenside, PA] 23 (4, '05) 44-53.

According to 1 John, authentic love comes from the heart, expresses itself in authentic morality, and is tested in the furnace of opposition.—D.J.H.

1213. M. J. RENKEMA, "Biblical Theology and Counseling: I John 4:7-21," *Kerux* [Lynnwood, WA] 20 (3, '05) 15-24.

First John highlights the centrality of love in the lives of those who are of the Lord. With reference to 1 Jn 4:7-21, the article discusses the exhortation to love, the evidence for the loving nature of God, and how this love ought to be manifested in the area of counseling.—D.J.H.

1214. B. L. CAMPBELL, "Honor, hospitality and haughtiness: the contention for leadership in 3 John," *EvangQuart* 77 (4, '05) 321-341.

The study attempts a reading of 3 John that allows the cultural codes to emerge from the text so that a more precise description of the conflict within the Johannine community is possible. After a survey of interpretations regarding the conflict that prompted the letter, it situates 3 John in the context of 1st-century agonistic culture. Then it provides a rhetorical analysis that highlights the concern for honor within the epistle's deliberative rhetorical structure.—C.R.M.

Revelation

1215. P. ABIR, "Bible and the State: A View from the Apocalypse of John," *BibBhash* 31 (1, '05) 38-67.

The article first discusses the rise of apocalyptism, its nature as crisis literature, and the book of Daniel. Then it focuses on the book of Revelation with regard to the crisis caused by the Roman empire, the outlook beyond Rome, and the rhetorical alternatives (God the warrior, God the supreme ruler, the dragon under control, the warrior lamb, the militant church, the slain of the Lord). It concludes that according to Revelation conflict is the essence of the church as it was of Jesus.—D.J.H.

1216. N. A. BOTHA, "Mission as prophecy: Reading the Apocalypse as forthtelling rather than foretelling," *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 315-328.

After explaining why it is better to speak of mission in metaphorical terms with particular reference to mission as prophecy, the article presents a theological-missiological reading of Revelation in the South African context, shows the trickiness of advancing the notion of mission as prophecy in postapartheid South Africa, and offers proposals about prophetic witness in South Africa and a globalized world.—D.J.H.

1217. W. G. CAMPBELL, "Apocalypse johannique et persévérance des saints," *RevRéf* 57 (236, '06) 43-55.

Although the expression "perseverance of the saints" appears only in Rev 13:10 and 14:12, the theme is present throughout the book of Revelation. After noting the pertinent texts (1:9; 2:2-3; 2:9-10; 2:19, 25-26; etc.), the article discusses the possible influence of the Gospel tradition (see Mt 24:13; Mk 13:13; Lk 21:19; Jn 16:33). Then it seeks to clarify the meaning of the perseverance of the saints in the context of Revelation as a whole.—D.J.H.

1218. M. Cowan, "New World, New Temple, New Worship: the Book of Revelation in the Theology and Practice of Christian Worship—Part 1," *Churchman* 119 (4, '05) 297-312.

After surveying various hypotheses about the sources and influences underlying the theme of worship in Revelation, this installment examines critically some theological explanations and some rhetorical- and narrative-critical proposals. Then it challenges the dating of the book to the time of Domitian and the emperor worship hypothesis.—D.J.H.

1219. P. Grech, "Lo splendore della gloria celeste. Estetica teologica," *PATH* [Rome] 4 (2, '05) 337-346.

As a contribution to developing a theological aesthetics, the article first discusses various features of the heavenly realm as they are described in Revelation 4–5: the invitation and the entrance, the scene, lights and colors, the *dramatis personae,* and so on. Then it considers the descent of the heavenly Jerusalem to earth as this is described in Revelation 21.—D.J.H.

1220. L. L. Johns, "Conceiving Violence: The Apocalypse of John and the Left Behind Series," *Direction* 34 (2, '05) 194-214.

The moral vision of the Left Behind series written by T. LeHaye and J. Jenkins contrasts remarkably with that of the book of Revelation, and no more strikingly than with regard to violence. In Revelation the coming judgment is intended primarily to inform and support the believers' faithful witness through consistent resistance to the emperor cult, to the various idolatries that it entails, and to the economic and cultural values of the Roman empire. The call of Revelation is to follow the Lamb into a nonviolent battle of resistance against the idolatries of Rome.—D.J.H.

1221. S. Moyise, "Word Frequencies in the Book of Revelation," *AndUnivSemStud* 43 (2, '05) 285-299.

The article first presents the evidence cited by R. Bauckham that in Revelation John deliberately used certain words and phrases either four times, seven times, or two times, along with certain multiples (twelve, fourteen, twenty-eight) to convey theological truth. Then it critiques some of these findings and, in particular, the conclusions that are frequently drawn from them. It concludes that Bauckham's theory that John intends to communicate specific theological content through word frequencies is not supported by the evidence.—C.R.M.

1222. H. Theunissen, "Defining the situation in Revelation: John's intention and action-lines," *HTSTeolStud* 61 (1-2, '05) 441-460.

It seems that John in Revelation operates with the same situation-definition in 4:1–22:21 as in 1:9–3:22. According to John's perception, heresy (immorality and idolatry) and anticipated suffering are the main problems facing the church of his day. To his mind, the exclusivity of the relationship with Christ had been compromised. The action-lines correlate with the proposed problems.—D.J.H.

1223. M. Wilson, "The Early Christians in Ephesus and the Date of Revelation, Again," *Neotestamentica* 39 (1, '05) 163-193.

The article disputes P. Trebilco's claim in *The Early Christians in Ephesus from Paul to Ignatius* (2004) that Revelation was written toward the end of Domitian's reign ca. A.D. 95-

96. It considers the four factors upon which Trebilco bases his conclusion (e.g. the name "Babylon," the Nero *redivivus* myth) as well as twelve other considerations, and argues that they cumulatively point to a date for Revelation in the late 60s.—C.R.M.

1224. T. Witulski, "Ein neuer Ansatz zur Datierung der neutestamentlichen Johannesapokalypse," *StudNTUmwelt* 30 ('05) 39-60.

The article contends that Revelation was composed in the time of the emperor Hadrian, and in particular between A.D. 132 and 135. After showing how weak are the arguments for dating the work's composition to the time of Domitian, it considers the situation of the addressees of Revelation and the intention of the author, correlates them with developments in the Roman province of Asia under Hadrian, and appeals to specific texts in Revelation (13:1-18; 2:12-17) for confirmation of the Hadrianic dating.—D.J.H.

Rev, §§ 50-809, 1067.

1225. T. Haraguchi, "Effective Use of Duality: An Epistolograph Study of Revelation 1:4-3:22," *AsiaJournTheol* 19 (2, '05) 270-283.

Analysis of Rev 1:4–3:22 shows that the seven letters are both heavenly and human in nature. This duality emphasizes their authority by making clear that the ultimate author is the heavenly Christ, while the contents are understandable for the congregations that exist in the historical world. The dual character aims at attaining the authority of the words and their intelligibility.—D.J.H.

1226. [Rev 7] R. S. Yates, "The Identity of the Tribulation Saints," *BiblSac* 163 (649, '06) 79-93.

The great multitude of Rev 7:9 is a distinct and universal group, delivered from the future three-and-a half-year period of severest persecution known as the great tribulation. They are distinguished in some ways from the Jewish saints (7:1-8), represent redeemed people from every ethnic group, and will experience the world's most severe time of persecution in the future.—D.J.H.

Rev 11, § 50-1010.

1227. [Rev 12] C. S. Bartnik, "Maryja — Wielki znak na niebie (Mary — A Great Sign in the Sky)," *RoczTeol* 51 (2, '04) 133-140.

In Revelation 12 the Mother of God recapitulates in herself the messianic yearning after God on the part of humankind. She stands in opposition to the satanic trinity formed by Satan and the two beasts, and appears as the model for solving the "question" of humankind.—D.J.H.

1228. [Rev 12] D. A. Sánchez, "Recontextualizing Resistance: The Revelation to John," *UnSemQuartRev* 59 (3-4, '05) 113-121.

Revelation 12 was the literary model for subsequent artistic representations of the Virgin of Guadalupe. Its heavenly woman, dragon, and divine offspring constitute an appropriation and subversion of the Greco-Roman Leto-Python-Apollo myth, which was foundational for manifestations of Roman imperial cult worship in Asia Minor.—D.J.H.

1229. A. MacPherson, "The Mark of the Beast as a 'Sign-Commandment' and 'Anti-Sabbath' in the Worship Crisis of Revelation 12–14," *AndUnivSemStud* 43 (2, '05) 267-283.

The key to understanding the mark of the beast in Revelation 12–14 is to examine its imagery based in the language of OT sign commandments (the Decalogue) and the Sabbath in light of the thematic, theological, and structural features of the vision. The first table of the Decalogue and the Sabbath are the objects of the dragon's attack. The mark of the beast functions like a sign commandment and a direct parody of the Sabbath. God's people are commandment-keepers who trust in Jesus and keep his Decalogue commandments. In contrast, the mark of the beast stands as the eschatological sign of rebellion against God.—D.J.H.

1230. W. Binni, "Le *applicazioni storiche* del 666 di Ap 13,18 nella storia dell'esegesi in Volgare italiano," *RivistBib* 53 (4, '05) 423-462.

The approach to the number 666 in Rev 13:18 by commentators in 16th- to 18th-century Venice was to identify it as a code name to apply to certain noteworthy personalities or historical events. Through an examination of Bibles written in Italian, the article seeks to illustrate the historical and theological motivations that guided commentators in their efforts.—D.J.H.

1231. M. Jauhiainen, "The OT Background to *Armageddon* (Rev. 16:16) Revisited," *Nov Test* 47 (4, '05) 381-393.

Explanations connecting Ἀρμαγεδών to the kings' attack against Babylon are more likely in the context of Revelation 16–18 than understanding it as an allusion to the "plain of Megiddo" in Zech 12:11 or the "mountains of Israel" in Ezekiel 38–39. Ἀρ can be connected to Babylon and its fall. Not only are her destroyers assembling on the mountains, but she herself is called a "destroying mountain," which will be made a "burnt mountain." And μαγεδών is probably best understood as an ironic reference to Babylon, which is about to be cut down (from the Hebrew root *gdd* or *gdʿ*) from her lofty place.—D.J.H.

1232. C. E. Powell, "Progression versus Recapitulation in Revelation 20:1-6," *BiblSac* 163 (649, '06) 94-109.

A progressive/premillennial view of Rev 20:1-6 is preferable to the recapitulation/amillennial view for the following reasons: (1) the absolute nature of Satan's imprisonment in 20:1-3, (2) the future and earthly orientation of the saints' reign throughout Revelation, and (3) the use and significance of the accusative χίλια ἔτη in reference to the reign of the saints in 20:4-6.—D.J.H.

BIBLICAL THEOLOGY

1233. H. G. Reventlow, "Biblische, besonders alttestamentliche Theologie und Hermeneutik IV. Alttestamentliche Theologie und/oder israelitische Religionsgeschichte. Biblischer Monotheismus. Alttestamentliche Theologie als Rede von Gott," *TheolRund* 70 (4, '05) 408-454.

This installment [see § 50-439] first discusses four volumes treating aspects of OT theology and/or the history of the religion of Israel. Next it considers seven books concerned with biblical monotheism. Then it reviews eight titles under the heading OT theology as discourse about God.—C.R.M.

1234. T. SÖDING, "Teologia biblica e teologia sistematica. Presupposti e prospettive di un dialogo," *Teologia* 30 (3, '05) 257-282.

Dei verbum has opened new opportunities for a dialogue between biblical and systematic theology. While exegesis is concerned with philological and historical matters, it also engages in biblical theology when it reads the biblical texts in their canonical context. For its part systematic and dogmatic theology are essentially related to the Bible insofar as it is the source of all church teaching. The presupposition of a dialogue between these two approaches is a biblically structured theology of revelation in which history and truth are connected in a way that corresponds to the incarnation of the Logos. The article closes with six theses. [Responses are found in the same issue by F. G. Brambilla (pp. 283-296) on methodological issues and the testimonial structure of revelation, R. Vignolo (pp. 297-304) on biblical theology as a bridge for productive exchange between exegesis and systematic theology, and G. Borgonovo (pp. 305-315) on how the concept of "founding memory" enhances Söding's analysis.]—C.R.M.

Christology

1235. C. A. GIESCHEN, "The Real Presence of the Son Before Christ: Revisiting an Old Approach to Old Testament Christology," *ConcTheolQuart* 68 (2, '04) 105-126.

If biblical interpreters take the NT as an authoritative guide to understanding the doctrine of God in light of the revelation of YHWH as Father, Son, and Holy Spirit, then the OT is teaching theology based on the revelation of the Son. The article contends that the many theophanies in the OT after the creation narratives of Genesis 1–2 are manifestations of the Son. The Son is YHWH present, visible, active, and speaking in the history of the patriarchs and Israel. He is also the visible image of YHWH seated upon the throne who was seen by OT prophets.—D.J.H.

1236. P. GRELOT, "Croire en Dieu par Jésus-Christ," *EspVie* 115 (137, '05) 24-27.

After reflecting on what is meant by "the presence of God," the article discusses the presence of Jesus under three headings: the history of Jesus, relationship with Jesus, and the revelation of the Son of God. Then it considers the revelation of God in Jesus Christ as the surprising Savior and the risen Christ.—D.J.H.

1237. H. H. HENRIX, "Jesus Christus im jüdisch-christlichen Dialog," *StimmZeit* 224 (1, '06) 43-56.

In Christian-Jewish dialogue today the title "Messiah" is not as divisive as is the idea of the incarnation, that is, the Son of God becoming human (see Jn 1:14). In dealing with Jewish objections to the incarnation, Christians need to recall that the Son of God became human concretely as a Jew.—D.J.H.

1238. B. L. MERKLE, "Could Jesus Return at Any Moment? Rethinking the Imminence of the Second Coming," *TrinJourn* 26 (2, '05) 279-292.

According to the NT, we do not know when Jesus will return. To say that he cannot return now is presumptuous. We must be open and prepared for that possibility. While we strive to understand the signs of the times, we must also admit that the precise fulfillment of many NT verses is ambiguous to us, and that this ambiguity is God's design.—D.J.H.

1239. F. MIES, "Le Fils et Serviteur humilié," *Christus* 52 (208, '05) 429-438.

After distinguishing between humiliation and humility with regard to Jesus, the article reflects on Jesus as the Suffering Servant of his Father (see Isa 52:13–53:12; Phil 2:6-11). It concludes that in the eyes of his Father Jesus remained throughout his apparent humiliation a human person, prophet, sage, teacher of the Law, king, Messiah, and beloved Son.—D.J.H.

1240. N. M. L. NATHAN, "Jewish monotheism and the Christian God," *RelStud* 42 (1, '06) 75-85.

Some Christians combine a doctrine about Christ that implies that there is more than one divine self with the doctrine that God revealed to the Jews a monotheism according to which there is just one divine self. It is less costly for such Christians to achieve consistency by abandoning the second of these doctrines than to achieve it by abandoning the first. They can reject the latter without having to believe in divine deception and without having to deny that there was a divine revelation to the Jews.—D.J.H.

1241. M. REISER, "Drei Präfigurationen Jesu: Jesajas Gottesknecht, Platons Gerechter und der Gottessohn im Buch der Weisheit," *ErbAuf* 81 (6, '05) 438-456.

Taking its starting point from Lk 24:25-27, the article discusses three prefigurations of Jesus: the Servant of God in Second Isaiah, the righteous person according to Plato, and the suffering righteous one of Wis 2:10-20, respectively. It concludes that these prefigurations help us to understand better the scandalous death of Jesus as the fate of a truly righteous person, and so they become what they were not originally—prophecies fulfilled in Christ.—D.J.H.

1242. J. THACHUPARAMBAN, "The Origin and Development of Messianic Thinking. Towards Building a Bridge between Christianity and Judaism on the 40th Anniversary of Nostra Aetate," *Vidyajyoti* 69 (12, '05) 888-903.

After examining the classical OT and early Jewish messianic texts, the article investigates the relationship between the Messiah and Judaism throughout the centuries, and considers whether Jesus is the Messiah from a Jewish perspective. It concludes that while the Messiah is an individual figure for Christians, for Jews the messianic expectation is more vague and complex.—D.J.H.

1243. P. TRUDINGER, "Real Messianism," *DownRev* 123 (433, '05) 295-299.

According to J. Becker in *Messianic Expectation in the Old Testament* (1980), there was no messianic expectation of the kind implied by his term "real messianism," which only developed with the apocalyptic viewpoint emerging in the intertestamental period (see Mt 11:3). The question arises whether the historical Jesus, A. Schweitzer notwithstanding, understood himself to be the Messiah of the kind implied by Becker's "real messianism" or not.—D.J.H.

1244. R. A. VARGHESE, "Your Christ is too small," *HomPastRev* 106 (2, '05) 8-16.

Taking its starting point from the Jesus who revealed himself in history, the article discusses the seven dimensions of the "Christ-hood" of Jesus: Messiah of Israel, redeemer of humanity, incarnation of the holy, exorcizer of the world, divinizer, cosmic Christ, and second person of the Trinity.—D.J.H.

1245. D. WHEATON, "What in Heaven is Jesus Doing?" *Churchman* 119 (4, '05) 343-356.

In various NT texts our Lord Jesus Christ is pictured as seated at God's right hand until his return in glory. His present task is making intercession for those who come to God through him (see Heb 7:25; Rom 8:34). These NT images have important implications for trinitarian belief, the language of worship, and daily living.—D.J.H.

Christology, §§ 50-932, 1423.

Church and Ministry

1246. R. GOOD, "God's Building," *Affirmation & Critique* [Anaheim, CA] 10 (2, '05) 66-73.

After surveying the meaning and uses of the term "building" in the OT, the article discusses the building of the church in the NT: the revelation of Christ as the foundation, the growth and transformation of materials for building the church, the fitting and knitting together of materials in the building of the church, and the functioning of the members in mutuality for the building of the body.—D.J.H.

1247. P. B. HARTWIG, "The obedience of the church as a prelude to the *Parousia*: Ecclesial and temporal factors in New Testament eschatology," *VerbEccl* 26 (2, '05) 382-397.

According to the NT, the church's presence in the world (not its absence) and its glorious maturity is the crucial factor in understanding the duration of the interadventual dispensation and the events of the terminal apocalyptic period. The plenary renewal of the church will forecast the glorious return of the Lord Jesus Christ.—D.J.H.

1248. D.-A. KOCH, "The origin, function and disappearance of the 'Twelve': Continuity from Jesus to the post-Easter community?" *HTSTeolStud* 61 (1-2, '05) 211-229.

A pre-Easter origin for the group of the Twelve is solidly attested by 1 Cor 15:3b-5. They functioned as a group representing the twelve tribes of Israel as the eschatological people of God. Reaffirmed in this role by the risen Lord, they had for a short time a leading role in the early Christian community in Jerusalem. Their importance declined when they could no longer be representative of a rapidly expanding community. In the last decades of the 1st century the Twelve gained a new importance on the literary level of the Gospels.—C.R.M.

1249. J. KUDASIEWICZ, "Biblijne podstawy chrześcijańskiej diakonii (Biblical Foundations of Christian Deaconship)," *RoczTeol* 51 (8, '04) 7-29.

All Christians are called to diaconal service to Christ and other people. This duty follows from their participation in Jesus' royal dignity and from imitating Jesus the Servant. The church's universal service has its roots in the Bible.—D.J.H.

1250. T. MANJALY, "Role of the Laity in the Early Church," *BibBhash* 31 (2, '05) 123-140.

After describing the involvement of ordinary Christians in church ministry in various episodes in Acts, the article discusses some theological factors for understanding laity involvement in the early church: the house church, Paul's teaching on charisms, and the church as the body of Christ. Then it considers the church's mission as a collaborative work with reference to the Twelve and others, Paul and his co-workers, and the role of women.—D.J.H.

1251. J. MATTAM, "Jesus Source and Model of Evangelisation," *Vidyajyoti* 69 (8, '05) 585-591.

Evangelization means carrying on the mission of Jesus. His mission was not about religion or about starting a club of the "saved," but about making people different, making them aware of being brothers and sisters, children of the one Father/Mother, living a new pattern of relationship on earth. So the work of Christian evangelizers should follow his pattern and try to go beyond religious fundamentalism.—D.J.H.

1252. E. J. SCHNABEL, "'As the Father has sent me, so I send you' (John 20:21): The mission of Jesus and the mission of the church," *Missionalia* [Menlo Park, South Africa] 33 (2, '05) 263-286.

After brief methodological comments, the article discusses the mission of Jesus, the tasking of the disciples by Jesus, structural similarities between Jesus' mission and the mission of the apostles, and structural differences between Jesus' mission and the mission of the apostles. It concludes with an analysis of Jn 20:21 where the mission of Jesus is presented as a model for the mission of the disciples.—C.R.M.

1253. G. SIEGWALT, "Le Christ, unique fondement de l'Église. Exclusivité et inclusivité du Christ," *Irénikon* 78 (1-2, '05) 5-23.

After reflecting on Christ as the one foundation of the church, the article considers the exclusivity and the inclusivity of Christ's role in the church and their possible perversions (fanaticism and indifferentism). It notes that 1 Corinthians 3 points to visible unity as a matter of constant conversion with regard to what is constructive and destructive for the unity of the churches.—D.J.H.

1254. D. K. K. SOON, "Resident Aliens and Alienated Residents," *Trinity Theological Journal* [Singapore] 13 ('05) 103-124.

The article examines the uses of the metaphor "resident aliens" for early Christians in 1 Peter and *Epistle to Diognetus,* and reflects on its significance for Christians in an Asian pluralist society today. It concludes that in the context of Singapore the metaphors "salt" and "light" may be more appropriate.—D.J.H.

1255. G. THEISSEN, "Kirche oder Sekte? Über Einheit und Konflikt im frühen Urchristentum," *Theologie der Gegenwart* [Erfurt] 48 (3, '05) 162-175.

The article first discusses problems associated with the terms "church" and "sect." Then it considers conflicts that arose for and within early Christian communities concerning rituals (Paul), ethics (Matthew), and myth (John).—D.J.H.

Various Themes

1256. S. A. ASHMON, "The Wrath of God: A Biblical Overview," *ConcJourn* 31 (4, '05) 348-358.

In the Bible, God's wrath is either his personal and just response to disobedience against his ways of living and will for salvation, or his affliction placed on the faithful in response to some other issue. While the most basic and frequent purpose and effect of God's wrath is the punishment and separation of sinners from God and all his blessings, God can use his wrath

for the purposes of life-giving mercy. This is most clearly seen in Christ, who, being the ultimate object of God's wrath for human sin on the cross, is at the same time God's once-for-all atoning sacrifice for sinful humans.—D.J.H.

1257. J. Awwad, "Satan in Biblical Imagination," *NESTTheolRev* 26 (2, '05) 111-126.

The paper traces the character of Satan in biblical and extrabiblical material under three headings: Satan in the OT, Satan in intertestamental literature, and Satan and the ministry of Jesus. It concludes that Satan is the product of the imagination of "dissident groups" during the intertestamental period, but that Satan's personal status is irrelevant for the reality of evil and its power in the human heart and society.—C.R.M.

1258. S. J. Báez, "La sanación física y espiritual en la Biblia," *RevistEspir* 255 ('05) 183-213.

The article first considers physical and spiritual healing in the OT under the following headings: the death-life polarity, sickness and healing in the light of covenant theology, Yahweh as the physician of his people, human physicians, and a psychosomatic vision of health and healing. Then it treats those themes in the Gospels with reference to the significance of Jesus' healing actions, proclamation and healing, physical healing and faith in Jesus, and spiritual healing (of sinners and the psychically infirm or possessed).—D.J.H.

1259. A. S. Bandy, "Eschatology and Restoration: The Relationship between Theology and Eschatology in the Writings of N. T. Wright," *Faith & Mission* [Wake Forest, NC] 22 (2, '05) 56-84.

According to Wright, eschatology pervades, shapes, and forms all aspects of Christianity. After surveying Wright's proposals about the eschatological nature of Jesus and Paul, the article presents a critical evaluation of Wright's approach and reflects on its implications. It concludes that eschatology and theology exist in a symbiotic relationship. The appendixes (1) illustrate covenant eschatology in 4QMMT and Paul's writings, and (2) list the occurrences of the δικαιόω word-group in Romans.—D.J.H.

1260. G. Baumann, "Von Ohnmacht bis Heldinnentum," *ZeitZeich* 6 (12, '05) 29-31.

The article discusses the various portrayals of mothers in the Bible with regard to childbearing, child raising, family life, education, and helping children to attain positions of power. It gives particular attention to the diversity of the depictions and to the influence of sociohistorical conditions.—D.J.H.

1261. D. Bergant, "To Judge the Living and the Dead," *BibToday* 43 (6, '05) 382-386.

The idea of judgment must be understood within the context of covenant harmony and right order. The idea that Christ will return stems from belief in his resurrection and ascension. His return will be the time of general judgment at which he will be our judge.—D.J.H.

1262. D. Böhler, "Maria — Tochter Zion. Die Bedeutung der Mutter Jesu nach der Heiligen Schrift," *GeistLeb* 78 (6, '05) 401-412.

As a corrective to excessive concentration on Mary's private personal privileges, the article focuses on the biblical basis of the corporate and collective dimensions of Mariology under the following headings: "the woman" as a symbol of Israel, special election and the

universal will for salvation, the gathering of Israel, the holy remnant, daughter Zion, and the Israelite heart of the church.—D.J.H.

1263. F. Brossier, "La Bible et la famille," *LumVit* 60 (4, '05) 385-390.

Admitting that the Bible is not a collection of prescriptions and laws concerning the family, the article discusses some biblical texts that are important for understanding the family: the beginning (Gen 1:27-28), the commandment to honor father and mother (Exod 20:12), Jesus' teaching on marriage (Mk 10:2-12), Paul's statement in Gal 3:28 ("neither male and female"), the analogy between husband-wife and Christ-church (Eph 5:21-33), and the household code (Col 3:18–4:1).—D.J.H.

1264. R. J. Clifford and K. Anatolios, "Christian Salvation: Biblical and Theological Perspectives," *TheolStud* 66 (4, '05) 739-769.

The article describes three underlying systems or models for conceiving soteriology in Scripture and in early Christian theology. The "prophetic" model, in which salvation is effected within history through human instruments, appears in Isaiah and Luke's Gospel, as well as Irenaeus. The "liturgical" model, in which the divine presence is safeguarded by sacrifices, appears in Leviticus, Hebrews, and Athanasius. The "sapiential" model, in which sin is willful ignorance and salvation is illumination, is found in Proverbs 1–9 and John's Gospel, and is echoed in Augustine's soteriology.—D.J.H.

1265. W. W. Combs, "Does the Bible Teach Prevenient Grace?" *Detroit Baptist Seminary Journal* [Allen Park, MI] 10 ('05) 3-18.

Arminian theology has traditionally taught that prevenient grace is a universal enablement given to all; it overcomes depravity, restores free will, and enables all to believe the gospel. However, the scriptural arguments for universal prevenient grace (Jn 1:9; 12:32; Titus 2:11) and for individualistic prevenient grace (Jn 6:44; 16:8; Acts 16:14) fail to make a convincing case for its presence in the NT.—D.J.H.

1266. P. Debergé, "Les fondements bibliques de la laïcité?" *BullLitEccl* 106 (3, '05) 219-238.

The article discusses the biblical foundations of secularity with reference to six OT and NT texts: "fill the earth and subdue it" (Gen 1:28); "king before the Lord" (1 Sam 11:15); "render to Caesar what is Caesar's" (Mk 12:17); "it is from the heart of the person that evil intentions come" (Mk 7:21); "let everyone be subject to the governing authorities" (Rom 13:1); and "so that we may lead a quiet and peaceable life" (1 Tim 2:2b).—D.J.H.

1267. J. Enuwosa, "Exploring the Nature of God in the New Testament for Meaningful Development in Nigeria," *BibBhash* 31 (2, '05) 106-122.

The God revealed in and through Jesus in the NT is holy, merciful, faithful, and gracious. Jesus' teaching about God demands a good moral life, transparent honesty, and altruism. The God of the NT provides a focus for personal and national adjustment.—D.J.H.

1268. R. Feldmeier, "Die zu herrschen scheinen. Gottes Diener und Hure Babylon: weltliche Macht im Neuen Testament," *ZeitZeichen* 6 (9, '05) 26-30.

The metaphors "servant of God" (Rom 13:1-7) and "whore of Babylon" (Revelation) mark

the breadth of possibilities for understanding worldly power according to the NT. These different approaches reflect different historical conditions, and suggest that worldly power can be either helpful or harmful. Jesus' comments on "those who seem to rule" in Mk 10:42-45 indicate that genuine power comes from God and manifests itself in the service of others.—D.J.H.

1269. C. A. GIESCHEN, "Original Sin in the New Testament," *ConcJourn* 31 (4, '05) 359-375.

The NT offers abundant evidence to support the concept that sin should be understood as an enslaved condition of spiritual death from which one cannot free oneself and which manifests itself in individual acts of transgression. This condition has its origin in Adam and Eve, in a sin in which all humanity participated, which is inherited or passed on to all children of Adam. The NT emphasizes both the cosmic scope of this condition and the desperate need for divine deliverance from sin's powerful grasp.—D.J.H.

1270. T. M. HART, "He Descended into Hell," *BibToday* 44 (1, '06) 42-46.

The biblical roots of the Apostles' Creed statement about Christ's descent into hell appear to be found in 1 Pet 3:19 and 4:6. The *Gospel of Nicodemus* presents an elaborate narration of Jesus' journey to the netherworld. Today this element of the Creed can make sense as we follow the challenge of Christ's kenotic love.—C.R.M.

1271. S. P. KEALY, "What Is Our Vision?" *BibToday* 44 (1, '06) 36-41.

The Bible can help us clarify what the Holy Spirit is really saying to us in the midst of the turbulence of life and the many voices that clamor for our attention. The three elements that are essential to a healthy vision are God, God's world, and our mission.—D.J.H.

1272. R. KIEFFER, "Frimodiga och uthålliga människor i bibeln (Frankness and Perseverance in the Bible)," *SvenskExegÅrs* 70 ('05) 133-144.

After observations on the actions of certain women in the Bible, the article considers the frankness and perseverance displayed by Abraham, Job, and Paul, respectively. Then it examines the nouns παρρησία, ὑπομονή, and μακροθυμία.—D.J.H.

1273. J. B. KLINE, "The Day of the Lord in the Death and Resurrection of Christ," *Journ EvangTheolSoc* 48 (4, '05) 757-770.

Three prominent elements characteristic of the Day of the Lord are inaugurated eschatology, redemptive re-creation, and trial by ordeal. The article suggests that each of these (sometimes overlapping) motifs is present in the death and resurrection of Christ, and therefore provide support for the commonly accepted conclusion that the death and resurrection of Christ constituted a fulfillment of the Day of the Lord concept.—C.R.M.

1274. R. G. KRATZ, "Gottesräume. Ein Beitrag zur Frage des biblischen Weltbildes," *Zeit TheolKirch* 102 (4, '05) 419-434.

After reflecting on the biblical view of the world, the article explores the significance of the concept of space for understanding the biblical perspective with reference to the inhabited earth as the sphere of God's rule, the Temple as the dwelling place of God, and human beings as the Temple of God.—C.R.M.

1275. D. R. Landgrave G., "Nuevo Testamento. Jesús, los pobres, los ricos y el reino de Dios (Segunda parte)," *EfMex* 23 (68, '05) 155-189.

After discussing the Greek terms (and their meanings) used to describe rich and poor in the NT, the article considers references to the poor and the rich in the Gospels and Acts, and reflects on their relationship to the context provided by the kingdom of God and the challenge of discipleship.—D.J.H.

1276. A. C. Leder, "The Place of Christian Worship: Gathered around the Throne of the Almighty," *CalvTheolJourn* 40 (2, '05) 227-247.

The underlying principle for Christian worship space is theological, rooted in the biblical teaching concerning the presence of God as expressed in the metaphor of the throne room. After considering the ancient Near Eastern world's understanding of worship space and its intimate connection to kingship, the article examines the biblical text's depiction of worship space (especially the features that it has in common with the ancient world), and argues that this space depicts the Lord's earthly throne room. Finally it considers the entrance into, and the walls surrounding, the worship space of God's redeemed people.—D.J.H.

1277. T. A. Lenchak, "What's Biblical about . . . Incense?" *BibToday* 43 (6, '05) 387-388.

In the ancient Near East incense was used for funerals, worship, magic rituals, cosmetics, and even medicine. Burning incense affects the sight (dense smoke) and smell (usually described as "sweet"). The few occurrences of incense in the NT refer mostly to the Jerusalem temple and the heavenly sanctuary.—D.J.H.

1278. I. H. Marshall, "Biblical Patterns For Public Theology," *European Journal of Theology* [Carlisle, UK] 14 (1, '05) 73-86.

The four Bible studies in this article take up different aspects of Christian responsibility in the life of the community: lessons from Samuel (1 Samuel 12); seek the welfare of the city (Jeremiah 29); prayer for everybody (1 Tim 2:1-10); and prophetic action (2 Chr 28:1-15).—D.J.H.

1279. J. Mastej, "Paschalna geneza wiary chrześcijańskiej (The Paschal Origin of the Christian Faith)," *RoczTeol* 51 (9, '04) 97-113.

This reflection on the paschal origin of Christian faith considers the significance of the Last Supper for Christian faith, the disciples' faith in the "hour" of the cross, and the paschal experiences as the basis for the faith and testimony of the church.—D.J.H.

1280. M. McNamara, "Some Reflections on Covenant and Towards a Theology of the Absurd," *MilltownStud* 55 ('05) 65-81.

After reflecting on the meaning of the word "covenant," the article discusses the covenant in its OT and NT contexts; Jesus as the high priest of the new covenant; the covenant never revoked; the obligations of covenant; covenant obedience—to listen to God's voice, to obey is better than sacrifice (1 Sam 15:14); myth and ritual, covenant renewal, word and sacrament; new heart, feet of clay, simian genes; and covenant, the heart, and a spirituality of the absurd (early wisdom books).—D.J.H.

1281. B. T. Morrill, "Christ the Healer: A Critical Investigation of Liturgical, Pastoral, and Biblical Sources," *Worship* 79 (6, '05) 482-504.

After reflecting on the rhetoric of healing in church life today, the article discusses anoint-

ing the sick in the context of a pastoral sacramental theology, and considers the healing Christ in Scripture and tradition. With regard to the NT and healing, it shows how liturgical theology can benefit from recent historical Jesus scholarship and from the Gospels themselves (as in P. Minear's *To Heal and To Reveal* [1976]).—D.J.H.

1282. J. NAVONE, "The Sending of the Spirit," *MilltownStud* 55 ('05) 11-34.

The article seeks to show that the work of the Holy Spirit is not a univocal continuation of the work of Jesus, nor something to be added to it, but rather that they are both aspects of the one Christian loving faith and hope in God. It does so with reference to the presentations of the Holy Spirit in John's Gospel, Paul's letters, and the Pentecost event in Acts 2. It concludes that in the NT the Holy Spirit is an aspect of the experience of God in the risen Jesus, in the context of his whole life.—D.J.H.

1283. S. PARVIS, "The Open Family: Kinship in the Bible and the pre-Reformation Church," *Pastoral Review* [London] 1 (3, '05) 28-35.

The article considers the picture of the family that emerges from the Bible and the pre-Reformation church under three headings: the family as ordered household, subversion of the family, and the family of God.—D.J.H.

1284. J. PRASAD, "Models of Inter-culturation in the Early Christian Period," *Jeevadhara* 35 (206, '05) 161-176.

The article considers "interculturation" in early Christianity after the time of Jesus. It first focuses on the Pauline model with particular attention to the principles enunciated in Gal 3:26-29. Then it treats the Johannine model, the Lukan praxis, and 1–2 Peter.—C.R.M.

1285. B. E. REID, "What's Biblical about . . . the Kiss of Peace?" *BibToday* 44 (1, '06) 47-48.

In the OT and NT there are a number of references to kisses, with a variety of meanings. References to greeting one another with a holy kiss appear near the end of several NT letters (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26; 1 Pet 5:14).—D.J.H.

1286. M. SALAZAR, "Miriam of Nazareth: A Jewish Galilean," *East Asian Pastoral Review* [Quezon City] 42 (4, '05) 353-368.

This study of the mother of Jesus in her concrete historical context first surveys what can be known about her (directly and indirectly) from the NT writings (Gospels, Acts, letters of Paul). Then it seeks to supplement the minimal historical information about Mary in the NT with findings from archaeology, sociology, anthropology, and other related studies in order to sketch a portrait of her religious, familial, economic, and political context.—C.R.M.

1287. G. THEISSEN, "Monotheistische Dynamik im Neuen Testament. Der Glaube an den einen und einigen Gott und die neutestamentliche Christologie," *Kirche und Israel* [Neukirchen-Vluyn] 20 (2, '05) 130-143.

The article first traces the dynamics of biblical monotheism in terms of ascent (in apocalyptic) and descent (in wisdom), and then reflects on the monotheistic dynamic as an expression of the problem of theodicy. It concludes that while early Christianity was far from a strict monotheism, it did follow a monotheistic dynamic that was operative in the Jewish theology of history before early Christianity.—D.J.H.

1288. J. VALENTIN, "Endkampf — Hölle — Paradies. Die Wirkungsgeschichte der Apokalyptik in den monotheistischen Religionen," *StimmZeit* 223 (12, '05) 843-856.

Since Maccabean times the model of recompense in the world to come for earthly deeds has been common in the monotheistic religions. However, the concepts of final battle, judgment, hell, and paradise did not originate as "essential elements" of the monotheistic religions but developed in response to specific historical circumstances. After noting the current fascination with eschatological concepts and J. Assmann's critique of monotheism, the article discusses the concrete historical backgrounds of attractive end-time scenarios in Judaism, Christianity, and Islam, respectively. It concludes with general reflections on the relationship between imminent apocalyptic expectations and monotheism.—D.J.H.

1289. N. VORSTER, "Human dignity and sexual behaviour — A theological perspective," *VerbEccl* 26 (3, '05) 891-911.

Against the background of the AIDS pandemic in South Africa, the article compares the anthropological values that underlie modern sexual morality with the anthropology of Scripture, and gives guidelines for a responsible sexual ethics that can safeguard human dignity. It treats biblical perspectives on sexual morality under four headings: sameness, difference, and communality; the fall and sexual behavior; the human person as a holistic being; and the meaning of the sex act.—D.J.H.

1290. G. VOSS, "Die kosmische Bedeutung des Kreuzes Christi in der Frühen Kirche," *Una Sanc* 60 (4, '05) 311-326.

After noting the anthropocentirc understanding of redemption and salvation that has dominated western thought and piety for two thousand years, the article discusses the "more liberating" perspective of the cosmic redemptive significance of the cross found in the following NT documents: Colossians and Ephesians, the Gospel of John, the Gospel of Luke, and the epistle to the Hebrews. Then it treats the cosmic significance of the cross in the early church.—C.R.M.

1291. D. J. WEAVER, "Resistance and nonresistance: New Testament perspectives on confronting the powers," *HTSTeolStud* 61 (1-2, '05) 619-638.

There are two contrasting and complementary NT strategies for confronting the cosmic powers of evil: resistance (Jas 4:7), and nonresistance (Mt 5:39). The motif of resistance is visible as Jesus resists the temptations of Satan (Mk 1:12-13 parr.), overcomes the strong man (Mk 3:27 parr.), and heals those oppressed by the devil (Acts 10:38). The motif of Jesus' nonresistance is visible in his passion as he is "handed over" (Mk 14:10 parr.) and as he conquers the powers of evil through his death (Col 2:13-15).—D.J.H.

1292. J. WILKS ET AL., "Biblical truth and biblical equality: a review article on two recent books from IVP on evangelical feminism and biblical manhood and womanhood," *EvangQuart* 78 (1, '06) 65-84.

The article discusses the complementarian approach to biblical manhood and womanhood represented by W. Grudem's *Evangelical Feminism and Biblical Truth* (2004), and the egalitarian approach represented in R. W. Pierce and R. M. Groothuis (eds.), *Discovering Biblical Equality* (2004). Wilks has provided a brief introduction, a description of the content of each book, and concluding remarks. K. Fulton and S. James have written reviews of

Grudem's book, while James and R. Gouldbourne have contributed reviews of the second book. Wilks notes that the two volumes seem to talk past one another.—D.J.H.

1293. B. P. WOLFE, "Hope Enacted: Forgiveness as Ethical Foundation in the New Testament," *SWJournTheol* 45 (3, '03) 18-29.

In the NT the forgiveness of God is the foundation for and the transforming entrance into the life to which God has called his people. After discussing the terminology of forgiveness, the article considers four NT passages where the nature of forgiveness is made quite explicit: the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), a parable of kingdom living (Mt 18:21-35), Paul's summary imperative (Eph 4:32–5:2), and forgiveness and the virtues (2 Pet 1:9).—D.J.H.

1294. E. WOODCOCK, "Images of Hell in the Tours of Hell: Are They True?" *CriswellTheol Rev* 3 (1, '05) 11-42.

The article discusses "tours of hell" in Jewish and Christian OT Pseudepigrapha, NT Apocrypha, Dante, and post-Reformation and modern theology. It concludes that while many images in these texts go beyond Scripture, they nevertheless convey the important biblical truths that hell is severe and everlasting.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1295. P. GALPAZ-FELLER, "Hair in the Bible and in Ancient Egyptian Culture. Cultural and Private Connotations," *BibNotiz* 125 ('05) 75-94.

In ancient Egypt hair served as a code to indicate social status, testifying to class, gender, and age, and reinforcing an elitist conception of that order of existence. In contrast, in the Bible hair transmits a message about the life of the person as an individual and indicates inner personal psychological processes experienced by that person.—C.R.M.

1296. E. LAUPOT, "Rome's Invention of Pauline Christianity and Its Responsibility for the Great Fire of Rome in 64 C.E., as Part of Its Backlash Against the Jewish Guerrilla Movement of Jesus and the Nazoreans," *RevÉtudJuiv* 164 (3-4, '05) 415-448. [See §§ 45-1458; 48-495.]

Nero's public executions of the *Christiani* in Rome in A.D. 64, described in Tacitus' *Annals* 15.44.4, were apparently scripted by parodying (1) the myth of Actaeon and Artemis, and (2) the *Christiani*'s conception of being a light to the Gentiles (Isa 42:6; 49:6; Acts 13:47). Nero had been hostile toward the *Christiani* because of their mass recruitment of Gentiles into the *Christiani*'s seditious movement. Paul, the putative founder of Christianity, was most likely a Roman agent, and the books of the NT consist of a series of Roman propaganda pieces designed as disinformation tools to counter Nazorean mass proselytizing for their program of war against Rome.—C.R.M.

1297. P. R. MCKECHNIE, "Judaean Embassies and Cases before Roman Emperors, AD 44-66," *JournTheolStud* 56 (2, '05) 339-361.

The article offers a new examination of diplomatic and legal recourse to Rome originating in Judea after the death of Herod Agrippa I (A.D. 44) and before the cessation of sacrifices on behalf of the emperor in the Jerusalem Temple (A.D. 66). Josephus is the main source for six of the cases dealt with, and the seventh is that of Paul (see Acts 21–28). It finds that over

about two decades the political priority that was accorded to giving judgments favorable to the Jerusalem priests appears to have been consistently high, even to the point of ruling against some Roman procurators. On these grounds it seems likely that when Nero heard the case against Paul, he would have ruled in favor of the Jerusalem priests.—C.R.M.

1298. M. PATELLA, "Geology in the Holy Land," *BibToday* 44 (1, '06) 31-35.

Geographically the whole Jordan River system is a result of one of the largest fault lines on the globe—the African Rift Valley. The shifting tectonic plates that continue to form that valley are responsible for the water system that figures so prominently in the Bible and hence in the faith lives of millions. Seven photographs accompany the main text.—D.J.H.

1299. J. J. PILCH, "The Sound of the 'Flute,'" *BibToday* 44 (1, '06) 49-52.

Musicologists caution against thinking that the instruments mentioned in the Hebrew and Greek texts of the Bible and translated into modern terms (e.g. "flute") are the same instruments known to us today. Precisely what kind of instrument is being played at the funeral portrayed in Mt 9:18-26 is unknown, but Jesus' command that the "flute players" (v. 23) depart signals his conviction that the synagogue leader's daughter was not dead.—C.R.M.

Archaeology

1300. U. AD, ʿA. AL-S. SAʿID, AND R. FRANKEL, "Water-Mills with Pompeian-Type Millstones at Naḥal Tanninim," *IsrExplJourn* 55 (2, '05) 156-171.

Although the Naḥal Tanninim mills are Byzantine, they are among the few early water-mills to have been excavated in the eastern Mediterranean. They are of the vertical type and are equipped with Pompeian-type millstones (which conforms well with the possibility that the water-mill originated in this region).—D.J.H.

1301. G. AVNI, "The urban limits of Roman and Byzantine Jerusalem: a view from the necropoleis," *JournRomArch* 18 ('05) 373-396.

The topographical location, chronological sequence, spatial distribution, and internal organization of the necropolis can shed light on the urban limits of Jerusalem from the creation of Aelia Capitolina to the early Islamic city. An absolute separation between urban areas and burial grounds was carefully adhered to throughout the Roman empire (and was in accord with Jewish law). A merging of the domains of the living and the dead is evident generally in the urban cemeteries of Byzantine Palestine.—D.J.H.

1302. M. BAKER, "Who Was Sitting in the Theatre at Miletos? An Epigraphical Application of a Novel Theory," *JournStudJud* 36 (4, '05) 397-416.

The θεοσεβεῖς theater inscription in Miletus (*CIJ* II 748; *IvM* 940f) should be translated as follows: "The place of the Jews [real Jews], who are called [are part of] the group of θεοσεβίοι [followers of the Most High God]." S. Mitchell's novel approach in tying θεοσεβίοι to the God-fearers and the cult of Theos Hypsistos and in providing an independent identity of the θεοσεβίοι allows for an account that satisfyingly joins the Ἰουδέοι ("real Jews") and the θεοσεβίοι (a group name for followers of Theos Hypsistos) without necessarily equating the two. This may reflect the ongoing relationship between the two throughout late antiquity.—D.J.H.

1303. A. M. Berlin, "Jewish Life Before the Revolt: The Archaeological Evidence," *Journ StudJud* 36 (4, '05) 417-470.

The archaeological evidence in the century or so before the First Jewish Revolt shows that Jews throughout Judea, Galilee, and Gaulanitis were closely linked by religious practices and beliefs but quite divided by cultural attitudes. Beginning in the early 1st century B.C. workshops for kitchen pottery, standardized oil jars, and household or neighborhood *mikwa'ot* reveal that Jewish women and men adopted overtly religious activities and attitudes into their households and daily lives. In the later 1st century B.C. and early 1st century A.D. they began using stone vessels and a specific new form of oil lamp to further distinguish and identify themselves. In Jerusalem, however, the wealthy embraced the use of decorated table vessels, Italian style cooking pans, foreign modes of dining, and the construction of elaborately decorated display tombs—all of which reflect foreign, classicizing activities and attitudes. These sorts of remains are rare or absent in rural Judea, Jewish Galilee, and Gaulanitis.—D.J.H.

1304. R. Donceel, "Khirbet Qumrân (Palestine): Le locus 130 et les 'ossements sous jarre'. Mise à jour de la documentation," *QumChron* 13 (1, '05) 3-70, plates 1-25, maps. [See § 48-515.]

Taking its starting point from a pencil drawing of locus 130 (northwest of Khirbet Qumran), the article examines the topographical and stratigraphical particularities of the site, with special attention to the deposits of bones under or alongside jars in the western half of the space. Contrary to R. de Vaux's hypothesis about ritual practices associated with the bones, it concludes that the covering of animal remnants with potsherds or a thin layer of earth is better understood as a means of keeping off pestilence, parasites, and predators. It also observes that there is no evidence that the so-called practice of "under-jar bone deposits" continued after the end of the 1st century B.C. An English summary is provided.—D.J.H.

1305. S. B. Downey, "Petra Rediscovered: An Exhibition on Petra and Nabataean Sanctuaries in Jordan," *AmJournArch* 109 (4, '05) 783-787.

The rewarding exhibition curated by G. Markoe of the Cincinnati Art Museum is a model of cooperation between institutions in the USA and Jordan. Its artifacts illustrate the history of Petra and the Nabataeans, religion in Petra and its surroundings, domestic life there, and Byzantine Petra. The volume accompanying the exhibition, *Petra Rediscovered. Lost City of the Nabataeans* (2003), ably edited by Markoe, contains essays of high quality, and provides a useful, up-to-date overview of important aspects of Nabataean history and archaeology.—D.J.H.

1306. E. Dvorjetski, "The Synagogue-Church at Gerasa in Jordan. A Contribution to the Study of Ancient Synagogues," *ZeitDeutschPalVer* 121 (2, '05) 140-167.

The synagogue at Gerasa was in use for a long time before being turned into a church in A.D. 530-531. The article discusses the orientation and decoration of the synagogue-church, the history of the Jewish community at Gerasa, Gerasa as an important center of mosaic art in *Provincia Arabia*, the Aramaic and Greek dedicatory inscriptions, the rendition of Noah's Ark in the mosaic, the use of midrashic legends in Jewish art, and the end of the synagogue at Gerasa.—D.J.H.

1307. L. el-Khouri and D. J. Johnson, "A New Nabataean Inscription from Wadi Mataḥa, Petra," *PalExplQuart* 137 (2, '05) 169-174.

The short partial Nabataean dedicatory inscription published in this article was found in

the Wadi Mataḥa region of Petra. Probably dated to the mid-1st century A.D., it was a votive block dedicated to Dushares for the life of the Nabataean king and his sister, who are described as *mlky* ("rulers") of the Nabataean state.—D.J.H.

1308. A. Faust and Z. Safrai, "Salvage Excavations as a Source for Reconstructing Settlement History in Ancient Israel," *PalExplQuart* 137 (2, '05) 139-158.

To date there have been more than three thousand rescue digs in Israel, and in recent times about two hundred such digs every year. The article illustrates the advantages and limitations of detailed analysis of salvage excavations/rural digs as a source for reconstructing settlement history with reference to four examples: the 10th century B.C. and the Iron Age 1-2 transition, the Neo-Babylonian period, Judea in the first centuries A.D., and burial and settlements in the classical periods.—D.J.H.

1309. G. Franz, "The Synagogue on the Island of Delos and the Epistle of James," *Bible and Spade* [Akron, PA] 18 (3, '05) 83-94.

After a brief overview of the history of the island of Delos, the article discusses the Jewish and Samaritan communities that resided there, as well as the synagogue that was discovered during archaeological excavations in 1912-13. Then it uses the Delos synagogue to illustrate several passages in the letter of James, since its recipients would have been in such a synagogue in the Diaspora.—D.J.H.

1310. M. C. Gagliardo and J. E. Packer, "A New Look at Pompey's Theater: History, Documentation, and Recent Excavation," *AmJournArch* 110 (1, '06) 93-122.

The article first reviews the history of the Theater of Pompey (dedicated in 55 B.C.) with attention to the innovations of its design at the outset, status in the early Middle Ages, and early excavations and theoretical reconstructions. Next it notes the work of a project (1996-2001) to document and study the 19th- and early 20th-century reconstructions of the theater by L. Canina, V. Baltard, and I. Gismondi, and to search for a new site for excavation. Then it reports on excavations carried out in 2002 and 2003 on a previously unknown subterranean chamber with an intact barrel vault.—C.R.M.

1311. L. M. Gigante, "Death in Louisville, Roman Style," *Archaeology Odyssey* [Washington] 8 (6, '05) 40-46, 51.

The article describes the origin and content of the Ballard Thurston Collection of Roman antiquities in Louisville, Kentucky. The funerary monuments belonged to slaves, freed men and women, and members of their families. It is the nonelite nature of these objects that gives special historical value to this collection.—D.J.H.

1312. M. D. Green, "Roman and Umayyad Settlements on the Karak Plateau. Using Technology to Determine Site Location Factors on a Regional Scale," *NearEastArch* 67 (4, '04) 220-225.

The Karak Plateau, biblical Moab, an 875-square-kilometer area in west-central Jordan, provides the ideal setting to integrate resource maps generated from satellite images in a regional analysis of ancient site and resource relationships. During the Roman and Umayyad periods, since the average distance to the nearest wadi channel was ca. 2200 meters, the ancient settlers adapted by constructing structures to harvest and store precipitation. The

Romans were responsible for constructing fortresses on the plateau and watchtowers and *castella* on the desert fringe.—D.J.H.

1313. K. G. Holum, "Caesarea's Temple Hill. The Archaeology of Sacred Space in an Ancient Mediterranean City," *NearEastArch* 67 (4, '04) 184-199.

When he founded Caesarea Maritima between 22 and 10/9 B.C., Herod the Great built in it a pagan temple dedicated to his patron Caesar Augustus and to the goddess Roma. Excavations undertaken between 1989 and 2002 have revealed illuminating parallels between this holy site and the Temple Mount in Jerusalem. The article first describes the construction of the temple at Caesarea, its scale and size, architecture, entrances, and so on. It also considers its desacralization in the 5th century A.D., the building of the octagonal martyr church, and the temple platform after the Muslim conquest.—DJ.H.

1314. R. Jones and D. Robinson, "Water, Wealth, and Social Status at Pompeii: The House of the Vestals in the First Century," *AmJournArch* 109 (4, '05) 695-710.

The article relates the structural development of the House of the Vestals at Pompeii to the social history of decorative water usage, from an initial investment exploiting the pressurized water provided by the construction of an aqueduct (ca. 27 B.C.) to the responses to crises following the earthquake of A.D. 62. Comprehensive analysis of the building's structural sequence allows us to recover the full system of its water supply, through its cisterns, pipes, and drains. The owners of the house invested heavily in fountains and pools as key elements in the display of their wealth to visitors and passers-by alike.—C.R.M.

1315. G. P. Klein, "The Topography of Symbol: Between Late Antique and Modern Jewish Understandings of Cities," *ZeitRelGeist* 58 (1, '06) 16-28.

For the sages of Sepphoris in late antiquity, the topography of the city was acknowledged as a backdrop for mundane as well as sacred activities. The fact that the city only became a symbol of an ideal community in textual speculations seems to have allowed the rabbis a greater scope for negotiations with their highest paradigms. Regarding 19th-century Me'ah She'arim, however, it appears that the turmoil of modernity led Jerusalem's *perushim* to use the very modern practice of holding Judaism together as a culture through the urban architectural realization of paradigms.—D.J.H.

1316. M. Merola, "Alexander, Piece by Piece," *Archaeology* [New York] 59 (1, '06) 36-40.

One of the iconic images of Alexander the Great is the mosaic from Pompeii that depicts a confrontation between him and the Persian king Darius. Since 1843 the mosaic has hung on the wall of the National Archaeological Museum in Naples. The article describes the recently completed project undertaken by the International Center for the Study and Teaching of Mosaic in Ravenna to create an exact copy of the Alexander mosaic and install it in Pompeii's House of the Faun.—D.J.H.

1317. J. Murphy-O'Connor, "Where was the Antonia Fortress?" *RevBib* 111 (1, '04) 78-89.

The hypothesis that the present Haram-esh-Sharif/Temple Mount was once the Antonia fortress cannot be sustained. It does not conform to what we know of the Antonia from Josephus, and does not account for the archaeological remains in the western section of the north wall.—D.J.H.

1318. E. Netzer, "Kyṣd nrᵓw wtpqdw hᶜzrwt, hlškwt whšᶜrym šhqypw ᵓt byt hmqdš hšny (The Form and Function of Courts and Gates that Surrounded the Second Temple)," *Qadmoniot* 38 (130, '05) 97-106.

Drawing on ancient literary sources (Mishnah, Josephus, etc.) and the results of archaeological explorations, the article discusses the forms of the courts and gates surrounding the Second Temple in Jerusalem as well as their functions in the overall plan of the Temple Mount. Two photographs and six sketches accompany the main text.—D.J.H.

1319. A. On and S. Weksler-Bdolah, "Ḫwrbt ᵓwm ᵓl-ᶜwmdᵓn — kpr yhwdy wbw byt knšt mtqwpt hbyt hšny bmwdyᶜyn (Khirbet Um el-Umdan — a Jewish Village with a Synagogue from the Second Temple Period at Modiin)," *Qadmoniot* 38 (130, '05) 107-116.

The article reports on the findings during recent excavations at Modiin (and the remnants of its synagogue) according to the various historical periods of occupation: early Hellenistic, Hasmonean, Herodian, the First Revolt, and period up to the Second Revolt. Twelve photographs and five plans accompany the main text.—D.J.H.

1320. R. Porat and H. Eshel, "Fleeing the Romans. Judean Refugees Hide in Caves," *BibArchRev* 32 (2, '06) 60-63.

After noting that we know about the Bar Kokhba Revolt (A.D. 132-135) chiefly from refuge caves, the article describes the work of the Israel Cave Research Center. It gives particular attention to the recent discovery of scroll fragments containing parts of Leviticus 23 and 24 that conform to the Masoretic text.—D.J.H.

1321. S. Price and L. Nixon, "Ancient Greek Agricultural Terraces: Evidence from Texts and Archaeological Survey," *AmJournArch* 109 (4, '05) 665-694.

Although agricultural terraces and terrace walls are prominent features of the modern dissected terrain of the Mediterranean, it is unclear how extensively the Greco-Roman rural landscape was terraced. This article looks first at ancient terminology, using texts drawn from the full array of ancient Greek linguistic registers (literary texts and inscriptions), and shows that there are ancient written references to terraces. Then drawing on archaeological fieldwork in Sphakia, it argues that there are cases where the remains of terraces are Greco-Roman in date. An appendix provides thirty-seven Greek texts and translations illustrating the usages of αἰμασία ("freestanding wall, enclosure wall, terrace wall") and τειχίον ("freestanding wall").—D.J.H.

1322. É. Puech and J. Zias, "Le tombeau de Siméon et Zacharie dans la vallée de Josaphat," *RevBib* 111 (4, '04) 563-577.

The squeeze of the second inscription noted in deciphering the inscription of Zechariah on the tomb [see § 48-1301] confirms Simeon's burial in the monument in the Jehoshaphat Valley according to local Byzantine traditions. The author of the inscription clearly knew Lk 2:25 of the Koine tradition. Since no evidence of James' burial was found there, it is necessary to look to the common burial place in the Byzantine chapel built in front of the monolith now called the "Tomb of Zechariah," a location confirmed by the discovery of a graffito.—D.J.H.

1323. J. A. Rech, "New Uses for Old Laboratory Techniques. How Radiocarbon Dating of Mortar and Plaster Could Change the Chronology of the Ancient Near East," *Near EastArch* 67 (4, '04) 212-219.

The article reports on new techniques for the radiocarbon dating of mortar or plaster as a

way of determining the age of archaeological features and structures such as cisterns, aqueducts, tombs, and other plastered bedrock features. The technique can also be used as a survey tool to determine the age of partially-exposed structures and identify the most suitable location for excavations, or to date plastered artifacts that have been removed from their archaeological context. It can also contribute to refining the chronology of structures as well as the chronology of archaeological sites in the Near East. The main limitations of radiocarbon dating of mortar are the cost associated with radiocarbon dating and the resolution of the technique.—C.R.M.

1324. E. Regev, "The Ritual Baths Near the Temple Mount and Extra-Purification Before Entering the Temple Courts," *IsrExplJourn* 55 (2, '05) 194-204.

B. Mazar's excavations near the Temple Mount in Jerusalem uncovered a great number of ritual baths. This article argues that their proximity to the Temple and their possible use according to rabbinic and early Christian sources suggest an association with a special purity practice related to the Temple cult: an extra purification of an already ritually pure person, before the entrance to the sacred domains of the Temple. Although fully in correspondence with biblical law, entering the realms of spatial and spiritual sacredness without any preparation rite or phase of transition was most likely regarded as psychologically too abrupt.—D.J.H.

1325. R. Reich and E. Shukron, "Brykt hšylwḥ mymy hbyt hšny byrwšlym (The Shiloaḥ Pool during the Second Temple Period)," *Qadmoniot* 38 (130, '05) 91-96.

After reviewing previous excavations, the article discusses the terraced pool at Shiloah in Jerusalem, the northern promenade, and the pool and its uses in Second Temple times. Eight photographs accompany the main text.—D.J.H.

1326. A. M. Smith, "Bir Madhkur Project: A Preliminary Report on Recent Fieldwork," *Bull AmSchOrRes* 340 ('05) 57-75.

Lying in the foothills of Wadi Araba, northwest of Petra, and along the Petra-Gaza trade route, Bir Madhkur was of economic and military significance through most of the Nabatean, Roman, and Byzantine periods, and now centers on the remains of a major Roman fort. As it once was an administrative center in the fairly isolated southern desert of Jordan, Bir Madhkur provided the base for a mixed social environment where foreign traders, Roman soldiers, and indigenous groups practicing various forms of economic subsistence interacted. During the 2003 season the Central Araba Archaeological Survey recorded several agricultural installations in the study area, in addition to having begun an examination of the regional communications networks, the various pathways and roadways throughout the central sector of the valley.—D.J.H.

1327. D. Stewart, "Resurrecting Pompeii," *Smithsonian* [Washington] 36 (11, '06) 60-68.

The article recounts the fate of Pompeii and Herculaneum after the eruption of Mount Vesuvius in A.D. 79 and reports on an exhibition at Chicago's Field museum organized by the office of Pompeii's archaeological superintendent. Entitled "Pompeii: Stories from an Eruption," the exhibition includes nearly 500 objects (sculpture, jewelry, frescoes, household objects, and plaster casts of the dead).—C.R.M.

1328. J. E. Taylor et al., "Qumran Textiles in the Palestine Exploration Fund, London: Radiocarbon Dating Results," *PalExplQuart* 137 (2, '05) 159-167.

Three pieces of fabric from Qumran Cave 1 have been stored in the Palestine Exploration

Fund collection in London since the 1960s. Recent tests show that the fabric is made of linen and was probably used for wrapping or packing scrolls, or sealing jars. New radiocarbon dating on one piece of fabric indicated a probability of 55% of it being made between A.D. 1 and 55, and a probability of 95.4% that it was made between 50 B.C. and A.D. 80. The article was prepared by Taylor, K. L. Rasmussen, G. Doudna, J. van der Plicht, and H. Egsgaard.—D.J.H.

1329. D. VIEWEGER, "Monografien zur Archäologie in Palästina," *OrLitZeit* 100 (3, '05) 237-241.

Descriptions and evaluations of five books in the area of biblical archaeology. Most pertinent for the NT period are two volumes in the multivolume *Hasmonean and Herodian Palaces at Jericho. Final Reports of the 1973-1987 Excavations*: E. Netzer, *Stratigraphy and Architecture* (vol. 1; 2001); and R. Bar-Nathan, *The Pottery* (vol. 3; 2002).—C.R.M.

1330. J. WHITLEY, "Archaeology in Greece 2004-2005," *Archaeological Reports* [London] 51 ('05) 1-118.

After a brief introduction and mentions of national museums, this installment [see § 49-1306] provides information about recent archaeological activity in Greece by regions: Athens; Attika and the Megarid; islands of the Saronic Gulf, Kythera and Antikythera; Korinthia; Argolis; Arkadia; Lakonia; and so forth. [The same fascicle (pp. 119-137) contains O. Lafe's report on archaeological activity in Albania between 2000 and 2004.]—D.J.H.

1331. J. J. WILKES, "The Roman Danube: An Archaeological Survey," *JournRomStud* 95 ('05) 124-225.

This survey of the state of knowledge about the Roman Danube first reviews research and publication in archaeology, epigraphy, and frontier history. Then it discusses early history and administration, roads and stations to the Danube, the Danube military cordon and later history, settlements and burials, production and trade, and society and religion. Also included are two appendixes that provide more data on roads and stations to the Danube (pp. 180-194) and on the Danube cordon (pp. 194-225).—D.J.H.

Archaeology, §§ 50-869, 910, 924.

Dead Sea Scrolls

1332. A. BOLOTNIKOV, "The Theme of Apocalyptic War in the Dead Sea Scrolls," *AndUniv SemStud* 43 (2, '05) 261-266.

In the Qumran *War Scroll* the main enemy is the Kittim or Romans, who pose the major threat and resistance. The goal of the war is not independence for Judea but rather to bring eternal redemption and victory over the forces of evil.—D.J.H.

1333. R. CLEMENTS AND N. SHARON, "The Orion Center Bibliography of the Dead Sea Scrolls (July 2004-December 2004)," *RevQum* 22 (85, '05) 141-162.

This installment [see § 49-1980] provides bibliographical information for recently pub-

lished books and articles on the Dead Sea scrolls and related topics. The list is arranged alphabetically according to the authors' surnames.—D.J.H.

1334. D. DIMANT, "L'*Apocryphe de Jérémie C* de Qoumrân," *RevHistPhilRel* 85 (4, '05) 497-515.

The extant fragments of *Apocryphon of Jeremiah C* (4Q385a, 4Q387, 4Q388a, 4Q389, 4Q390, 4Q387a) contain parts of what seems to be one divine discourse to Jeremiah that offers a panorama of history from the earliest biblical episodes to the Second Temple period (and probably ending with the eschatological era). After a brief introduction to the work and an outline of its contents, the article provides translations of and notes on the principal fragments.—D.J.H.

1335. D. DŁUGOSZ, "Qumrân au Musée du Louvre," *RevQum* 22 (85, '05) 121-129.

The article describes three objects from Qumran now at the Louvre Museum: a jar for manuscripts (AO 20147) and its lid (AO 20148), a fragment of cloth used to wrap the manuscripts (AO 20149), and a facsimile of the Copper Scroll (AO 31164/31165/31166). Two plates are included.—D.J.H.

1336. E. ESHEL AND H. ESHEL, "Qṭ^{c} ḥdš šl spr h^{c}yrym mqwmr^{3}n (XQpapEnoch) (A New Fragment of the *Book of Watchers* from Qumran)," *Tarbiz* [Jerusalem] 73 (2, '04) 171-179.

The Qumran fragment labeled XQpapEnoch contains parts of *1 Enoch* 8:4–9:3, which describes how the angels heard the cries of people killed as a result of Asa'el's teaching humans to make weaponry. The fragment is important not only as a witness to the existence of another copy of *1 Enoch* at Qumran but also because of its contribution to the reconstruction of two Cave 4 Aramaic manuscripts.—D.J.H.

1337. M. J. GOFF, "Discerning Trajectories: 4QInstruction and the Sapiential Background of the Sayings Source Q," *JournBibLit* 124 (4, '05) 657-673.

4QInstruction is a sapiential text with an apocalyptic worldview; it does not represent the redaction of distinct sapiential and apocalyptic layers. It lends support to the opinion that the Sayings Source Q contains sapiential material with perspectives not found in traditional wisdom. It bolsters the view that it is not necessary to separate sapiential and apocalyptic material in Q. Thus Q can be understood as developing trends in Jewish wisdom that are found in 4QInstruction, and so the Qumran wisdom text should be taken into consideration when assessing the sapiential background of Q.—D.J.H.

1338. A. K. HARKINS, "Observations on the Editorial Shaping of the So-Called Community Hymns from 1QH^{a} and 4QH^{a} (4Q427)," *DeadSeaDisc* 12 (3, '05) 233-256.

The article examines the transmission and redaction of the non-Teacher Hymns in *Hodayot,* those writings often referred to monolithically as the Community Hymns from 1QH^{a} in light of the copy of those hymns found in 4QH^{a} (4Q427). It offers observations about the order and arrangement of the Community Hymns as they appear in 1QH^{a}, compares the non-Teacher hymns in 1QH^{a} and 4QH^{a}, and provides general remarks about the transmission and redaction of this collection in these two scrolls. It concludes that É. Puech was correct to recognize that the *lmśkyl* headings are significant editorial markers within the

Hodayot, and that his suggestion that the non-Teacher Hymns in 1QH[a] are organized in a purposeful way is worthy of careful consideration.—D.J.H.

1339. P. Heger, "Qumran Exegesis: 'Rewritten Torah' or Interpretation?" *RevQum* 22 (85, '05) 61-87.

Qumran and rabbinic sages both attempted to reveal support and justification in the biblical texts for their preexisting ideas, each group according to its own philosophical-theological beliefs. Both modified the simple meaning of the biblical texts, but each used a different literary style. Qumran scholars explicitly altered the text in their writings, emphasizing the unity of the original text and its interpretation, whereas the rabbis made a distinction between the original text and their own interpretation. Qumran's so-called incorrect use of citations probably reflects the common practice before canonization of alternative oral readings, just as there are variants with the same character in the different *Vorlagen* of the MT.—D.J.H.

1340. S. Hultgren, "A New Literary Analysis of *CD* XIX-XX, Part II: *CD* XIX:32b-XX:34. The Punctuation of *CD* XIX:33b-XX:1a and the Identity of the 'New Covenant,'" *RevQum* 22 (85, '05) 7-32.

The installment [§ 49-1988] argues that most of CD xix 32b–xx 34 comes from a Qumran redaction of the document. Whereas the original document focused on eschatological judgment facing apostates from the Damascus covenant, the Qumran redaction was concerned with apostasy from the community and with community discipline. A full stop should be placed between xix 35b and xix 35c, so that the judgment of xix 33b-35b stands by itself. The traitors of the "new covenant" are those who betrayed the Teacher at his coming to the community and are to be excluded absolutely (see xx 10b-13). CD xix 35c–xx 1a does not qualify the judgment pronounced in xix 33b-35b but originally began a new section (see xx 13b-15a). The "new covenant" is not the Qumran community itself but rather the parent movement or community from which it arose.—D.J.H.

1341. G. W. Lorein and E. van Staalduine-Sulman, "A Song of David for Each Day. The Provenance of the *Songs of David,*" *RevQum* 22 (85, '05) 33-59.

The article discusses the text, language, and contents of the first of the *Songs of David* found in the Cairo Genizah. This song is an alphabetic acrostic, praising God's loyalty to King David. Comparison with other Jewish writings leads to the conclusion that this psalm could well have originated in the later period of Qumran, when there was a positive attitude toward King David and production of liturgical manuscripts. The *Songs of David* may have found their way from Qumran to Cairo as CD did. The work can be known by the siglum CsD (*Šîrē Dawîd*).—D.J.H.

1342. D. C. Mitchell, "The Fourth Deliverer. A Josephite Messiah in *4QTestimonia,*" *Biblica* 86 (4, '05) 545-553.

Commentators on 4QTestimonia (4Q175) are virtually unanimous that the figures of the first three testimonies—Moses, the Star, and the Priest—represent eschatological prophet, king, and priest figures. This article contends that in the fourth section the Joshua figure is a warlike conqueror who traces his descent from Joseph and Ephraim, that is, the War Messiah ben Ephraim ben Joseph. This proposal is confirmed by the "four craftsmen" (see Zech 2:3)

baraita of rabbinic literature, *Targum ps.-Jonathan* of Exod 40:9-11, and messianic Joshua traditions.—D.J.H.

1343. B. Nitzan, "The Ideological and Literary Unity of 4QInstruction and Its Authorship," *DeadSeaDisc* 12 (3, '05) 257-279.

The extensive use of *rāz nihyeh* and "inheritance" in both the theological discourses and the practical admonitions in 4QInstruction point to the apocalyptic-deterministic view of the author. The addressee appears as an individual, whom the sapiential instructions intend to educate toward righteousness for his own present benefit as well as his eschatological reward, according to a specific deterministic ideology. This composition is not a random collection of sapiential instructions but rather a deliberately composed work written by a specific author who adhered to an apocalyptic-deterministic ideology.—D.J.H.

1344. V. Noam, "Divorce in Qumran in Light of Early Halakhah," *JournJewStud* 56 (2, '05) 206-223.

While the Qumran sect recognized the possibility of divorce, its sectarian law allowed divorce only in cases of adultery, in line with the early, stringent approach of the Beth Shammai. As in the early rabbinic sources, the sect demanded clarification of the charges against a woman prior to the issuing of a divorce, just as it demanded such clarification in the cases of a candidate for marriage who had acquired a bad reputation and a bride who had been accused of nonvirginity. In all likelihood, the sect denounced marriage to a divorcee, just as Jesus and the ancient Pharisaic midrash denounced it.—D.J.H.

1345. É. Puech, "Les fragments eschatologiques de *4QInstruction* (*4Q416* 1 et *4Q418* 69 ii, 81-81a, 127)," *RevQum* 22 (85, '05) 89-119.

A new examination of the most important eschatological units in 4QInstruction (4Q416 1; 4Q418 69 ii + 60; 4Q418 127; and 4Q418 81 + 81a; and their parallels) yields new readings and restorations of most of the lines, which in turn further illuminate the structure and content of the texts and clarify the eschatology of the work.—D.J.H.

1346r. F. Raurell, *Regla de la Comunitat de Qumran. Introducció, text revisat, traducció i notes* (Barcelona: Institut Cambó—Editorial Alpha, 2004).

E. Hidalgo Klein, "La comunidad de Qumrán y su regla. Nota crítico-bibliográfica," *Est Fran* 106 (439, '05) 415-430.—Raurell's introduction to the Qumran *Rule of the Community* is compact and rich, his Catalan translation of the text is very faithful and beautiful, his notes are very valuable, and the Hebrew text is handsomely printed. The article first considers the various parts of the book, and then discusses some important issues raised in the course of the book: Qumranites, Essenes, and Therapeutae; the makeup of the community; the discoveries; the Groningen hypothesis; and so forth.—D.J.H.

1347. A. Shemesh, "4Q251: *Midrash Mishpatim*," *DeadSeaDisc* 12 (3, '05) 280-302.

The reconstruction of 4Q251 13 and determination of its place in the sequence of halakot provide the key to understanding the structure of the scroll as a whole. Underlying this "halakic" scroll is the sequence of laws of the biblical covenant (Exod 21:1–23:19), which the scroll interprets either in the form of rewritten Pentateuch or in apodictic language. It is appropriate to assign the name *Midrash Mishpatim* to 4Q251. An appendix (pp. 294-302)

provides the text of the work along with biblical and other parallels, as well as notes on the readings and reconstruction.—D.J.H.

1348. E. Tigchelaar, "A Cave 4 Fragment of Divre Mosheh (4QDM) and the Text of 1 Q22 1:7-10 and *Jubilees* 1:9, 14," *DeadSeaDisc* 12 (3, '05) 303-312.

The unidentified fragment published in DJD 33, PAM 43.686 frg. 30, overlaps with 1Q22, the so-called *Words of Moses* (1QDM), and helps to improve upon the reconstruction of 1Q22 col. 1. This note discusses (1) the reading and reconstruction of the pertinent sections of 1Q22 and 4QDM; (2) the relation of these lines to *Jubilees* 1:9, 14 and the reconstruction of the Hebrew text of these verses in 4Q216 col. 2; and (3) the relation of *Words of Moses* to other Moses apocrypha at Qumran, and its characteristics.—D.J.H.

1349. M. O. Wise, "4Q245 (psDanᶜar) and the High Priesthood of Judas Maccabaeus," *DeadSeaDisc* 12 (3, '05) 313-362.

After surveying past scholarship on 4Q245 and delineating the principal issues arising from it, the article provides a general reconstruction of the text, and offers a detailed reconstruction: text, notes on readings, translation, and commentary on its lists of preexilic priests and postexilic priests and kings. It concludes that 4Q245 likely included Judas Maccabeus in its list of Second-Temple high priests, and that it was composed ca. 100 B.C., early in the reign of Alexander Jannaeus.—D.J.H.

Dead Sea Scrolls, §§ 50-856, 876, 1207, 1304, 1328, 1369r.

Jewish World

1350. C. Barría Iroumé, "El matrimonio de Tobías y la sexualidad: un estudio psicológico," *TeolVida* 46 (4, '05) 675-697.

After providing a synthesis of the book of Tobit, the article analyzes the story by using anthropological and psychoanalytical concepts such as rites of passage, miraculous healing, fear of sexual initiation, and the expiatory victim (according to R. Girard). It gives particular attention to how ancient people worked out their fears about death and sex, the transition from mythical and magical concepts to a more evolved concept of religiosity, and the contrast between the book's moralizing vision of sex and the freer and more optimistic vision of the Song of Songs.—D.J.H.

1351. M. F. Baslez, "Polémique et histoire dans le Livre de Judith," *RevBib* 111 (3, '04) 362-376.

The descriptions of the weapons and the battle strategies in the book of Judith point to Seleucid campaigns in the 2nd century B.C. and in particular to the battle of Beth-Zechariah lost by Judas Maccabeus in 162 B.C. The book of Judith may well be a work of counterpropaganda from a nationalistic movement of opposition, personified by Judith, which was different from the Hasmonean movement and perhaps linked to the high priest Alcimus.—D.J.H.

1352. C. Begg, "David's Fourfold Escape According to Josephus," *Antonianum* 80 (3, '05) 433-452.

The article examines Josephus' retelling (in *Ant.* 6:205-223) of David's escapes from Saul

in 1 Samuel 19 under four headings: Jonathan reconciles Saul and David; Saul fails to kill David; Michal saves David; and David finds refuge with Samuel. It gives particular attention to the biblical text(s) used by Josephus, his rewriting techniques and distinctive approach, and the relation of Josephus' retelling to other early Jewish and Christian references to 1 Samuel 19.—D.J.H.

1353. C. Begg, "Joab's Murder of Abner According to Josephus," *Hermeneutica* [Cachoeira, Brazil] 5 ('05) 59-94.

The article provides a detailed analysis of Josephus' retelling in *Antiquities* 7:22-45 of the biblical account of the assassination of Abner by Joab in 2 Sam 3:6-39. It gives particular attention to the biblical text(s) used by Josephus and the distinctive features of his retelling.—D.J.H.

1354. K. Berthelot, "Bulletin de judaïsme ancien (I)," *RechSciRel* 93 (4, '05) 597-618.

Descriptions and evaluations of six books on the history of Judaism in the Hellenistic and Roman period, and of ten books on Hellenistic Judaism.—D.J.H.

1355. S. Bhayro, "The Status of Non-Jews in the Eschaton: An Enochic Debate," *Jewish Culture and History* [Southampton, UK] 6 (2, '03) 1-10.

1 Enoch 6–11 provides two distinct accounts of the status of non-Jews in the world to come. The more original account foresees only righteous Jews inhabiting the blessed earth, while the revised account allows for Gentile inhabitants of the earth on condition of their subservience to righteous Jews.—D.J.H.

1356. E. Birnbaum, "Two Millennia Later: General Resources and Particular Perspectives on Philo the Jew," *CurrBibRes* 4 (2, '06) 241-276.

Despite long neglect by Jewish writers, Philo's importance in the history of Jews and Judaism is widely recognized today. After a survey of general resources for studying Philo's works, the article discusses five approaches to Philo the Jew: descriptive—Philo's Judaism; thematic—particularism and universalism in Philo's thought; comparative—Philo and other traditions; presentational—Philo's portrayal of Jews and Judaism; and sociopolitical—Philo's perceptions of Jews and others (exegesis, politics, and society). Then it reflects on Philo in broader Jewish contexts, and concludes that while the conflict between Jewish and Greek elements in Philo has virtually disappeared from recent studies, the tensions in Philo's identity are observed especially in the opposition between his universalistic and particularistic ideas and between his positive and negative attitudes toward others.—D.J.H.

1357. H. Blocher, "Helpful or Harmful? The 'Apocrypha' and Evangelical Theology," *European Journal of Theology* [Carlisle, UK] 13 (2, '04) 81-90.

The historical data are not sufficient to warrant attributing canonical status to the books that Jerome called the "Apocrypha." But provided that they do not usurp the normative role of canonical books, they can offer a treasure of historical information and preparation for the gospel.—D.J.H.

1358. P.-M. Bogaert, "Le livre de Baruch dans les manuscrits de la Bible latine. Disparition et réintégration," *RevBén* 115 (2, '05) 286-342.

The article discusses the transmission of the book of Baruch (Baruch 1–5) and *Letter of*

Jeremiah (Baruch 6), along with the books of Lamentations and Jeremiah, in the Latin Bible tradition as a history of disappearance and reintegration. It treats the following topics: the antecedents in Greek—Baruch as Deutero-Jeremiah; the Latin Fathers and the Latin liturgies; Latin Bibles before A.D. 800; and Latin Bibles from 800 onward. Also included are an explicative schema, six general conclusions, and eight appendixes.—D.J.H.

1359. A. BUNINE, "Paul, Jacques, Félix, Festus et les autres: pour une révision de la chronologie des derniers procurateurs de la Palestine," *RevBib* 111 (3, '04) 387-408; (4, '04) 531-562.

After describing the classic chronology of the last procurators of Palestine established by E. Schürer, the first installment discusses the date of the death of Agrippa I, the procuratorships of Cuspius Fadus and his successors, and the beginning of Felix's term in A.D. 50. The second installment argues for the date of A.D. 56 for the start of Festus' rule as procurator, which implies that Paul arrived at Rome in A.D. 57 and James was executed in A.D. 60.—D.J.H.

1360. J. E. BURNS, "The Special Purim and the Reception of the Book of Esther in the Hellenistic and Early Romans Eras," *JournStudJud* 37 (1, '06) 1-34.

After introductory comments on the Jewish reception of the Greek Bible, the article considers the case of Esther, which stands out in the Septuagint as less of a translation than a free adaptation of its Hebrew counterpart. It treats the social discourse of Esther and Purim, the "special Purim" in the Hellenistic era (see e.g. 2 Macc 15:36), and Greek Esther and the Purim ritual in rabbinic law. It concludes that the interpretation of Esther served as a vehicle for its cultural recontextualization, and that its suitability for such cultural recontextualization was ingrained in the book from its very inception insofar as MT Esther was designed to appeal to the increasingly hellenizing Jewish intellect of its first readers living under Persian domination.—C.R.M.

1361. E. G. DAFNI, "ΝΟΥΣ in der Septuaginta des Hiobbuches. Zur Frage nach der Rezeption der Homerepik im hellenistischen Judentum," *JournStudJud* 37 (1, '06) 35-54.

As a way of illustrating the influence of the Homeric epics on Hellenistic Judaism, the article examines the occurrences of νόος in the *Iliad* and *Odyssey,* and the uses of νοῦς in Hellenistic Jewish writings and in the Septuagint of Job in particular. It concludes that the translator of the Septuagint of Job knew the major nuances of meaning of νοῦς, which he apparently deduced from the Homeric works, and employed them correctly and purposefully.—D.J.H.

1362. J. R. DAVILA, "The Old Testament Pseudepigrapha as Background to the New Testament," *ExpTimes* 117 (2, '05) 53-57.

Granting that in many cases we cannot tell if a pseudepigraphon is of Jewish origin, it is better to exclude doubtful cases (e.g. *Testament of Abraham, Story of Zosimus*) when considering the light Jewish pseudepigrapha shed on the NT. A false positive does more harm than a false negative. If we think we are studying ancient Judaism (or NT background) with a 1st-century A.D. Jewish text and in reality it is a 3rd-century Christian composition, we pollute our corpus with erroneous information that distorts our understanding. The article lists (1) pseudepigrapha that are Jewish beyond reasonable doubt and written within a century of the crucifixion of Jesus or earlier, and (2) texts that are Jewish beyond reasonable doubt and composed in the early centuries A.D. but not necessarily within a century of the crucifixion.—C.R.M.

1363. D. A. DeSilva, "The Sinaiticus Text of 4 Maccabees," *CathBibQuart* 68 (1, '06) 47-62.

The article seeks to illuminate the ways in which the ancient or modern reader of 4 Maccabees as it stands in Codex Sinaiticus would experience the text differently from the modern reader of 4 Maccabees as it stands in the eclectic text of A. Rahlfs or in modern English translations. The Sinaiticus text of 4 Maccabees amplifies the philosophical demonstration by the embellishments of the force of the passions endured and withstood by the martyrs, presents the narrative slightly more forcefully and vividly, heightens the encomiastic elements (particularly those highlighting the nobility and victory of the martyrs in their contest/battle) and at strategic points in the rhetorical structure, and portrays women as weaker not in their moral constitution but only in their physiognomy.—D.J.H.

1364. L. DiTommaso, "Pseudepigrapha Notes I: 1. *Lunationes Danielis;* 2. Biblical Figures outside the Bible," *JournStudPseud* 15 (2, '06) 119-144.

The article first discusses some new manuscript copies of *Lunationes Danielis* (the lunar prognosticon attributed to the prophet Daniel). Then it provides a working bibliography of secondary sources on the apocryphal texts and traditions associated with figures from the Hebrew Bible.—D.J.H.

1365. N. Duran, "Having Men for Dinner: Deadly Banquets and Biblical Women," *Bib TheolBull* 35 (4, '05) 117-124.

The article looks at four biblical women who use the power of food and drink, the banquet with its implications of pleasure and seduction, to kill men or determine whom the dining men will kill: Jael—a woman and her tent; Judith—you can never be too kosher; Esther—sleeping with the enemy; and Herodias—food and death in the kingdom of wrong. It concludes that these four stories have power crossing gender lines as their common concern, and that the negative depiction of Herodias in Mk 6:14-30 shows how far the story has moved from an affirming tale of Jewish survival.—D.J.H.

1366. L. H. Feldman, "Philo's Account of the Golden Calf Incident," *JournJewStud* 56 (2, '05) 245-264.

Philo's account of the golden calf incident (see *De vita Mosis* 2:161-173, 270-274) is an extremely important and excellent indication of his whole approach to the treatment of Moses. In line with the attempt in the rabbinic tradition, as in Josephus, to absolve Aaron of blame in the making of the golden calf, Philo does not even mention the role of Aaron at all and he omits Moses' rebuke of Aaron. Philo centers his attack on the lawlessness of the Israelites and on the fact that the golden calf was an imitation of the animal held most sacred in Egypt, referring to it as a bull, reminiscent of the Egyptian Apis. Philo develops considerably Moses' command to his zealous fellow Levites to put to death those responsible for making the golden calf, but makes no mention of God's determination to exterminate all the Israelites. Finally Philo totally omits Moses' second ascent to obtain another set of tablets.—C.R.M.

1367. W. K. Gilders, "Blood and Covenant: Interpretive Elaboration on Genesis 9.4-6 in the Book of *Jubilees*," *JournStudPseud* 15 (2, '06) 83-118.

Genesis 9:4-6 is the foundation of all that *Jubilees* has to say about the proper treatment of

blood: All blood is the locus of life and must be treated accordingly; any wrong treatment of blood violates a fundamental covenantal obligation. The author arrived at this understanding of blood and covenant through a reading of Gen 9:4-6 in holistic relationship to other biblical texts, and constructed an elaborate interpretive superstructure on that base text.—D.J.H.

1368. W. K. Gilders, "Where Did Noah Place the Blood? A Textual Note on *Jubilees* 7:4," *JournBibLit* 124 (4, '05) 745-749.

According to the Ethiopic version of *Jubilees* 7:4, Noah placed some of the goat kid's blood "upon the flesh of the altar." This rendering reflects either a scribal error in the translator's Greek *Vorlage* or a misreading by the translator of κέρατα ("horns") as κρέατα ("flesh").—D.J.H.

1369r. L. Gusella, *Esperienze di comunità nel Giudaismo Antico. Esseni. Terapeuti. Qumran* (Florence: Nerbini, 2003).

J. Riaud, "La vie communautaire dans le judaïsme ancien," *RevHistPhilRel* 85 (3, '05) 421-425.—Based on a doctoral dissertation under the direction of P. Sacchi and L. Troiani and submitted to the University of Turin, the volume investigates the three types of ancient Jewish communal life exemplified by the Essenes, the Therapeutae, and the Qumran community. On the basis of the available sources, it specifies what we can know about the identity of these groups, describes each one's structure and style of communitarian life, and discusses their similarities and differences. The study is marked by prudent assessment and a fresh perspective.—C.R.M.

1370. H. Gzella, "New Ways in Textual Criticism. Isa 42,1-4 as a Paradigm Case," *Eph TheolLov* 81 (4, '05) 387-423.

Comparison of Isa 42:1-4 in its Hebrew, Greek, Aramaic, Syriac, and Latin versions demonstrates that the ancient versions can only be adduced as witnesses to the original Hebrew text against the background of their own stylistic and exegetical preferences. The versions share a common stock of interpretive methods differently applied to the source text, and are to different extents influenced by some of the major theological ideas of their times, such as messianism, divine transcendence, or sympathy for the poor and needy.—D.J.H.

1371. B. Halpern-Amaru, "Joy as Piety in the 'Book of Jubilees,'" *JournJewStud* 56 (2, '05) 185-205.

Allusions to joy, joyfulness, and rejoicing are spread throughout *Jubilees* and appear in descriptions of holiday celebrations, of tithe and *reshit* offerings, in numerous accounts of the transmission and recollection of the covenant promises, in portrayals of patriarchal family life, and in depictions of the end time. The article examines how the joy motif is understood in these contexts and used to achieve a particular construction of patriarchal piety. Attention is given to the biblical sources that may have fostered and/or exegetically supported its development.—C.R.M.

1372. R. Hanhart, "Rechenschaftsbericht zur Editio altera der Handausgabe der Septuaginta von Alfred Rahlfs," *VetTest* 55 (4, '05) 450-460.

The article describes plans for the new edition of A. Rahlfs's text of the Septuagint (1935). After placing Rahlfs's work in the context of Septuagint research, it describes what changes

will be made with regard to corrections, improvements in the apparatus, and inclusion of manuscript evidence.—D.J.H.

1373. L. HARTMAN, "*Psychæ* — 'själ'? Att läsa Septuaginta som grekisk text (*Psychæ* — 'Soul'? Reading Septuagint as a Greek text)," *SvenskExegÅrs* 70 ('05) 89-99.

A Greek-speaking Jew is likely to have taken the word ψυχή as having the same meaning as in normal Koine. Usually the denotation of the word in the Septuagint does not differ much from that in the Masoretic text. However, the relative distribution of the different denotations of ψυχή in the LXX differs from that in normal Koine, and in some cases the reader could take a ψυχή passage as allowing an interpretation that implies a view of the soul that is alien to the MT.—D.J.H.

1374. S. HIDAL, "Rombilden i 1 Mackabeerboken 8 (The Description of Rome in 1 Maccabees 8)," *SvenskExegÅrs* 70 ('05) 101-105.

1 Maccabees 8 is unique in its positive appreciation of the Roman empire and its expansion. While there are some curious omissions and errors, the main object of praise is the peaceful (at least mainly peaceful) rotation of power between the consuls.—D.J.H.

1375. P. HÖFFKEN, "Elischa in seinem Verhältnis zu Elija bei Josephus," *EphTheolLov* 81 (4, '05) 477-486.

In view of the relatively marginal role played by Elisha and his clear subordination to his teacher and master Elijah in Jewish literature during Josephus' time, his treatment by Josephus in *Antiquities* 9 is quite striking. Elisha emerges here from Elijah's shadow with his own prophetic profile, which is based on his political and military oriented acts. To be sure Josephus' narration is characterized by considerable reserve, no doubt for anti-Zealot reasons. There are a number of interesting aspects to Josephus' version of Elijah's ascension in *Ant.* 9:28, which already evoked different meanings for his Jewish and his Hellenistic readers.—C.R.M.

1376. E. ISAAC, "The Question of Jewish Identity and Ethiopian Jewish Origins," *Midstream* [New York] 51 (5, '05) 29-34.

Jewish contact with the land of Ethiopia goes back to the First Temple period. This contact was fostered throughout Hellenistic times as well as in the first centuries of the Christian era by the well known Red Sea shippers. Christianity was brought to Ethiopia by Jewish Christians from Syria and Palestine before the 4th century A.D.—D.J.H.

1377. A. KERKESLAGER, "The Absence of Dionysios, Lampo, and Isidoros from the Violence in Alexandria in 38 C.E.," *StudPhilonAnn* 17 ('05) 49-94.

In the violence against the Alexandrian Judean community in A.D. 38 the members of the Greek elite known as Dionysios, Lampo, and Isidoros were not involved. Neither was the Roman prefect Flaccus bamboozled into a conspiracy with this trio. Rather, Philo's attribution of blame to the Roman authorities must be taken more seriously. It is possible that Flaccus was acting in accord with accepted Roman policies that were presumed by the emperor himself. Roman imperialism, not a cultural war between Judaism and Hellenism or a religious conflict between various subject peoples, may provide the most illuminating theme for understanding the violence of A.D. 38 in Alexandria.—D.J.H.

1378. G. N. KNOPPERS, "Mt. Gerizim and Mt. Zion: A study in the early history of the Samaritans and Jews," *StudRel/SciRel* 34 (3-4, '05) 309-338.

The excavation of a large temple complex on Mt. Gerizim provides some clues about the nature and history of the Yahwistic community in Samaria, indications of a series of cultural continuities between Samaria and Yehud (Judah) in the Persian and Hellenistic eras, and evidence from the summit of Mt. Gerizim that suggests that the Yahwistic Samaritans were laying claim to at least some of the same traditions as were the Yahwistic Judeans already in the Persian period. These findings have implications for our understanding of the development of the Pentateuch or the Hexateuch. The article presents two case studies (2 Chr 13:4-12; 30:6-9) in order to clarify the context within which postmonarchic Judean writers worked by re-examining the larger geopolitical and religious circumstances in which they lived. The Chronicler would probably dispute the assertion made in Jn 4:9 and insist that "Jews share many things in common with Samaritans."—C.R.M.

1379. T. J. KRAUS, "Septuaginta-Psalm 90 in apotropäischer Verwendung: Vorüberlegungen für eine kritische Edition und (bisheriges) Datenmaterial," *BibNotiz* 125 ('05) 39-73.

After noting that Psalm 90 LXX was often written on papyri and inscribed on objects because it was thought to offer protection against evil powers, the article attempts a systematic cataloging of this apotropaic use. It provides an inventory of the available papyrological and epigraphical evidence, lists the types of inscribed objects (e.g. armbands, door lintels, medallions, rings), and presents two examples (a prayer on papyrus and an amulet) of how the full cataloging of the objects will appear.—C.R.M.

1380. A. LEPROUX, "Moïse, 'conseiller de salut' en Sg 16,6? Une question de critique textuelle," *RevBib* 111 (2, '04) 161-192.

The article first discuses the different readings in important manuscripts of Wis 16:6 according to which Moses appears either as a "sign" (σύμβολον) that no longer saves or as a salutary "adviser" (σύμβουλος) who guides the people. This difference provides the occasion to revisit some exegetical debates raised by the book of Wisdom, notably the concept of mediation and the figure of Moses.—D.J.H.

1381. M. LEUENBERGER, "Die 10-Siebent-Apokalypse im Henochbuch. Ihre Stellung im material rekonstruierten Manuskript 4QEn^{g} und Implikationen für die Redaktions- und Kompositionsgeschichte der Traumvisionen (83-91) und des paränetischen Briefs (92-105). *Teil 1*," *BibNotiz* 124 ('05) 57-102.

After noting the importance of the Ten-Weeks Apocalypse in *1 Enoch*, this first installment places the text in its literary context in the Ethiopic version and proposes the following sequence of verses: 91:1-10; 92:3-5; 93:1-4(4-9)9-10; 91:11-17; 91:18-19; 92:1-2; 93:11-14; and 94:1-2(2-5). Then in light of this sequence it offers a new material reconstruction and translation of the text in 4QEnoch^{g}.—D.J.H.

1382. V. MORLA ASENSIO, "El mesianismo en la época griega," *EstBib* 62 (4, '04) 487-523.

The article first considers some methodological problems pertaining to Jewish messianism in the Hellenistic period: the relation between text and history, the term "messiah," the determination of "messianic" texts, and so on. Then it discusses messianic texts from the book of Sirach and from the Maccabean and Hasmonean periods: 1 and 2 Maccabees, Daniel,

Qumran, apocalyptic Apocrypha, and Wisdom. Finally it reflects on messianism in relation to intermediaries, alienation, and religion.—D.J.H.

1383. D. J. MUTHUNAYAGOM, "Bible and the State: A View from the Apocalyptic Literature," *BibBhash* 31 (1, '05) 27-37.

The article discusses the nature of apocalyptic literature, its sociohistorical settings, and approaches to authoritarian rulers (as seen especially in Daniel and Revelation). It concludes that the apocalyptists unmasked the real nature of pretentious human rulers and helped their victims to regain faith in the ultimate sovereignty of God.—D.J.H.

1384r. J. NEUSNER AND A. J. AVERY-PECK (EDS.), *George W.E. Nickelsburg in Perspective* [*NTA* 48, pp. 401-402].

R. A. HORSLEY, "Of Enoch, Nickelsburg, and Other Scribes of Righteousness," *RevRabb Jud* 8 ('05) 249-266.—The work of Nickelsburg and his dialogue partners has led to a deeper appreciation of Second Temple literature and more precise analysis of its literary forms, challenged standard interpretive constructs and categories, and sparked interest in the social context of the texts and historical references. B. WRIGHT, "Perspectives on *George W.E. Nickelsburg in Perspective*," 267-274.—After commenting favorably on the format of the two volumes, the article focuses on some themes of Nickelsburg's work that continue to bear on how we study Second Temple Judaism and early Christianity: the diverse nature of Second Temple Judaism, the relation between wisdom and apocalyptic, the relation between the literary level and the social setting, and the potential of historical scholarship to affect theology. M. HENZE, "A Scribe of All Signs of Wisdom: Reflections on *George W.E. Nickelsburg in Perspective*," 275-286.—After noting Nickelsburg's major publications, the article discusses four principal concerns around which his work revolves: detailed description of texts, concern with methodological issues, the institutions and social settings behind the texts, and developments that led to the emergence of Christianity.—D.J.H.

1385r. G. W. E. NICKELSBURG, *1 Enoch 1* [*NTA* 46, p. 413; § 47-1299r].

L. T. STUCKENBRUCK, P. TILLER, AND G. S. OEGEMA, *RevBibLit* ('05) 1-12.—Stuckenbruck (pp. 1-6) observes that Nickelsburg's work is undoubtedly a landmark study in early Enochic tradition and in Second Temple Judaism; he also questions some aspects of Nickelsburg's reconstruction. Tiller (pp. 6-10) praises Nickelsburg's translation, exegetical analysis, attention to details and the overall shape of the text, and awareness of the importance of social context. Oegema (pp. 10-12) describes the volume as clearly written, systematically structured, up to date, easy to use, and a monument of critical, literary, and historical scholarship, a compliment to the Hermeneia series.—D.J.H.

1386. M. R. NIEHOFF, "Response to Daniel S. Schwartz," *StudPhilonAnn* 17 ('05) 99-101.

The author objects that Schwartz [see § 49-1383] has misrepresented her positions and arguments about "child sacrifice" among Jews in Hellenistic Alexandria.—D.J.H.

1387. A. A. ORLOV, "'Without Measure and Without Analogy': The Tradition of the Divine Body in 2 (Slavonic) Enoch," *JournJewStud* 56 (2, '05) 224-244.

2 Enoch 39:3-6 depicts the Lord's body as a huge extent "without measure and without analogy." This article investigates the roles of Adam and Enoch in the broader context of the

Shi'ur Qomah account found in *2 Enoch*. It concludes that the bodies of the two characters are both fashioned in the likeness of the third body, namely, the Extent of the Lord, also known as the luminous "Face," where, according to G. Scholem, the precise *Shi'ur Qomah* terminology might have already been made evident.—D.J.H.

1388. R. PUIGDOLLERS I NOBLOM, "Els grans sacerdots jueus des de l'època d'Herodes en Gran fins a la guerra jueva," *RevistCatTeol* 30 (1, '05) 49-89.

The article reviews the documentation provided by Josephus about the twenty-eight Jewish high priests from Herod the Great until A.D. 70, and complements it with the rabbinic tradition. It seeks to identify the tendencies of each of the high priests and to situate them within the tendencies of the four high priestly families. It notes that the aggressive tendencies of the Annas family were interrupted by Theophilus and his son Matthias by virtue of their conciliatory tendencies.—D.J.H.

1389. I. ROSEN-ZVI, "Bilhah the Temptress: *The Testament of Reuben* and 'The Birth of Sexuality,'" *JewQuartRev* 96 (1, '06) 65-94.

The essay explores the misogynous rhetoric of *Testaments of the Twelve Patriarchs* by analyzing several biblical stories of sexual misconduct as retold in *Testament of Reuben* and other related works under four headings: Bilhah's nakedness (*T. Reuben* 3:11-15); the Watchers (5:6-7); evil spirits (2–3); and purity of mind—good for men and women? (5:1-5). In contrast to the biblical narratives the *Testaments* tend to expand the female characters' responsibility for causing forbidden acts. Internal thoughts and inclinations rather than actions become the focus of the religious struggle in these texts. The misogyny of the *Testaments* rather then being a commonplace of Hellenistic culture represents the institution of a whole new era of sexual discourse that carries with it a new economy of gender. In the reading of *Testament of Reuben* offered here, Reuben himself becomes the paradigm of the "desiring man" that M. Foucault had identified as the major innovation of early Christianity.—C.R.M.

1390. J. R. ROYSE, "Three More Spurious Fragments of Philo," *StudPhilonAnn* 17 ('05) 95-98.

This supplement to the author's *Spurious Texts of Philo of Alexandria* (1991) removes three more fragments (nos. 62-64) as definitely spurious, and offers brief comments on related matters.—D.J.H.

1391. D. T. RUNIA, "A Conference on Philo in Germany," *StudPhilonAnn* 17 ('05) 141-152.

The conference on Philo and the NT held in May 2003 in Eisenach/Jena was an important and positive moment in the recent history of Philo scholarship in Germany. The article discusses the papers presented at the conference and now published in R. Deines and K.-W. Niebuhr (eds.), *Philo und das Neue Testament* [*NTA* 49, p. 434].—D.J.H.

1392. D. T. RUNIA ET AL., "Philo of Alexandria: An Annotated Bibliography 2002," *StudPhilonAnn* 17 ('05) 161-214.

This installment [see § 49-1382] presents bibliographical information and abstracts for books and articles on Philo that appeared in 2002 (pp. 161-194), as well as extra items from before 2002 (pp. 194-197) and a provisional bibliography for 2003 to 2005 (pp. 198-214). It

was prepared by Runia, E. Birnbaum, K. A. Fox, A. C. Geljon, H. M. Keizer, J. P. Martín, R. Radice, J. Riaud, D. Satran, G. Schimanowski, and T. Seland.—D.J.H.

1393. M. Sæbø, "Zur neueren Interpretationsgeschichte des Alten Testaments," *TheolLitZeit* 130 (10, '05) 1033-1044.

After noting some publications in the 19th and early 20th centuries on the history of the interpretation of the OT, the article discusses the revival of interest in this topic in the second half of the 20th century. Then it describes and evaluates several recent (21st century) publications on the topic.—D.J.H.

1394. F. T. Schipper, "Mattatias und Josua. Eine Beobachtung zur Typologie in der jüdisch-hellenistischen Geschichtsschreibung," *BibNotiz* 125 ('05) 95-96.

In its accounts of Mattathias' circumcising Jewish boys and destroying pagan altars, 1 Maccabees 2 portrays Mattathias as a new Joshua and connects the Maccabean revolt to the conquest of the promised land under Joshua.—D.J.H.

1395. B. Schmitz, "'. . . denn mit ihnen ist ein Gottes, der das Unrecht hasst' (Jdt 5,17). Das Gott-Porträt im Buch Judit (4)," *BibLiturg* 78 (4, '05) 263-266.

Taking its starting point from Jdt 5:17 ("for the God who hates iniquity is with them"), the article first discusses the portrayal of God in the book of Judith as an active figure who sees and hears his people. Then it considers the attributes and characteristics of this God and how various figures in the narrative speak about and with God.—D.J.H.

1396. D. R. Schwartz, "Šny 'ḥyy ywsp' (Two Versions of Josephus' *Vita*)," *Tarbiz* [Jerusalem] 73 (2, '04) 311-325.

A sample of passages in F. Siegert et al., *Flavius Josephus. Aus meinem Leben (Vita)* (2001) and S. Mason, *Life of Josephus* (2001), shows that both volumes take an eclectic approach to the Greek text, that the German team generally provides what is needed to justify its text, and that Mason should have given more information about the text. While generally accurate, the German translation is freer than expected. Mason's translation, while literal, is at times less than accurate. Mason's most impressive contribution is his commentary which not only explicates Josephus' book and the events to which it relates but also situates the book within Josephus' work and his Hellenistic-Roman context.—D.J.H.

1397. F. Shaw, "The Emperor Gaius' Employment of the Divine Name," *StudPhilonAnn* 17 ('05) 33-48.

This investigation of Philo's account of his encounter with Caligula in *Legatio ad Gaium* 353 argues that it is highly likely that Caligula knew of a nameless god or gods, and notes that candidates for informing him about both the Jewish practice of not speaking God's name and what the "impermissible" pronunciation was are not lacking. While previous generations of Philonic scholars have assumed that the name used here was Yhwh, testimony available from the pertinent time period points rather to the form Ιαω as the best known proper name for the Jewish God, since it long survived any living Hebrew pronunciation.—C.R.M.

1398. G. E. Sterling, "'Day One': Platonizing Exegetical Traditions of Genesis 1:1-5 in John and Jewish Authors," *StudPhilonAnn* 17 ('05) 118-140.

In treating Gen 1:1-5 John, Philo, and *2 Enoch* all identify "day one" with the eternal, intel-

ligible, or invisible world. The differences in the three texts suggest that they made independent use of a common tradition, which may have come from a Platonizing Jewish exegete in Alexandria immediately prior to or contemporary with Philo.—D.J.H.

1399. W. T. WILSON, "Pious Soldiers, Gender Deviants, and the Ideology of Actium. Courage and Warfare in Philo's *De Fortitudine*," *StudPhilonAnn* 17 ('05) 1-32.

In Philo's *De fortitudine* scriptural details are assimilated to elements of imperial ideology so as to align Jewish interests in cultivating ἀνδρεία with those of the Roman west in its opposition to the depraved east. In particular, Philo's conception of the Midianites as perverse other serves to situate Mosaic courage critically vis-à-vis a range of negative moral stereotypes familiar from Augustan propaganda. According to Philo, Jewish courage and warfare not only exhibit the same moral logic as their Roman counterparts, but at decisive moments in their respective histories the two nations have also proven their superiority in defeating a common enemy (the Arabs/Midianites).—C.R.M.

1400. A. T. WRIGHT, "Some Observations on Philo's *De Gigantibus* and Evil Spirits in Second Temple Judaism," *JournStudJud* 36 (4, '05) 471-488.

Philo's understanding of human suffering differs considerably from the tradition set forth in the Watcher tradition (*1 Enoch* 1–36). The article first describes Philo's view of the soul (ψυχή) in general and its journey through the incorporeal and corporeal worlds. Next it treats Philo's interpretation of Gen 6:1-4 with attention to his understanding of angels and demons and his "giantology." Then it compares the key figures found in Philo's interpretation of Gen 6:1-4 and that of the author(s) of the Book of the Watchers. It observes that Philo avoids assigning any element of a spirit to the giants in *De Gigantibus* but identifies them symbolically with the pleasures of the human body that bring corruption through vices. Thus he sought to explain the struggles of humanity in light of individual responsibility to overcome the temptations of evil.—C.R.M.

1401. M. A. ZIPOR, "Some Textual and Lexical Notes to the Peshitta of Leviticus," *EphTheolLov* 81 (4, '05) 468-476.

After explaining the principles according to which the edition of the Peshitta of Leviticus is being prepared at Leiden mainly on the basis of Codex B.21 Inferiore of the Ambrosianus Library in Milan, the article presents some suggested corrections of the text and some lexical notes, and deals with some cases where the Peshitta reflects a *Vorlage* different from the Masoretic text.—D.J.H.

Jewish World, §§ 50-850, 1052, 1297, 1302–1303, 1341, 1437.

Rabbinics

1402. J. J. AJDLER, "Rav Safra and the Second Festival Day: Lessons About the Evolution of the Jewish Calendar," *Tradition* 38 (4, '04) 3-28.

Rav Safra (ca. A.D. 260-330) was a Babylonian *amora* and businessman who spent much time in Palestine. His query in *b. Pesaḥim* 51b about observing the second festival days shows that before the institution of a fixed calendar in A.D. 358 an early version of a precalculated calendar had been communicated to Babylonia ca. A.D. 325. In fact, even before A.D.

325, the calendar committee of Tiberias was using calculations and sets of rules to establish the Neomenia (new moon) at the expense of the traditional empirical observations.—D.J.H.

1403. T. Ames, "Fellowship, Pharisees and the common people in early Rabbinic tradition," *StudRel/SciRel* 34 (3-4, '05) 339-356.

The Mishnah and the Tosefta present a complex portrait of the terms *ḥabērîm, pĕrûšîm, neʾemān,* and *ʿam hā-ʾāreṣ*. There is no uniform relationship between the Tosefta and the Mishnah on these terms. Analysis of the pertinent texts from both source-critical and synchronic perspectives reveals distinctions within each document as well as distinctions between the two texts. The terms are used in a variety of ways that conflict with one another and with Amoraic usage. These findings challenge some of the prevailing theories that attempt to explain the phenomena of nonpriestly purity in ancient Israel.—D.J.H.

1404. A. Amit, "The Death of Rabbi Akiva's Disciples: A Literary History," *JournJewStud* 56 (2, '05) 265-284.

The story of the death of Rabbi Akiba's twenty-four thousand disciples (see *b. Yebamot* 62b) is a prime example of the dilemmas encountered when attempting to evaluate historical data and literary dependency in rabbinic literature. Until now scholars have marginalized the importance of the literary history of this tradition. The story has numerous parallels in rabbinic literature that enable us to reconstruct its development. Analysis indicates that the story is a Palestinian amoraic tradition in which borrowed motifs were interchanged and woven together to illustrate Rabbi Akiba's interpretation of Eccl 11:6. While the Palestinian editors were unconcerned with the historical ramifications of the created tradition, the Babylonian amoraim understood it to describe a historical situation and sought to uncover as many details as possible regarding the deaths of the disciples. This may have enabled the geonim to use the tradition as an etiology for mourning during the *Sefirah* season (between Passover and Shavuot).—C.R.M.

1405. D. Arbel, "Questions about Eve's Iniquity, Beauty, and Fall: The 'Primal Figure' in Ezekiel 28:11-19 and *Genesis Rabbah* Traditions of Eve," *JournBibLit* 124 (4, '05) 641-655.

Genesis Rabbah 18:1 explains the creation of Eve in Gen 2:22 by reference to a mythological antagonistic figure described in Ezek 28:13. The use of masculine and feminine terms in Ezek 28:13-14, together with significant feminine grammatical forms and words, indicates that the primal protagonist could be understood as having both feminine and masculine features. The conception of gender in *Genesis Rabbah* suggests that its association of the image of the first woman and the primary figure of Ezekiel 28 reconstructs indirectly a new Eve modified to embody the archetype of God's enemy associated with iniquity, beauty, and the fall.—D.J.H.

1406. C. Baker, "When Jews Were Women," *HistRel* 45 (2, '05) 114-134.

In the Mishnah the rare occurrences of the term "Jew" generally appear in the context of problems posed by female sexual subjectivity that resists or rejects constraints imposed upon it as female and Jew. This essay examines the earliest rabbinic "Jew" as female subject, one whose femaleness is emblematic of the "subjectivation" inherent in her Jewishness and vice versa. In the earliest compilation of rabbinic traditions, female expression of sexual subjectivity appears in the form of either renunciation or transgression. Only later do rabbinic collections begin to include traditions about women expressing legitimate (marital) sexual

subjectivity in ways deemed positive and laudable—and even then the traditions are marked by an ambivalence about whether women ought explicitly to give voice to their sexual desire for their husbands or ought to signal that desire by other means.—D.J.H.

1407. S. Bunta, "The Likeness of the Image: Adamic Motifs and *ṣlm* Anthropology in Rabbinic Traditions about Jacob's Image Enthroned in Heaven," *JournStudJud* 37 (1, '06) 55-84.

The article analyzes rabbinic traditions about Jacob's image enthroned in heaven, and contends that they are built on traditions about Adam's special status as the image of God. The Jacob texts further construct a dichotomic portrayal of Jacob; the patriarch's heavenly dimension is contrasted with his earthly dimension. The latter dimension encounters opposition and ridicule from angels, while Jacob's heavenly status receives angelic worship. For the purpose of illustrating the iconic function of Jacob, the Jacob texts employ a parable about the connection between a king and his cultic statues. This parable is developed within Adamic traditions of the exemplification of Adam's iconic value.—D.J.H.

1408. A. Cohen, "On the Redaction of the *Sugyah* '*Zeh neheneh ve-zeh lo haser*' (B. B.Q. 20a–21a)," *RevRabbJud* 8 ('05) 55-76.

The literary redaction of the sugya "One derived a benefit and the other sustained no loss" (*b. Baba Qamma* 20a-21a) is in agreement not only with the order of generations of the Amoraim participating in the sugya but even with the times at which the events comprising the sugya took place and were made public, culminating in their final literary formulation and location in the sugya as we now have it.—D.J.H.

1409. L. Díez Merino, "Los estudios targúmicos en la actualidad," *EstBíb* 62 (3, '04) 347-390.

The article provides summaries of twenty-one papers prepared for a conference on targumic studies held in July 2004 in Leiden. Their authors are W. Smelik, M. McNamara, C. Morrison, A. Houtman, R. Kasher, L. Lieber, E. Giralt López, J. Ribera, P. Casanellas, H. Freedman, H. Sysling, J.-W. Wesselius, E. Cook, S. Kaufman, E. van Staalduine-Sulman, Y. Sabar, Díez Merino, D. Kroeze, R. J. Kuty, D. Talshir, and P. V. M. Flesher.—D.J.H.

1410. Y. Furstenberg, "Hswṭh šhšqwh 'dykmh': lptrwnh šl mylh (The Soṭah Who Was Given 'Dechma' to Drink: A Lexical Solution)," *Tarbiz* [Jerusalem] 73 (3, '04) 407-415.

The background of the excommunication of Aqabia ben Mahalalel (*m. Eduy.* 5:6) was his suggestion that Shemaiah and Abtalion gave to a female proselyte suspected of infidelity a poison (*dechma* or *degma* in Greek medical terminology) which affected her as though she were being punished by God. Not only was she deceived as to the true nature of the poison she drank but so were the rabbis who concluded from this case that proselytes could take part in the ordeal of *soṭah*. It was the extreme nature of his position that led to Aqabia's excommunication.—D.J.H.

1411. T. Grossmark, "Laws Regarding Idolatry in Jewelry as a Mirror Image of Jewish-Gentile Relations in the Land of Israel during Mishnaic and Talmudic Times," *Jewish Studies Quarterly* [Tübingen] 12 (3, '05) 213-226.

The laws of idolatry that encompassed the network of relationships between Jews and

Gentiles in the land of Israel during the mishnaic and talmudic periods indicate a practical and pragmatic trend. This trend was expressed in the various aspects of the use and creation of jewelry by Jewish craftsmen, the permission to use jewelry utilizing idolatrous forms, the permission to make jewelry for idolatrous purposes, the system of nullification of idolatry, and the economic transactions between Jews and Gentiles.—D.J.H.

1412. G. HERMAN, "Ahasuerus, the Former Stable-Master of Belshazzar, and the Wicked Alexander of Macedon: Two Parallels between the Babylonian Talmud and Persian Sources," *AJSRev* 29 (2, '05) 283-297.

The article examines two cases of Persian influence on sources from the Babylonian Talmud. The depiction of Ahasuerus as the former stable-master of Belshazzar (see *b. Meg.* 12b) reflects Iranian traditions in the *Book of Lords,* and Zoroastrian antagonism toward Alexander of Macedon lies behind the Talmud's attribution of the destruction of Alexandrian Judaism to him (see *b. Sukk.* 51b). It is likely that the transfer of these themes was facilitated by the largely oral character of the Persian literature.—D.J.H.

1413. D. JAFFÉ, "Les mouvements des dissidents aux Sages du Talmud et la rupture entre le judaïsme et le christianisme," *FoiVie* 104 (5, '05) 7-19.

In the period between A.D. 70 and 135 the sages as successors of the Pharisees became progressively the directors of Jewish society. The *birkat hāmînîm* was an important element in the separation between the sages and the Jewish Christians. However, the total rupture occurred only when Christians ceased observing the Jewish Law and Gentiles became the majority in the church.—D.J.H.

1414. A. KADARI, "Tlmwd twrh, mystykh wʾskṯwlwgyh: ʿl byt hmdrš šl hqbʾʾh bmdrš hmʾwḥr (Torah Study, Mysticism and Eschatology: 'God's Study Hall' in the Later Midrash)," *Tarbiz* [Jerusalem] 73 (2, '04) 181-195.

Several later midrashim depict the world to come as a gigantic study hall in which God sits and teaches those who have merited being in his presence. The article discusses the values latent in these texts and the linkage made between Torah study, mysticism, and eschatology.—D.J.H.

1415. D. KRAEMER, "Problematic Mixings: Foods and Other Prohibited Substances in Rabbinic Legislation," *RevRabbJud* 8 ('05) 35-54.

The several sets of rabbinic eating laws stand in a relationship of leniency and alarm. The laws of mixtures permit limited mixing, while the laws of Gentile foods respond by counseling separation. Compromises in those same laws yield, if only partially, to a reality characterized more by mixing than by separation. In response, the rabbis sought to erect boundaries of attitude that permitted social and commercial intercourse but not other kinds.—D.J.H.

1416. D. C. MITCHELL, "Rabbi Dosa and the Rabbis Differ: Messiah ben Joseph in the Babylonian Talmud," *RevRabbJud* 8 ('05) 77-90.

Three passages in *b. Sukkah* 52 refer to Messiah ben Joseph. While they may be dated to different times, they show that Messiah ben Joseph was part of an anticipated program of redemption by the mid-1st century A.D., when he already exhibited those characteristics that

define him in later literature: violent death with atoning power, an association with Zech 12:10, and a tendency to provoke dispute.—D.J.H.

1417. A. PINKER, "The Targum on Hab 2:2," *RevBib* 111 (1, '04) 28-30.

Rather than elevating the Torah at the expense of the Prophets, *Targum of Habakkuk* 2:2 ("The prophecy is written and expressed clearly in the book of the law so that whoever reads in it may hasten to be wise") supports and amplifies the essence of the message contained in Hab 2:3-4.—D.J.H.

1418. J. RIBERA-FLORIT, "La congregació d'Israel (*knšt' dyśr'l*) reflectida en el Targum dels Profetes," *RevistCatTeol* 30 (1, '05) 1-15.

Targum of the Prophets underlines God's predilection for the community of Israel (*knšt' dyśr'l*) and identifies the enemies of Israel with the enemies of Yahweh. It idealizes the patriarchs and their intercessory power, and presents the Torah as God's gift to Israel. The prophet teaches and promotes the fulfillment of the Law. The end times will bring about the destruction of Israel's enemies, the return of the dispersed people, and the full observance of the Torah. The divine instrument will be the messiah. The salvation of righteous Israel and the condemnation of the evil one to Gehenna will be the final episode of the eschatological era.—D.J.H.

1419r. A. SAMELY, *Rabbinic Interpretation of Scripture in the Mishnah* [*NTA* 47, p. 609].

M. I. GRUBER, "Alexander Samely, *Rabbinic Interpretation of Scripture in the Mishnah,*" *RevRabbJud* 8 ('05) 301-314.—Samely is fully grounded in linguistic theory and modern and postmodern philosophy of language. Rather than focusing on how the rabbis understood or misunderstood Hebrew Scripture, he shows how the Mishnah uses bits and pieces of Hebrew Scripture creatively to underscore its own ideas. His book is truly groundbreaking.—D.J.H.

1420. J. W. SCHOFER, "Theology and Cosmology in Rabbinic Ethics: The Pedagogical Significance of Rainmaking Narratives," *Jewish Studies Quarterly* [Tübingen] 12 (3, '05) 227-259.

Taking as its starting point *b. Taanit* 24a, the article examines three "rainmaking" narratives that illustrate how appeals to the environment or the cosmos played a part in late ancient rabbinic ethical discourse: *Genesis Rabbah* 33:3; *y Taanit* 3:4 (66c-d); and *y. Taanit* 1:4 (64b-c). It shows how these narratives promote virtues when actions or character states inspire positive changes in divine accounting, when drought becomes a test of virtue for the rabbi or the community, and when a given sage relinquished his divine merit or credit for the benefit of the community.—D.J.H.

1421. A. SHEMESH, "Dbrym šyš lhm šy'wr (Things That Have Required Quantities)," *Tarbiz* [Jerusalem] 73 (3, '04) 387-405.

The article investigates the apparent contradiction between the two mishnayot at the beginning of tractate *Peah,* where 1:1 lists five items that do not have a fixed quantity and 1:2 sets a formal minimum for *pe'ah* (no less than one-sixtieth of a field's produce). It argues that the two texts reflect the tension between the perceived need for exact instructions to enable the believer to fulfill God's commandment (a need that led the rabbis to set a minimum standard)

and the rabbis' concern that the minimum requirements could come to be perceived as the unique standard.—D.J.H.

1422. D. SPERBER, "Pwmby — 'byzywn' (*Pwmby* — Disgrace)," *Lěšonénu* [Jerusalem] 67 (3-4, '05) 327-329.

The word *pwmby,* from the Greek πομπή, usually means "publicly" (whence the English "pomp"). But in *Genesis Rabbah* 86:2 it appears in variant corrupt readings with a secondary meaning of "disgrace," which is also attested in patristic sources.—D.J.H.

1423. P. VAISS, "L'interprétation juive des prophéties messianiques de l'Ancien Testament de l'époque hellénistique aux *Talmuds* et aux premiers *Midrashim,*" *Transversalités* 96 ('05) 105-138.

This investigation of how the rabbis interpreted OT texts that NT writers interpreted in a messianic sense in order to affirm their fulfillment in Jesus deals with the following topics: messianic expectation; the principal messianic prophecies; the Suffering Servant of Isaiah 40–55; a triumphant and heavenly messiah, or a humble and human messiah; and an eternal messiah, called "mighty God" (Isa 9:6). It concludes that the rabbinic and early Christian approaches are not as far apart as one might imagine, and that in many cases the NT interpretations are not innovations.—D.J.H.

1424. E. WAJSBERG, "Hlšwn hʾrmyt šl hyṣyrh hʾrṣ-yśrʾlyt btlmwd hbbly (b) (The Aramaic Dialect of the Palestinian Traditions in the Babylonian Talmud)," *Lěšonénu* [Jerusalem] 67 (3-4, '05) 301-326.

This installment [see § 49-2064] provides examples of the grammar of the Palestinian traditions in the Babylonian Talmud in the realms of phonology and morphology, and cites instances where the vocabulary differs from that of the standard Babylonian Aramaic and from Galilean Aramaic. It argues that the Palestinian sources in the Babylonian Talmud are often more authentic than the parallel ones in the Palestinian Talmud.—D.J.H.

1425. S. WEINGARTEN, "'Magiros', 'nahtom' and Women at Home: Cooks in the Talmud," *JournJewStud* 56 (2, '05) 285-297.

This investigation of talmudic cooking leads to the identification of three different kinds of cooks responsible for different domains of preparation: the male μάγειρος, who was primarily a meat chef; the male *nahtom,* who was a public professional baker; and the nameless women who baked for themselves and their families in the privacy of their own homes.—D.J.H.

1426r. A. YADIN, *Scripture as Logos. Rabbi Ishmael and the Origins of Midrash* [*NTA* 49, p. 457].

I. ROSEN-ZVI, "Joining the Club: Tannaitic Legal Midrash and Ancient Jewish Hermeneutics," *StudPhilonAnn* 17 ('05) 153-160.—Yadin offers a fresh perspective on the legal sections of the midrashim of Rabbi Ishmael, most fully preserved in the *Mekilta* to Exodus and *Sifre* to Numbers. By posing new questions and employing underutilized hermeneutical tools, Yadin not only rethinks some of the most basic questions of midrashic interpretation but also is able to connect, maybe for the first time, the study of the legal midrashim to the broader discussions of ancient Jewish hermeneutics.—D.J.H.

Rabbinics, §§ 50-834, 903, 971, 1010, 1069, 1111, 1315, 1339, 1342, 1344, 1454.

1427. S. L. AGER, "Familiarity breeds: incest and the Ptolemaic dynasty," *JournHellenStud* 125 ('05) 1-34.

The study takes an interdisciplinary approach to the question of incest in the Ptolemaic dynasty by addressing the rationale and the mechanisms of the Ptolemaic practice from anthropological, scientific, and historiographic viewpoints. It observes that there is little in the ancient record to support the common claim that the Ptolemies suffered extensively from the deleterious genetic effects of inbreeding. It argues that the most compelling rationale for Ptolemaic incest is to be found in complex, and perhaps unconscious, symbolic motivations that resulted in a dynastic signature that highlighted their singularity and above all their power.—C.R.M.

1428. J. BODEL, "*Caveat emptor:* towards a study of Roman slave-traders," *JournRomArch* 18 ('05) 181-195.

Simply identifying the persons who might be described as Roman slave-traders is problematic, since so few of those who surface in the literary sources would have answered to that name. However, a significant number of slave-dealers can be identified as Roman citizens, and wealthy landowners of the upper classes reveal themselves to be more than passingly familiar with the practical workings of the slave market and the mechanics of buying slaves. The slave-dealer's work comprised four essential stages: the acquisition of slaves, the transport of the merchandise to market, the preparation of the commodity for sale, and the sale itself. Not until the time of Augustine do we begin to find contempt for the slave-dealer channeled in a direction that suggests humanitarian interest in the welfare of the slave. And even then it was primarily the wrongful enslavement of free persons that exercised concern.—D.J.H.

1429. C. CONSTANTAKOPOULOU, "Proud to Be an Islander: Island Identity in Multi-Polis Islands in the Classical and Hellenistic Aegean," *Mediterranean Historical Review* [Tel Aviv] 20 (1, '05) 1-34.

In ancient Greek mentalities the world of the islands was distinct and separate from that of the mainland. While island distinctiveness was an important part of the concept of insularity in the ancient Greek world, islands were also perceived as part of a complex reality of interaction in the Aegean Sea. After discussing the use of island ethnic names, the article considers Herodotus and Thucydides as important sources for attitudes toward island identity. Then it deals with various expressions of island identity: coins, political unifications, religion, and island group assessments (*synteleiai*).—D.J.H.

1430. J. DILLERY, "Greek Sacred History," *AmJournPhilol* 126 (4, '05) 505-526.

Greek sacred history was a distinct branch of Greek local historiography that focused on the past viewed through regional cult. After a look at "Atthidography," the article discusses cases of local cult history referred to in inscriptions from the Hellenistic period and in the chronicle of the temple of Athena at Lindos. It analyzes this type of historical writing from the perspective of "intentional history," that is, historiography written both to articulate the identity of a given region of the Greek world and to proclaim the region's importance in a larger, changing world.—D.J.H.

1431. E. FANTHAM, "Liberty and the People in Republican Rome," *Transactions of the American Philological Association* [Baltimore] 135 (2, '05) 209-229.

The article considers the personal liberty or free condition of the adult male Roman citizen in the republican period. It discusses how the ordinary citizen differed from noncitizens and slaves, how he experienced the burdens and rights of citizenship, and how and where he could exercise freedom of speech.—D.J.H.

1432. D. FRANKFURTER, "Fetus Magic and Sorcery Fears in Roman Egypt," *GkRomByzStud* 46 (1, '06) 37-62.

In A.D. 197 Gemellus Horion, an elite young farmer in Karanis in the Egyptian Fayyum, presented a formal complaint to the Roman *stratēgos* that accused his neighbor Julius of throwing a fetus (βρέφος) as a way of casting a binding spell so that he would not be hindered from robbing the harvest from Gemellus Horion's field. The article develops some of the implications of Julius' action, his choice of magical "material," and Gemellus' complaint about being "surrounded with malice," both in the light of new archaeological evidence for the uses of stillborn fetuses and in the context of new understandings of magic as a phenomenon of ancient social life.—D.J.H.

1433. E. HALEY, "Hadrian as Romulus, or the Self-Representation of a Roman Emperor," *Latomus* [Brussels] 64 (4, '05) 969-980.

There exist substantial grounds to suggest that Hadrian likened himself to Romulus, the legendary founder of Rome, from A.D. 136 to his death in July 138. Hadrian's identification with Romulus was simultaneously a taunt and a challenge to his senatorial contemporaries. Surrounded by enemies in the high Roman aristocracy, Hadrian anticipated his deification and made that expectation clear through his assimilation with Romulus.—D.J.H.

1434. D. KONSTAN, "Clemency as a Virtue," *ClassPhilol* 100 (4, '05) 337-346.

The paper marshals several arguments against the prevailing view that Julius Caesar's celebrated clemency toward his fellow citizens was perceived by his contemporaries not as a virtue, but rather as a manifestation of his tyrannical power. It maintains that clemency was not regarded as a mark of haughtiness or disdain, but rather as a virtue and the sign of a humane temperament. It is time to abandon the assumption that *clementia* had negative connotations in the last half of the 1st century B.C. and afterwards.—C.R.M.

1435. L. KRONENBERG, "Mezentius the Epicurean," *Transactions of the American Philological Association* [Baltimore] 135 (2, '05) 403-431.

The paper argues that Mezentius, the *contemptor divum* ("scorner of the gods") in Virgil's *Aeneid,* can be read as an allegorical Epicurean. His Epicurean element helps to explain his transformation from a symbol of *impietas* to one of *pietas* in books 7–10, as well as *pius* Aeneas' reverse transformation into an impious Giant figure. These transformations parallel the inversion of the traditional meanings of *pietas* and *impietas* in Lucretius and other Epicurean writers. The "redeemed" Mezentius allows for an Epicurean reading of the *Aeneid,* in which *impietas* is redefined as true piety.—D.J.H.

1436. T. LEONI, "Un recente commento alle 'Vite dei Flavi' di Suetonio," *Annali della' Università di Ferrara,* Sezione Storia, Nuova Serie 1 ('04) 101-122.

With reference to the recent edition (2002) of Suetonius' treatment of the Flavian emper-

ors by B. W. Jones and R. D. Milns, the article discusses some crucial issues of the Flavian era: the *lex de imperio Vespasiani,* the exact amount of the deficit caused by the civil war in A.D. 68-69, the historical value of Suetonius' reference to Titus as *praefectus praetorio,* the imperial plan of assistance after the eruption of Vesuvius in A.D. 79, Titus' general edict confirming all the *beneficia* granted by his predecessors, and the problem of the *subsiciva* under Domitian.—D.J.H.

1437. T. LEONI, "Tito e l'incendio del Tempio di Gerusalemme: repressione o clemenza disubbidita?" *Ostraka* [Naples] 9 (2, '00) 455-470.

Whether Titus ordered the burning of the Jerusalem Temple in A.D. 70 as Sulpicius Severus reports or the burning was caused by a soldier acting on some supernatural impulse as Josephus suggests (see *War* 6:252), has long been debated. After surveying past scholarship on this matter, the article contends that Josephus' reliability must be judged case by case (and not always distrusted), and that with regard to the burning of the Jerusalem Temple his account appears to be substantially trustworthy.—D.J.H.

1438. A. LISDORF, "The Conflict over Cicero's House: An Analysis of the Ritual Element in *De domo suo,*" *Numen* 52 (4, '05) 445-464.

With his speech *De domo suo* Cicero in 56 B.C. sought to convince the Roman *pontifices* that he could be given back his house that had been dedicated to the goddess *Libertas* without any risk of divine retribution. In arguing that the dedication had not in fact taken place according to proper Roman ritual, Cicero spoke as a concerned citizen who did not want to bring potential harm to the state by illicit habitation of a divine residence. His speech shows that Romans believed sincerely in rituals and their relation to the gods.—D.J.H.

1439. S. MCGILL, "Seneca the Elder on Plagiarizing Cicero's *Verrines,*" *Rhetorica* 23 (4, '05) 337-346.

In commenting on the age in which he was writing, Seneca the Elder stated in *Suasoriae* 2.19 that anyone could plagiarize Cicero's *Verrines* with impunity. Seneca was concerned with the audience's inattention and carelessness as they took in declamations. His use of the *Verrines* points to the fame of that title and the notoriety of its length, as well as to the continued fame of Cicero himself in the schools and in Latin literary culture generally in the A.D. 30s.—D.J.H.

1440. J. MOLES, "The thirteenth oration of Dio Chrysostom: complexity and simplicity, rhetoric and moralism, literature and life," *JournHellenStud* 125 ('05) 112-138.

The article takes Dio of Prusa's *Thirteenth Oration* as a test case for many of the questions raised by his career and works. It considers the speech's structure, context and date, generic affiliations, philosophical material, historical problems, main themes, specific interpretive problems, interpretation, and performance context and moral demand.—D.J.H.

1441. H. MOURITSEN, "Freedmen and Decurions: Epitaphs and Social History in Imperial Italy," *JournRomStud* 95 ('05) 38-63.

The article first reconsiders who and why people in imperial Italy put up inscriptions and epitaphs with reference to burial sites in Ostia and Pompeii, respectively. Then it shows how freedmen continued the practice of funerary commemoration after the local elites had largely

abandoned it. It concludes that since epigraphic practices remained socially contingent, the overall record produced by individual acts of commemoration has little value as a demographic source of the Roman population. But precisely this aspect also allows important insights into the mentality of specific sections of the population and indeed into the heterogeneous aspects of Roman society as a whole.—D.J.H.

1442. S. MUTH, "Die Sicht der Sieger. Bilder von Krieg im antiken Griechenland und Rom," *BibKirch* 60 (4, '05) 221-226.

While there are many depictions of war victims in ancient Greek and Roman art, they serve not to elicit compassion for the victims but rather to glorify the victors.—D.J.H.

1443. A. PÂRVULESCU, "The Golden Bough, Aeneas' Piety, and the Suppliant Branch," *Latomus* [Brussels] 64 (4, '05) 882-909.

The golden bough is the symbol of Aeneas' *pietas,* that is, the hero's deep respect, sense of duty, and obedience toward the will of the gods. It will enable Aeneas to gain access to the lower world and will ensure the safety of the realm of the dead from hostile intruders. Virgil found his inspiration for the golden bough in the olive branch carried by suppliants in their quest for asylum and protection of the gods.—D.J.H.

1444. M. RIGOGLIOSO, "Persephone's Sacred Lake and the Ancient Female Mystery Religion in the Womb of Sicily," *JournFemStudRel* 21 (2, '05) 5-29.

The article explores the possibility that Lake Pergusa in Sicily may have once been the location of a female-centered religion in which girls' and women's rites of passage and bodily, psychological, and spiritual experiences were the main focus, and in which women served as principal ministrants. It also suggests that, contrary to much current scholarly opinion, the rituals of Demeter and Persephone may originally have been significant sites of female power. Finally it calls attention to the lake's current environmental degradation and ecofeminist efforts to save it.—D.J.H.

1445. U. ROTH, "Food, status, and the *peculium* of agricultural slaves," *JournRomArch* 18 ('05) 278-292.

More attention to the legal and socially sanctioned concept of the *peculium* allowed to slaves in Roman Italy can help to challenge notions of slave life based on images of total or near-total restriction of family ties. The interrelationship between food, status, and the *peculium* of agricultural slaves should prompt not only a rethinking of the economic and social aspects of slave diet and upkeep but also of slave life and slave identity in general, as well as the organization of a system of economic exploitation that shaped the slave society of Roman Italy.—D.J.H.

1446. W. SCHEIDEL, "Human Mobility in Roman Italy, II: The Slave Population," *Journ RomStud* 95 ('05) 64-79.

The first part of this study developed a quantitative reconstruction of migratory flows within the free population of Roman Italy from the early Republic to the early Principate [§ 49-1455]. This installment seeks to delineate the build-up of the Italian slave population. It treats the number of slaves in Roman Italy (500-700,000), the demographic structure of the Italian slave population, and modeling Roman slavery. It observes that the transfer of slaves to Italy was ultimately a function of Roman imperialism, either directly, via military expan-

sion, or indirectly, via the accumulation of capital at the imperial core and the expansion of markets across the regions under Roman influence.—C.R.M.

1447. A. SHEPPARD, "Neoplatonism," *Phronesis* [Leiden] 50 (4, '05) 346-350.

This installment [see § 49-1456] provides descriptions and evaluations of ten recent publications on Neoplatonism in three categories: five commentaries and translations, four monographs, and one collection of papers.—D.J.H.

1448. R. STEM, "The First Eloquent Stoic: Cicero on Cato the Younger," *ClassJourn* 101 (1, '05) 37-49.

Cicero describes Cato the Younger (see especially *Paradoxa* 3) as the first Stoic to recognize the limitations imposed by the traditional Stoic distrust of oratorical embellishment, and to realize the value, especially the political value, of embracing at least the occasional use of oratorical techniques. The Ciceronian evidence thus demonstrates how Cato was the first to bridge the gap between the forensics of political life at Rome and the traditions of Roman Stoicism.—C.R.M.

1449. C. VOUT, "Antinous, Archaeology and History," *JournRomStud* 95 ('05) 80-96.

The article focuses on the portraits of Hadrian's young favorite, Antinous, and uses his corpus and the compilation of this corpus to examine how portrait sculpture more broadly is judged. At its heart are the questions: How do we identify a marble likeness of one individual as distinct from another? and How did the ancients? It argues that acceptance of the original images of Antinous in antiquity depended upon their ability to plug into, as well as outshine, the existing import of the pretty boy as embodied by Alexander, Apollo, and Bacchus. Their continued success depended upon the elite tendency to erect their own images of Antinous, establish games in his honor, and borrow from his iconography well beyond the mid-2nd century A.D. Eleven plates are included.—C.R.M.

1450. T. WHITMARSH, "The Greek Novel: Titles and Genre," *AmJournPhilol* 126 (4, '05) 587-611.

The article contests the view that the original titles of Greek novels were always historiographical in form (*Assyriaka, Lesbiaka, Aithiopika,* etc.), and that readers were thus steered to expect realistic narratives. It argues that the formula that the novels were most likely to have shared was τὰ περί / κατά + girl's name (or girl's and boy's names), and that what the titles of the novels promised was primarily invasive narratives of private life.—D.J.H.

1451. R. WITCHER, "The extended metropolis: *Urbs, suburbium* and population," *JournRom Arch* 18 ('05) 120-138.

This study of the relationship between Rome and its surrounding territory attempts to diminish the pervasive dichotomy between metropolis and hinterland, and uses survey data to quantify the population of the early imperial *suburbium.* It considers the rural population not simply as *rustici* but rather as a sizable and integral part of the population of Rome itself. In practice, the crowded *suburbium* formed a significant cultural, demographic, economic, and political extension of the *urbs;* it was a single system united through the flows of people (both dead and alive), gods, goods, food, information, money, and waste.—D.J.H.

Greco-Roman World, §§ 50-863, 994, 1035, 1122, 1166, 1361.

1452. R. AGUIRRE, "Dal movimento di Gesù alla chiesa cristiana," *AnnStorEseg* 21 (2, '04) 515-527.

The study uses literary, archaeological, and sociological methods to discuss the transition from the religion of Jesus to that of the Hellenistic church. Jesus' announcement of the kingdom of God was the expression of a political religion, which was carried forward by Jews believing him to be the Messiah and perceiving his message in relation to Israel. When Gentile believers began to meet in houses, a domestic religion was founded that legitimated the existing social order based on the household (see the household codes of Colossians, Ephesians, *Didache*). Household behavioral codes were then transformed into status codes (1 Peter, the Pastoral epistles). It is possible to distinguish architecturally between the "domus ecclesia" (κατ᾽ οἶκον ἐκκλησία), the "domus ecclesiae" (οἶκος τῆς ἐκκλησίας), and the basilica.—C.R.M.

1453. G. B. BAZZANA AND R. CACITTI, "Fonti e interpretazione delle fonti. A proposito di alcuni testi recenti sulla nascita del cristianesimo," *AnnStorEseg* 21 (2, '04) 569-579.

Bazzana (pp. 569-574) describes and evaluates the approaches to Christian origins taken by É. Nodet and J. Taylor in *Essai sur les origines du christianisme* (1998) and by J. D. Crossan in *The Birth of Christianity* (1998). Then Cacitti (pp. 574-579) discusses the approaches taken by G. Theissen in *The Religion of the Earliest Churches* (1999) and M. Sachot in *L'invention du Christ. Genèse d'une religion*.—D.J.H.

1454. D. BOYARIN AND V. BURRUS, "Hybridity as Subversion of Orthodoxy? Jews and Christians in Late Antiquity," *Social Compass* [Thousand Oaks, CA] 52 (4, '05) 431-441.

Analysis of ancient heresiology suggests that hybridity inflects Jewish and Christian identity in precisely the places where "purity" is most forcefully inscribed. In the formative texts of both traditions, heresy is pushed "outside" via its syncretistic representation even as the other religion is brought "inside" through its close identification with heresy. The theorizing of internal deviance is thus closely linked to that of religious difference. In this article Athanasius of Alexandria's construction of doctrinal orthodoxy in opposition to the "Judaizing" heresy of Arius serves as a case study of the hybrid identity inscribed by Christian heresiology. Talmudic tales of contested martyrdom in turn are offered as examples of the Jewish representation of heresy as a problem of "Christianizing" practice that produces the rabbi as a hybrid subject.—C.R.M.

1455r. S. G. BROWN, *Mark's Other Gospel. Rethinking Morton Smith's Controversial Discovery* [*NTA* 50, pp. 161-162].

S. C. CARLSON, "Reply to Scott Brown," *ExpTimes* 117 (5, '06) 185-188.—Brown should be commended for the first independent analysis of M. Smith's findings on *Secret Gospel of Mark* since 1973. Nevertheless, his work is flawed by an unrealistic appraisal of Smith's talents that prevented the genre of *Secret Mark* from being recognized. More effort should have been spent in investigating *Secret Mark* as a scholarly hoax, not as a malicious forgery or an expression of Mark by its author.—D.J.H.

1456r. IBID.

P. FOSTER, "Secret Mark is No Secret Anymore," *ExpTimes* 117 (2, '05) 64-66.—Brown is

a strong advocate for the authenticity of the document known as *Secret Mark.* The article reviews the content of the book and raises some questions about aspects of Brown's argument. Brown sensibly sweeps away many of the more outlandish theories that have accumulated around *Secret Mark,* and in the face of continuing doubts has mounted the most thoroughgoing and sustained case for the authenticity and reliability of the material in Clement of Alexandria's letter to Theodore.—C.R.M.

1457r. S. C. Carlson, *The Gospel Hoax. Morton Smith's Invention of Secret Mark* [*NTA* 50, p. 432].

S. Brown, "Reply to Stephen Carlson," *ExpTimes* 117 (4, '06) 144-149.—Since the handwriting of M. Madiotes that M. Smith catalogued as item no. 22 in his catalogue of manuscripts at Mar Saba is not the same as the manuscript of *Letter to Theodore,* it matters very little whether this surname is real, misspelled, or pseudonymous. There is no connection between these two texts that might warrant Carson's hypothesis that this name is a clue left behind by Smith that Madiotes was really Smith himself.—D.J.H.

1458r. Ibid.

P. Foster, "Secret Mark: Uncovering a Hoax," *ExpTimes* 117 (2, '05) 66-68.—Carlson argues that *Secret Mark* is a 20th-century hoax created by Smith, the putative "discoverer" of the text. Carlson's arguments are both cumulative and compelling on a first reading and the book deserves close consideration. But perhaps a little more work is required before Smith is convicted beyond reasonable doubt as a forger.—C.R.M.

1459. M. Carpenter, "A Synopsis of the Development of Trinitarian Thought from the First Century Church Fathers to the Second Century Apologists," *TrinJourn* 26 (2, '05) 293-319.

When the trinitarian statements of the Church Fathers of the 1st and 2nd centuries A.D. (Ignatius, Polycarp, *Epistle to Diognetus,* Aristides, Justin Martyr, Athenagoras, Theophilus, Irenaeus) are viewed chronologically, what emerges are digressions toward a diminishing of the Son's humanity and an intellectual movement toward an impersonal and transcendent God. Nevertheless, it is possible to construct from their statements an orthodox understanding of the Trinity.—D.J.H.

1460. A. Destro and M. Pesce, "Come è nato il cristianesimo," *AnnStorEseg* 21 (2, '04) 529-556.

Three historical periods may be distinguished in the formation of Christianity: (1) Initially the followers of Jesus lived within Judaism but gradually broke away from Judaic institutions, practices, ideas, and modes of building/entering communities. (2) From A.D. 70 into the early decades of the 2nd century, Jesus groups were no longer Judean groups but did not yet constitute Christianity. (3) From the early decades to the second half of the 2nd century Christianity began to develop as a normative religion valid for the majority of Jesus groups.—C.R.M.

1461. J. A. Draper, "The Apostolic Fathers: The Didache," *ExpTimes* 117 (5, '06) 177-181.

After discussing the debate about the date and origin of *Didache,* the article considers the "yoke of the Lord," the two ways, baptism and Eucharist, church officers, and the return of

the Lord. It concludes that *Didache* is particularly valuable as evidence of the roots of the Christian movement in Torah-faithful Judaism.—D.J.H.

1462. P. Foster, "Are there any Early Fragments of the So-Called *Gospel of Peter*?" *NTStud* 52 (1, '06) 1-28.

After reviewing the discovery of the Akhmîm Codex (P.Cair. 10759, 7th-9th century) and the identification of its first text as the *Gospel of Peter,* the study examines five pieces of textual evidence that scholars claim are fragments of the *Gospel of Peter* (P.Oxy. 2949; 4009; P.Vindob.G 2325; P.Egerton 2), or in the case of the ostracon (van Haelst Nr. 741) a witness to Peter's role as a Gospel writer, and finds none of these identifications to be proven. Thus it is no longer possible to assert that the first text discovered in the Akhmîm Codex is a witness to an archetype dating to the 2nd century.—C.R.M.

1463. P. Foster, "Secret Mark: Its Discovery and the State of Research," *ExpTimes* 117 (2, '05) 46-52.

The article reviews the discovery of *Secret Gospel of Mark,* its contents, responses to the text, and the current state of research (five main alternatives—two assuming authenticity, and three assuming forgery). The debate about *Secret Mark* continues, but owing to the questions surrounding its authenticity it has by and large been omitted from discussions of the teaching of the historical Jesus or the nature of diversity in nascent Christianity.—C.R.M.

1464. C. Gianotto, "Il problema delle origini del cristianesimo in F. Vouga e F. Blanchetière," *AnnStorEseg* 21 (2, '04) 557-568.

The article discusses the presentation of Christian origins in Vouga's *Geschichte des frühen Christentums* (1994) and Blanchetière's *Enquête sur les racines juives du mouvement chrétien (30-135)* (2001) with regard to terminology, the starting point, the corpus of sources, and the particular problems posed by the so-called council of Jerusalem (Acts 15) and the eucharistic celebration.—D.J.H.

1465. C. Grappe, "La séparation entre juifs et chrétiens à la fin du premier siècle: circonstances historiques et raisons théologiques," *ÉtudThéolRel* 80 (3, '05) 327-345.

This analysis of the separation between Jews and Christians at the end of the 1st century A.D. gives particular attention to the fall of Jerusalem and the destruction of the Temple in A.D. 70. Then it offers some examples of Christian reactions (Matthew, Luke-Acts, John) to the new situation, and presents some theological reasons for the split based on the renewed understanding of the modalities of communion with God that were initiated by Jesus in his preaching and action.—D.J.H.

1466. A. Gregory, "*1 Clement:* An Introduction," *ExpTimes* 117 (6, '06) 223-230.

The article discusses the text and influence of *1 Clement,* the question of its authorship, its occasion and purpose, genre, date, authorities and sources, and place in the Greco-Roman world. A select bibliography is included.—D.J.H.

1467. D. E. Groh, "The Road More Traveled. The Onomasticon of Eusebius," *BibArchRev* 32 (2, '06) 54-59.

Eusebius' *Onomasticon* lists in alphabetical order sites mentioned in the OT and NT,

sometimes with commentary on how they appeared in his day. But his knowledge of contemporary Palestine is literary rather than actual. He lifts notices from his literary sources and makes it appear that he has visited them. Composed before A.D. 303, the *Onomasticon* was never meant to be more than an apologetic document passing on the mantle of biblical succession to the Christian church of his day.—C.R.M.

1468. S. GUIJARRO OPORTO AND E. MIQUEL PERICÁS, "Il cristianesimo nascente: delimitazione cronologica, fonti e metodologia," *AnnStorEseg* 21 (2, '04) 469-496.

The Italian version of the article published in Spanish in *Salmanticensis* [§ 50-24], the essay addresses issues pertaining to chronology, sources, and methodology in the study of Christian origins.—D.J.H.

1469. S. HÄKKINEN, "The Ebionites. How the Heirs of the Earliest Christianity Became Heretics," *The Fourth R* [Santa Rosa, CA] 18 (5, '05) 5-10, 18.

The article discusses the name "Ebionites," connections between the Ebionites and earliest Christianity (e.g. their commitment to poverty, their "possessionist" Christology), the literature of the Ebionites, and their branding as heretics.—C.R.M.

1470. L. W. HURTADO, "To Live and Die for Jesus: Social and Political Consequences of Devotion to Jesus in Earliest Christianity," *SvenskExegÅrs* 70 ('05) 309-331.

Many negative consequences could occur for those who became Christians. For Jewish Christians, there was the threat of disapproval and antagonism from fellow Jews, whether within the family or the larger Jewish community, which could even lead to community discipline. For Gentile Christians, the possibility of tensions appears to have been as great or even greater, for conversion to Christian faith meant a radical departure from their previous religious associations and practices; and these were central and pervasive features of social life in the Roman era. Yet, clearly, those who embraced the early Christian faith felt that it was worth the negative consequences, whether social costs such as vilification and other expressions of antagonism, or especially as the Christian movement came to the attention of the Roman authorities, even political consequences. [The same issue (pp. 333-338) contains a response by T. Kazen.]—D.J.H.

1471. T. KAZEN, "Sectarian Gospels for Some Christians? Intention and Mirror Reading in the Light of Extra-Canonical Texts," *NTStud* 51 (4, '05) 561-578.

Examination of four noncanonical Gospels—*Gospel of Thomas, Gospel of Peter,* Papyrus Egerton 2, and Papyrus Oxyrhynchus 840—shows that they are no more deviant or heterodox than the four canonical Gospels. Neither these Gospels nor the canonical Gospels were originally intended for the whole church. Intention and reception should not be confused. It is likely that the Gospels (canonical as well as extracanonical) were originally written for liturgical use in specific Christian communities.—D.J.H.

1472. H. KOESTER, "The Apostolic Fathers and the Struggle for Christian Identity," *Exp Times* 117 (4, '06) 133-139.

The writings known as the Apostolic Fathers reflect the struggle for Christian identity that took place in the postapostolic period, and all of them represent to various degrees a position that points to the preservation of the apostolic heritage for the founding of viable Christian

communities. After treating the first attempts in Q and Paul to define the heritage of Jesus' message and fate, the article discusses the resources (e.g. the heritage of Diaspora Judaism, Greco-Roman piety and morality) utilized by the Apostolic Fathers for the ordering of the churches in the new situation of the postapostolic age, and notes the price that was paid for this definition of Christian existence (introduction of hierarchical structures, disappearance of the egalitarian status of all congregation members).—C.R.M.

1473. S. C. Mimouni, "Les 'origines' du mouvement chrétien entre 30 et 135: Des réflexions et des remarques," *AnnStorEseg* 21 (2, '04) 449-467.

The history of the development of the traditions at the origin of the Christian movement is both manifold and ambiguous, since it is ultimately the history of the reception of the mainly oral, complex and parallel, traditions that generated a body of Scriptures. There is no one Christian history but different Christian histories resting upon diverse traditions, which produced a variety of writings, some of which have been passed down while others have more or less disappeared.—C.R.M.

1474. M. Myllykoski, "Varken judar eller kristna? Tidig kristen identitet utom och inom judendomen (Neither Jews Nor Christians? Early Christian Identity within and outside Judaism)," *SvenskExegÅrs* 70 ('05) 339-355.

In dialogue with G. Theissen, the article aims to assess the possibilities of characterizing early Christian identity in terms of the social reality opened up by the texts. It develops a hierarchy of six categories: bodies and practices (rites), beliefs and ideology/theology (myths), and forms of expression and self-presentation (ethos). It concludes that the endurance of Jewish practice with the Christian movement and the connection of this practice and low Christology speak for the old division into Jewish and Gentile Christianity instead of multiform pluralism within "Christian Judaism." [The same issue (pp. 357-359) contains a response by H. Stenström.]—D.J.H.

1475. L. Nasrallah, "Mapping the World: Justin, Tatian, Lucian, and the Second Sophistic," *HarvTheolRev* 98 (3, '05) 283-314.

Utilizing a model of mapping and geography, the article investigates how Justin, Tatian, and Lucian—two Christians and one satirist of everything, including Christianity—conceive of cities, geography, and travel under the Roman empire. Not only do all three talk about their travels; their rhetorical constructions of these travels also function to authorize their arguments, to guarantee their experience, and most importantly to signal something about their relationship to the fluidity of Greek identity and the seeming solidity of Greek *paideia* in the Roman world. All three challenge the second sophistic's usual elevation of Greek *paideia*. They portray Rome as complicit in a sometimes violent consumption of purchased *paideia* and of enslaved goods.—C.R.M.

1476. P.-H. Poirier, "Littérature et histoire du christianisme ancien," *LavalThéolPhil* 61 (2, '05) 363-393.

Descriptions and evaluations of twenty-four recent publications appear under the following headings: *instrumenta studiorum* (two), the Bible and the history of exegesis (seven), Jesus and Christian origins (three), literary and doctrinal history (six), and editions and translations (six).—D.J.H.

1477. R. M. PRICE, "Celibacy and Free Love in Early Christianity," *Theology & Sexuality* [London] 12 (2, '06) 121-141.

It is noteworthy that in the first two centuries of Christianity marriage was attacked from a variety of standpoints as incompatible with full Christian commitment. The Encratite movement held that all Christians are called to a life of sexual abstinence (see 1 Cor 7:1). Epiphanes in *On Righteousness* (mid-2nd century) attacked marriage as a part of a system of exclusive property rights that contradicted the original will of the creator. Both approaches shared the same rejection of narrow interests and the traditional family, and dreamt of a recovery of paradise.—D.J.H.

1478. E. RAU, "Zwischen Gemeindechristentum und christlicher Gnosis: Das geheimen Markusevangelium und das Geheimnis des Reiches Gottes," *NTStud* 51 (4, '05) 482-504.

Holding that the two fragments of *Secret Gospel of Mark* inserted after Mk 10:34 and 10:46a are "authentic," the study argues that they illuminate not the prehistory of Mark's Gospel but rather its posthistory. *Secret Mark* bears witness to the common phenomenon of attempting to legitimate "authentic" tradition by placing a figure in the closest proximity to the earthly Jesus. In this case the legitimated figure stands for an esoteric instruction about the secret of the kingdom of God. This strategy is realized in *Secret Mark* by means of additions to a traditional gospel on the basis of a particular literary and theological exegesis of the *Vorlage*. The text gives us insight into a situation of conflict between an early Christian community and its gnostic "inner circle" in Alexandria in the 2nd century in which controversy over human sexuality seems to be the fundamental issue.—C.R.M.

1479. F. RUGGIERO, "Rodney Stark e la nascita del cristianesimo," *AnnStorEseg* 21 (2, '04) 581-590.

In his *The Rise of Christianity* (1996), Stark employs methodologies used to analyze modern religious movements to describe the diachronic development of early Christianity in a way that can awaken interest among historians for how the social sciences can enhance historical research. Yet he seems more interested in seeing how the historical data and his interpretative model reciprocally confirm each other, while the focus of historical research on the sources, events, periods, and spread of the Christian movement remains on the margins.—C.R.M.

1480. S. J. SHOEMAKER, "The Virgin Mary in the Ministry of Jesus and the Early Church according to the Earliest *Life of the Virgin*," *HarvTheolRev* 98 (4, '05) 441-467.

The section of the 7th-century *Life of the Virgin* that portrays Mary's essential contributions to her son's ministry and her leadership of the nascent church may contain materials that reflect now lost apocryphal traditions about Mary. Beyond its summation of the Marian traditions of the ancient church, the *Life* provided the template for a number of important Marian texts from the middle Byzantine period. The text deserves to be more widely read and studied than it has been until now.—C.R.M.

1481. D. C. SIM, "How many Jews became Christians in the first century? The failure of the Christian mission to the Jews," *HTSTeolStud* 61 (1-2, '05) 417-440.

The article treats the Jerusalem church and the Christian Jewish mission, the Hellenists and

Pauline Law-free mission, and numbers and percentages. Neither the Law-observant gospel of the Jerusalem church nor the Law-free gospel of the Hellenists and Paul made much impression upon the people of Israel. The size of the Jerusalem church probably never exceeded 500 members. Throughout the 1st century, the total number of Jews in the Christian movement probably never exceeded 1,000 and by the end of the century the church was largely Gentile.—C.R.M.

1482. O. SKARSAUNE, "We Have Found the Messiah: Jewish Believers in Jesus in Antiquity," *Mishkan* [Jerusalem] 45 ('05) 5-122.

The article gathers the extensive evidence pertaining to Jewish believers in Jesus in various parts of the ancient world up to the 4th century A.D. It notes that most Jewish believers in Jesus were part of mixed communities made up of a minority of Jewish and a majority of Gentile believers. However, since the Jewish believers were the theological mentors of early Gentile Christians, mainstream Gentile Christianity never completely abandoned its Jewish roots.—D.J.H.

1483. E. W. STEGEMANN AND W. STEGEMANN, "Lief am Anfang etwas falsch? Einige Thesen zur Entstehung des Christentums," *Kirche und Israel* [Neukirchen-Vluyn] 20 (2, '05) 144-155.

The claim that anti-Judaism was of the essence of early Christianity ignores the discursive character of the NT writings. The origin of Christianity is better understood in terms of the development of a new collective identity vis-à-vis both Jews and Gentiles. The tragedy was that this delimitation became polemicized and essentialized with regard to the Jewish people.—D.J.H.

1484. W. STEGEMANN, "The Emergence of God's New People: The Beginnings of Christianity Reconsidered," *AnnStorEseg* 21 (2, '04) 497-513.

After rejecting as anachronistic the approach to Christian origins in terms of "religion," the article proposes that the beginnings of Christianity are better understood as the emergence of a new people (*ethnos*) that viewed its origins in the sacrificial death of Christ, the Son of God, and understood themselves as a people chosen by the God of Israel as a new λαὸς ἐξ ἐθνῶν (Acts 15:13) that transcended the boundaries of all peoples (see Gal 3:28).—D.J.H.

1485. W. STEGEMANN, "Is Christianity a Universalized Judaism? Some Questions Concerning Gerd Theissen's 'Theory of Primitive Christianity,'" *AnnStorEseg* 21 (2, '04) 597-615.

After commenting on the newly awakened interest in the beginnings of Christianity, the essay focuses on G. Theissen's *A Theory of Primitive Christian Religion* (1999), which was also published under the title *The Religion of the Earliest Churches.* It first offers a brief presentation of some of Theissen's arguments with respect to the historical genesis of primitive Christianity, and the differences between Christianity and Judaism, respectively. Then it points out some difficulties and makes some critical comments with regard to Theissen's traditional paradigm and questionable typology, and his main thesis that makes Christianity a "universalized" Judaism.—C.R.M.

1486. M. TELLBE, "'Vi är dom vi inte är!' — Identitet och exklusivitet bland de tidiga kristna i Efesos ('We Are Those We Are not!': Identity and Exclusiveness among Early Christians in Ephesus)," *SvenskExegÅrs* 70 ('05) 361-387.

In the early Christian texts associated with Ephesus (1–2 Timothy, Revelation 2, Ignatius'

Letter to the Ephesians, Acts 18–20), there is a demarcation against people or groups that for some reason are excluded or marked off from the in-group of Jesus-believers. In studying this phenomenon we need to pay attention to processes of status degradation, where deviant status is ascribed to certain persons and groups in order to separate "outsiders" from "insiders," and the rhetorical devices employed to achieve this goal. In 1–2 Timothy the self-understanding and identity of the in-group are constantly formed in polemic with "the others," i.e. the group of "deviant" teachers. In contrast, the prototypical believer is characterized by godliness, modesty, and endurance.—D.J.H.

1487. C. M. TUCKETT, "The *Didache* and the Synoptics Once More: A Response to Aaron Milavec," *JournEarlyChristStud* 13 (4, '05) 509-518.

The article responds to Milavec's argument [§ 48-1477] that *Didache* is independent from the Synoptic Gospels and sets out the case for a different conclusion, namely that *Didache* presupposes the "finished" texts of Matthew (and possibly Luke). Milavec sets up the single alternative to a theory of independence as one of direct dependence in the form of "citing" and "copying" the text of Matthew. But the issue is more whether the tradition that the Didachist evidently shares with Matthew had already passed through the stage of being processed and edited by Matthew or not. Milavec also assumes that any theory of dependence must involve the Didachist and Matthew coming from all but identical community situations. But this conclusion is based on unexamined assumptions about the nature of literary dependence. [In the same issue (pp. 519-523) Milavec offers a rejoinder.]—C.R.M.

1488. A. G. VAN AARDE, "Die Griekse manuskrip van die *Kindheidsevangelie van Tomas* in Kodeks Sinaïtikus (Gr 453) vertaal in Afrikaans (The Greek manuscript of the *Infancy Gospel of Thomas* in Codex Sinaiticus [Gr 453] translated into Afrikaans)," *HTSTeol Stud* 61 (1-2, '05) 491-516.

Among the fourteen Greek manuscripts and early translations of *Infancy Gospel of Thomas,* the Greek version in Codex Sinaiticus (Gr 453) represents the most authentic version. The article provides an Afrikaans translation of this version to promote further investigation of the redactional tendencies found in the manuscript. These tendencies are connected to motifs in the Ebionite Gospels rather than in gnosticism.—C.R.M.

1489. A. G. VAN AARDE, "The infancy Gospel of Thomas: Allegory or myth — Gnostic or Ebionite?" *VerbEccl* 26 (3, '05) 826-850.

The article contends that *Infancy Gospel of Thomas* is a 2nd-century document whose orientation is neither orthodox nor gnostic; rather, its context is Ebionite Christianity. The positive and negative miracles of Jesus portrayed in it relate not to the genre of a gnostic redeemer myth but to a god-child myth. The negative tales represent a typical honor-shame conflict between Jesus and the rabbis.—C.R.M.

1490. A. VAN AARDE, "Die *Kindheidsevangelie van Tomas* — historiese allegorie of mite in die vorm van 'n biografiese diskursiewe evangelie? (The *Infancy Gospel of Thomas* — historical allegory or myth in the format of a biographical discursive gospel?)," *HTSTeolStud* 61 (1-2, '05) 461-489.

The article suggests that the Greek version of *Infancy Gospel of Thomas* in Codex Sinaiticus (Gr 453) represents the genre of a discursive-biographical Gospel type, and therefore that its narrative and argumentative structure is of importance. The narrative argument of *Infancy*

Gospel of Thomas is cast in the form of the ancient god-child myth in which the child Jesus acts as if he were an adult. This adult-like behavior is not to be interpreted in an allegorical way but explained in a social-scientific manner.—C.R.M.

1491. J. VAN HAGEN, "From Paralyzing Trauma to New Identity. The Development of Second-Century Christianity," *The Fourth R* [Santa Rosa, CA] 19 (1, '06) 19-21.

The effects of traumatic experiences can be a powerful analogy by which to appreciate the 2nd-century evolution of the Christian movement into something beginning to resemble a distinct institution. In the wake of rejection and persecution Jewish Christians had to rewrite history, reconfigure old practices, and develop new identity markers that connected to the old and legitimated the new.—C.R.M.

1492. E. VERHOEF, "The church of Philippi in the first six centuries of our era," *HTSTeolStud* 61 (1-2, '05) 565-592.

The article provides an outline of the history of the church of Philippi from the time when Paul preached the gospel there to the 6th century. It concludes that the history of the Christianity of Philippi is one of a gradual development from a small group of about thirty adherents in the 60s of the 1st century A.D. to perhaps nearly a thousand believers at the beginning of the 4th century. Later, the whole population of the Roman empire was supposed to be Christian.—D.J.H.

1493. J. K. WEES, "Room with a Limited View. Coptic Clairvoyance in Hellenistic Egypt," *LavalThéolPhil* 61 (2, '05) 261-272.

The article examines the hagiographical nature of the use of clairvoyance by Coptic monastic Christians and compares that use to the nature of descriptions of the same phenomena by associated cultures in the same geographical area and Hellenistic context. It discusses religious mutation and conversion, the Coptic context, the apocryphal context (e.g. clairvoyance in *Acts of John*), the Hellenistic context (literary, cultural), clairvoyance as a mark of authority (the case of Pachomius), pre-Christian traditions of clairvoyance, and the social context.—C.R.M.

1494. R. L. WILKEN, "The Inevitability of Allegory," *Gregorianum* 86 (4, '05) 742-753.

Following Paul's example, early Christian writers found allegory to be a way of interpreting the OT. Allegory resists the tyranny of historicism and invites us to see things as they are, not as we imagine them to have been centuries ago. To understand the Christian OT the ancient Near East is the place to begin but hardly the goal toward which interpretation moves. The unique vocation of the Christian exegetical tradition was to offer a comprehensive understanding of the Bible as the book of the church centered on the triune God.—D.J.H.

1495. D. H. WILLIAMS, "The Patristic Tradition as Canon," *PerspRelStud* 32 (4, '05) 357-379.

The article seeks to show how the early church (that is, the church of the first five or six centuries A.D.) came to function "canonically," that is, as the doctrinal, spiritual, and exegetical standard by which all subsequent Christian theology has evaluated itself explicitly or implicitly. After explaining the term "canonical," it treats the relation between Scripture and tradition, identifying the content of the canon or rule, Nicea as the norm, and Nicene faith.—D.J.H.

1496. R. H. Williams, "Social Memory and the Didachē," *BibTheolBull* 36 (1, '06) 35-39.

Didache functions to establish, reinforce, and maintain social identity among non-Israelite recruits by incorporating a specific Jesus group memory (the sayings of Jesus) into a more widely known Mediterranean memory genre (the two ways discourse). Its integration of these two emerges as a distinctive genre memory differing significantly from other articulations of the two ways tradition because it is shaped both by the group's socialization needs and by memory genres and genre memory associated with the Davidic kingdom, which provide the lens for this group's understanding of Jesus and his purpose.—D.J.H.

1497. J. H. Wood, "The New Testament Gospels and the *Gospel of Thomas*: A New Direction," *NTStud* 51 (4, '05) 579-595.

When compared with extant 2nd-century Christian literature such as Mk 16:9-20, Justin Martyr's writings, and Tatian's Diatessaron, the *Gospel of Thomas* shows many of the characteristics of other Christian writings known to depend on the canonical Gospels and appears to draw from all four of the canonical Gospels. In fact, the significance of *Gospel of Thomas* may be not as a witness to the historical Jesus but rather as one of the earliest witnesses to a four-Gospel collection.—D.J.H.

Early Christianity, §§ 50-813, 868, 875, 933, 1270.

Gnosticism

1498. R. Charron, "The *Apocryphon of John* (NHC II, 1) and the Graeco-Egyptian Alchemical Literature," *VigChrist* 59 (4, '05) 438-456.

After calling attention to a corpus of ancient Greco-Egyptian alchemical writings first edited by M. Berthelot in 1888, the article focuses on the alchemists' practice of a kind of "baptism." It first describes the art of "gold-making," which refers to a long process (called "dyeing") of transformation of a black metallic substance into a state of brightness and incorruptibility; the technical term for this dyeing process is the verb βάπτειν. Next it illustrates this process and its allegorical description on the basis of one of the oldest texts in the corpus ("Dialogue of the Philosophers and Cleopatra") and correlates the basic chemical operations behind the allegorical discourse (e.g. the death of the "body" = the dissolution of the metal). Then it highlights thematic and terminological similarities shared by this alchemical writing and the Pronoia Hymn at the end of the longer recension of *Apocryphon of John,* and discusses the *Sitz im Leben* of the two texts. It concludes that the alchemical literature and the alchemical context may prove useful in elucidating certain obscure passages in the Nag Hammadi Library.—C.R.M.

1499. M. Kaler, "Contextualizing the *Apocalypse of Paul,*" *LavalThéolPhil* 61 (2, '05) 233-246.

The article first defines three currents of Christian thought in late antiquity: apocalypticism, Valentinianism, and Paulinism. Next it describes *Apocalypse of Paul* and research on it. Then after affirming that *Apocalypse of Paul* is an apocalyptic text, an exemplar of Paulinism, and a Valentinian text, it considers how these three attributes help in clarifying the *Sitz im Leben* and the goal of the document. It concludes that the apocalyptic and Pauline elements of the text serve as a vehicle to promote Valentinian thought.—C.R.M.

1500. T. PETTIPIECE, "A Church to Surpass All Churches: Manichaeism as a Test Case for the Theory of Reception," *LavalThéolPhil* 61 (2, '05) 247-260.

In order to test the utility of the theory of reception for the study of Manichaeism, the article examines whether or not the fundamental, prophetic continuity established by Mani between his revelation and all previous revelations helped or hindered the reception of Manichaeism in a variety of cultural and linguistic environments. It concludes that the utility of the theory of reception in gauging the success of Manichaeism is somewhat limited.—C.R.M.

Gnosticism, § 50-1478.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. Althann (ed.), *Elenchus of Biblica, 2002,* Elenchus of Biblical Bibliography 18 (Rome: Editrice Pontificio Istituto Biblico, 2005, paper) 846 pp. Indexed. ISBN: 88-7653-627-2.

This volume [see *NTA* 49, p. 378] contains all the 2002 material of the *Elenchus.* The 14,080 items appear under twenty general headings: bibliographies; introduction; texts and versions; exegesis of the entire OT or with the NT; OT historical books; OT didactic books; OT prophetic books; NT exegesis in general; NT commentaries—Gospels; Acts; Johannine corpus; Paul and others; biblical theology; biblical philology; postbiblical writings; parabiblical religions; history of the biblical Middle East; archaeology; biblical geography; and history of biblical studies. Lists of book reviews may be accessed through the department of biblical studies at the University of Innsbruck at the following electronic address: http://bildi.uibk.ac.at.

H.-J. Bechtoldt, *Jüdische deutsche Bibelübersetzungen vom ausgehenden 18. bis zum Beginn des 20. Jahrhunderts* (Stuttgart: Kohlhammer, 2005, €60) ii and 682 pp. Bibliography. Indexed. ISBN: 3-17-018667-1.

The slightly revised version of a doctoral dissertation directed by G. Mayer and presented in 2005 to the Evangelical theological faculty at the Johannes Gutenberg-Universität in Mainz, this volume discusses Jewish German translations of the Bible published between the late 18th century and the beginning of the 20th century. After a 57-page general introduction, it considers the translations by C. G. Meyer (1780), D. Fränkel and M. H. Bock (1815), M. Büdinger (1823), S. Cohen (1824), J. Johlson (1831), G. Salomon (1837), the *Zunz-Bibel* (1837), L. Herzfeld (1838), the *Luther-Bibel* of 1840, S. Herxheimer (1841), L. Philippson (1849), J. Auerbach (1854), J. H. Jacobson (1854), J. Popper (1854), E. Hecht (1858), L. J. Mandelstamm (1862/64), S. R. Hirsch (1867), M. E. Stern (1868), and so forth. Each chapter provides pertinent biographical and historical information, along with a description of the translation. A 45-page conclusion is included.

H. D. Betz et al. (eds.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 8, *T-Z* (4th, rev. ed.; Tübingen: Mohr Siebeck, 2005, €214) lxxxix and 983 pp., figs., maps. Bibliographies. ISBN: 3-16-146948-8.

The first seven volumes in the fourth edition of this project have been described in *NTA* 43, p. 568; 44, pp. 364-365; 46, pp. 137 and 355; 47, p. 140; 48, p. 393; and 49, pp. 378-379, respectively. This eighth and final volume contains articles by G. Stemberger on Talmud, B. Ego on Targum research, A. Lange on the *Temple Scroll,* A. Lindemann on early Christianity, A. Wucherpfennig on Valentinianism and Valentinus, H. Schwier on the Lord's Prayer, H. Cancik on Virgil, I. Wandrey on Zealots, and F. W. Horn on tax collectors in the NT. Also included are sections on how various topics are treated in the NT and early Christianity: F. Avemarie on baptism, D. E. Aune on the devil, B. Aland on NT textual criticism, M. C. de Boer on death, J. Schröter on tradition, R. Heiligenthal on immortality, J. Schlosser on "Father" as a divine name, S. E. Porter on reconciliation, R. Feldmeier on temptation, B. Heininger on vision, T. Söding on providence, C. Landmesser on truth, B. Janowski on wine, H. von Lips on wisdom literature, G. Sellin on conception of the world, J. Frey on rebirth, F. Hahn on word of God, S. Alkier on miracle, and J. Herzer on wrath of God.

F. Bovon, *Studies in Early Christianity* (Grand Rapids: Baker, 2005, paper $34.99) viii and 336 pp., halftone. Bibliographies. Indexed. ISBN: 0-8010-2935-X.

The paperback edition of the collection of Bovon's articles described in *NTA* 48, pp. 409-410, this volume begins with his essay on apostolic memories in ancient Christianity and then presents twenty-one papers under three major headings: Luke-Acts (seven), NT theol-

ogy (five), and apocryphal and patristic literature (nine). Bovon is professor of the history of religion at Harvard Divinity School.

B. CHILTON AND C. EVANS (EDS.), *The Missions of James, Peter, and Paul. Tensions in Early Christianity,* Supplements to Novum Testamentum 115 (Leiden—Boston: Brill, 2005, €141/$183) xv and 534 pp. Indexed. ISBN: 90-04-14161-8.

This volume first presents six essays on James and Peter: Chilton on James, Peter, Paul, and the formation of the Gospels; P. H. Davids on James and Peter—the literary evidence; M. Bockmuehl on Simon Peter and Bethsaida; R. J. Bauckham on James, Peter, and the Gentiles; J. Painter on James and Peter—models of leadership and mission; and Evans on a fishing boat, a house, and an ossuary—what can be learned from the artifacts. Then there are ten papers on James and Paul: J. Painter on the power of words—rhetoric in James and Paul; J. Neusner on the exact nature of Israel's Gentile problem—rabbinic perspectives on Galatians 2; Chilton on wisdom and grace; W. Popkes on leadership—James, Paul, and their contemporary background; Davids on the test of wealth in James and Paul; M. Sawicki on person or practice—judging in James and in Paul; Neusner on sin, repentance, atonement, and resurrection—the perspective of rabbinic theology on the views of James 1–2 and Paul in Romans 3–4; Davids on why we suffer—suffering in James and Paul; I. Gruenwald on ritualizing death in James and Paul in light of Jewish apocalypticism; and Chilton on conclusions and questions.

J. J. COLLINS, *The Bible after Babel. Historical Criticism in a Postmodern Age* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $18/£9.99) x and 201 pp., 2 figs., map. ISBN: 0-8028-2892-2.

Based on the Gunning lectures delivered in November 2004 at the School of Divinity of the University of Edinburgh, the six chapters in this volume treat the following topics: historical criticism and its postmodern critics; the crisis in historiography; exodus and liberation in postcolonial perspective; the impact of feminist and gender studies; Israelite religion—the return of the goddess; and whether postmodern biblical theology is possible. Collins, professor of OT criticism and interpretation at Yale Divinity School, concludes that in the wake of postmodernism biblical theology and biblical ethics remain viable but will have to be more skeptical and self-critical.

M. DEVER, *The Message of the New Testament. Promises Kept* (Wheaton, IL: Crossway, 2005, $29.99) 559 pp. Indexed. LCN: 2005013979. ISBN: 1-58134-716-2.

Focusing on the fulfillment of God's OT promises in the NT, Dever, senior pastor of Capitol Hill Baptist Church in Washington, DC, surveys the historical context, organization, and theology of each NT book under three major headings: the truth about Jesus (Gospels and Acts), key ideas for the times (Pauline letters), and living in the real world (from Hebrews to Revelation). Thus he treats Jesus the Son of David (Matthew), Jesus the Son of God (John), Jesus the risen Lord (Acts), justification (Romans), church (1 Corinthians), grace (Ephesians), faith that works (James), Christianity and the flesh (1 John), and having faith in faithless times (Jude). J. MacArthur has provided a two-page foreword.

E. FAHLBUSCH ET AL. (EDS.), *The Encyclopedia of Christianity.* Vol. 4, *P–Sh,* trans. G. W. Bromiley (Grand Rapids—Cambridge, UK: Eerdmans, 2005, £59.95/$100; Leiden—Boston: Brill) xxx and 952 pp. Bibliographies. LCN: 98-45953. ISBN: 0-8028-2416-1 (E), 90-04-14595-8 (B).

The first three volumes in this English version of the third revised edition of *Evangelisches Kirchenlexikon* (1986-97) were described in *NTA* 44, pp. 148-149; 45, p. 572; and 48, pp. 155-156. The contributors to this fourth volume include M. Karrer and P. J. Achtemeier on 1 Peter, J. E. Alsup on resurrection (NT), J. Barr on scriptural proof, C. Burchard on the Sermon on the Mount, J. H. Charlesworth on the Pseudepigrapha, F. Dexinger on Samaritans, L. J. Greenspoon on the Septuagint, E. M. Heen and P. Hoffmann on Q, E. Lohse on

Passover, G. Lüdemann on primitive Christian community, U. Luz and J. Reumann on righteousness and justice (NT), G. W. Nebe on Qumran, S. J. Patterson on Gospel parallels and harmonies, M. Schlüter on rabbi and rabbinism, G. Strecker on sanctification (OT and NT), and D. F. Watson on rhetoric.

R. J. Foster (ed.), *The* Renovaré *Spiritual Formation Bible. New Revised Standard Version with Deuterocanonical Books* (San Francisco: HarperSanFrancisco, 2005, $39.95) xlvii and 2346 pp., 19 maps. Bibliography. ISBN: 0-06-067108-4.

Renovaré is an intrachurch movement founded by Foster and committed to the renewal of the church of Jesus Christ in all its multifaceted expressions. The central theme of this study Bible is the concept of the "with-God life," a model for seeing the whole of Scripture as the unfolding story of God's plan for our loving relationship with our Creator. It includes fifteen essays on living the "with-God life," the biblical books (including the OT Apocrypha) according to the New Revised Standard Version, and introductions and notes for each book that not only explain the historical context and theological content but also highlight main themes for spiritual formation. It also provides spiritual exercises that help to incorporate and deepen what one encounters in Bible reading. Also included are profiles of key biblical characters, a spiritual disciplines index, a spiritual formation bibliography, and sixteen pages of maps. The contributors include W. Brueggemann on Isaiah, J. L. Crenshaw on Sirach, M. J. Dawn on John, D. A. deSilva on 1–4 Maccabees, J. R. Edwards on Hebrews, R. W. Klein on 1–2 Chronicles, E. H. Peterson on Romans, B. Thurston on Acts, and B. Witherington and D. Hyatt on Matthew.

D. Georgi, *The City in the Valley. Biblical Interpretation and Urban Theology,* SBL Studies in Biblical Literature 7 (Atlanta: Society of Biblical Literature, 2005, paper $34.95) xxviii and 370 pp. LCN: 2004004753. ISBN: 1-58983-099-7.

The twenty essays (all in English) by the late Professor Georgi collected in this volume deal with such topics as the socioeconomic reasons for the "divine man" as propagandistic pattern; the true prophet; the urban adventure of the early church; the hour of the gospel—Jesus and Caesar; Paul's image of the human; legal dimensions of money and theological consequences; living with chaos—meditations on Paul's ethics; Why was Paul killed?—Romans as a document of resistance; John's "heavenly" Jerusalem; the wrath of the dragon—patriarchy's last stand; interest in life-of-Jesus theology as a paradigm for the social history of biblical criticism; and J. Royce as an interpreter of Paul. Also included are a four-page foreword by H. Koester and an eighteen-page preface by Georgi.

W. Grudem et al., *Translating Truth. The Case for Essentially Literal Bible Translation* (Wheaton, IL: Crossway, 2005, paper $14.99) 157 pp. Indexed. LCN: 2005024571. ISBN: 1-58134-755-3.

First presented at the 2004 meeting of the Evangelical Theological Society, the five papers in this volume are by Grudem on why plenary inspiration favors "essentially literal" Bible translation; L. Ryken on five myths about essentially literal Bible translation; C. J. Collins on what the reader wants and the translator can give—1 John as a test case; V. P. Poythress on truth and fullness of meaning—fullness versus reductionistic semantics in biblical interpretation; and B. Winter on revelation versus rhetoric—Paul and the 1st-century Corinthian fad. J. I. Packer has provided a five-page foreword.

M. A. Harbin, *The Promise and the Blessing. A Historical Survey of the Old and New Testaments* (Grand Rapids: Zondervan, 2005, $49.99) 681 pp., 15 charts, 23 maps. Illustrated. Bibliography. Indexed. ISBN: 0-310-24037-9.

This historical survey of the whole Bible is especially concerned to provide a general framework showing how the pieces fit together. After a brief introduction to traditional and modern ways of understanding the Bible, it treats the OT material in sixteen chapters: the origin of the Bible, the way the world was, why the world is in such a mess, Abraham and

his son(s), and so on. Then after pointing out some bridges to the NT, it deals with the NT material in eleven chapters: Jesus of Nazareth, an empty tomb, the Jewish character of the first church, reaching out to Gentiles, moving into Europe, and so on. Harbin is chair of the biblical studies, Christian education, and philosophy department at Taylor University in Indiana.

H. HÜBNER, *Wahrheit und Wirklichkeit. Exegese auf dem Weg zur Fundamentaltheologie. Gesammelte Aufsätze,* ed. A. Labahn and M. Labahn (Neukirchen-Vluyn: Neukirchener, 2005, paper €24.90) 192 pp. Bibliography. Indexed. ISBN: 3-7887-2108-1.

The eight essays in this collection explore the relationships between exegesis, hermeneutics, and theology: *Deus hermeneuticus* (1996); canon, history, and God [§ 48-755]; the Pauline theology of justification as an ecumenical-hermeneutical problem (1999); ἐν ἀρχῇ ἐγώ εἰμι (2004); M. Heidegger's gods and the Christian God (1999); Heidegger's later philosophy and NT hermeneutics (2002); Heidegger's "Vom Wesen der Wahrheit" and truth in John's Gospel (2004); and NT theology and fundamental theology (2004). Also included is a list of Hübner's publications between 1995 and 2005 (compiled by M. Voigt); for his earlier publications, see *NTA* 40, p. 544. Hübner is professor emeritus of biblical theology on the theological faculty of Georg-August-Universität in Göttingen.

K. JASPERS AND R. BULTMANN, *Myth & Christianity. An Inquiry into the Possibility of Religion without Myth,* trans. N. Guterman (Amherst, NY: Prometheus, 2005, paper $16) 109 pp. LCN: 2005001951. ISBN: 1-59102-291-6.

After a new twelve-page introduction by R. J. Hoffmann to the debate between Jaspers and Bultmann, this volume presents English versions of the material contained in *Die Frage der Entmythologisierung* (1954): Jaspers's essay on myth and religion in which he argued that Bultmann misunderstood the nature of myth, and that myth is an irreplaceable form of symbolic communication; Bultmann's reply in which he makes the case for demythologization; Jaspers's attempt at clarifying the issues; and Bultmann's letter to Jaspers.

R. A. JENSEN, *Envisioning the Word. The Use of Visual Images in Preaching,* Fortress Resources for Preaching (Minneapolis: Fortress, 2005, paper $20) xi and 155 pp., CD-ROM. Bibliography. Indexed. LCN: 2004030788. ISBN: 0-8006-3729-1.

In this volume Jensen, professor emeritus of homiletics at the Lutheran School of Theology in Chicago and author of *Preaching Matthew's Gospel* (1998), seeks to help preachers to use visual images creatively and responsibly. After a fourteen-page introduction to "thinking in picture," he treats three issues related to the acceptability and desirability of using visual images in preaching: the painted word, iconoclastic controversies, and poetry and painting. Then under "the visualizing process," he offers practical ideas on visualizing salvation and on sermon structures. A CD-ROM accompanies the main text and provides internet links and a wealth of original sacred image icons.

W. JOHNSTONE (ED.), *The Bible and the Enlightenment. A Case Study — Dr Alexander Geddes (1737-1802). (The Proceedings of the Bicentenary Geddes Conference held at the University of Aberdeen, 1-4 April 2002),* JSOT Supplement Series 377 (London—New York: T&T Clark, 2004, £75/$150) xiv and 229 pp. Bibliography. Indexed. ISBN: 0-8264-6654-0.

The aim of the essays contained in this volume is to appraise the suggestions made by Geddes about the composition of the Pentateuch and to place them in the context of his other works and his times. After Johnstone's 34-page introduction, there are papers by T. M. Devine on Geddes's Scottish context; C. F. M. van Dijk on Geddes and his unpublished papers; G. Carruthers on scattered remains—Geddes's literary career; B. E. Schwarzbach on Geddes in France; C. Bultmann on what we mean when we talk about "(late) Enlightenment biblical criticism"; C. Conroy on Geddes's biblical work against the background of contemporary Catholic biblical scholarship in continental Europe; J. W. Rogerson on whether Geddes was a "fragmentist"—in search of the "Geddes-Vater hypoth-

esis"; J. L. Ska on Geddes between old and new—story and history in the book of Numbers; and A. G. Auld on Geddes on the historical books of the Hebrew Bible.

E. KÄSEMANN, *In der Nachfolge des gekreuzigten Nazareners. Aufsätze und Vorträge aus dem Nachlass,* ed. R. Landau with W. Kraus (Tübingen: Mohr Siebeck, 2005, paper €24) ix and 328 pp. Indexed. ISBN: 3-16-148747-8.

Intended to mark the hundredth anniversary of Käsemann's birth, this volume presents the texts of twenty-eight lectures and sermons by him on various NT and theological issues. Their topics include the proclamation of God's reign as the beginning of the gospel, God's righteousness according to Paul, bodiliness according to Paul, justification and freedom, the theological relevance of the word "possession" in the NT, the freedom of the apostle (Gal 1:1–2:10), law and gospel (Gal 2:11-21), children of the Spirit (Gal 3:1-9, 26-29), the fourth beatitude (Mt 5:6), solidarity according to 1 Cor 12:12-27, and the liberation of the imprisoned (Eph 4:7-10). Käsemann (1906-98) was professor of NT on the Evangelical theological faculty in Tübingen from 1959 to 1971.

H. C. KEE, *The Beginnings of Christianity. An Introduction to the New Testament* (New York—London: T&T Clark, 2005, cloth $115, paper $39.95) vii and 502 pp. Indexed. LCN: 2005015641. ISBN: 0-567-02731-7 (cloth), -02741-4 (paper).

Kee, professor emeritus of religion at Boston University, observes that the historical study of Christian origins in all its diversity must involve three different modes of analysis: epistemological, sociological, and eschatological. After a nine-page introduction to methods and resources for the history of Christian origins, he considers the impact of Greco-Roman politics and culture on Judaism; the Jesus tradition and the formation of the new covenant community; Paul and the apostolic traditions—Christianity extends into the wider Greco-Roman world; the noncanonical apostolic traditions; and the emerging structures of early Christianity—modes of achieving theological and social unity. Seven excursuses (on changing historical models in the biblical tradition, changing historical methods in the study of Christian origins, etc.) are included.

A. KIRK AND T. THATCHER (EDS.), *Memory, Tradition, and Text. Uses of the Past in Early Christianity,* SBL Semeia Studies 52 (Atlanta: Society of Biblical Literature, 2005, paper $38.95) ix and 282 pp. Bibliography. LCN: 2005010894. ISBN: 1-58983-149-7.

After Kirk's 24-page introduction to social and cultural memory, this volume presents eleven essays by Kirk and Thatcher on Jesus tradition as social memory; B. Schwartz on Christian origins—historical truth and social memory; R. A. Horsley on prominent patterns in the social memory of Jesus and friends; Thatcher on why John wrote a Gospel—memory and history in an early Christian community; H. Hearon on the story of "the woman who anointed Jesus" as social memory—a methodological proposal for the study of tradition as memory; A. J. Dewey on the locus for death—social memory and the passion narratives; G. M. Keightley on Christian collective memory and Paul's knowledge of Jesus; P. F. Esler on collective memory and Hebrews 11—outlining a new investigative framework; A. C. Wire on early Jewish birth prophecy stories and women's social memory; Kirk on the memory of violence and the death of Jesus in Q; and A. D. DeConick on reading *Gospel of Thomas* as a repository of early Christian communal memory. Also included are two responses by W. H. Kelber on the works of memory—Christian origins as "MnemoHistory"; and Schwartz on Jesus in 1st-century memory.

Kontexte der Schrift. Band 1, *Text, Ethik, Judentum und Christentum, Gesellschaft. Ekkehard W. Stegemann zum 60. Geburtstag,* ed. G. Gelardini (Stuttgart: Kohlhammer, 2005, €35) 512 pp., frontispiece. Bibliography. Indexed. ISBN: 3-17-018877-1.

The thirty-four essays in this *Festschrift* honoring E. W. Stegemann on his 60th birthday are presented under four headings: text (ten), ethics (twelve), Judaism and Christianity (four), and society (eight). The contributors include M. Konradt on the Galatian conflict in

the light of early Jewish Abraham traditions; M. Bachmann on the interpretation of the Pauline phrase "'works' of the law"; K. Ehrensperger on Paul and grace; C. Tuor-Kurth on the social-historical background of Mk 9:35-37; L. Kundert on NT eschatology as illustrated by the endings of the Gospels; S. Plietzsch on the religion of difference—a reading of *b. Berakot* 57b-58b; H. Lichtenberger on Judaeophobia—from ancient hostility toward Jews to Christian anti-Semitism; A. Reinhartz on John, gender, and Judaism—a feminist's dilemma; E. Schüssler Fiorenza on the rhetoric of scholarship and the ethics of interpretation; R. Brändle on Jewish martyrs as Christians saints; E. Noffke on Christ and Caesar, Christ or Caesar—the development of a tension about politics in early Christianity, with particular attention to the role of the Roman community; and G. Langer on Jewish identity as exemplified in the interpretation of Jacob and Esau in *Genesis Rabbah.* Also included are a photograph of the honoree, a sixteen-page introduction by Gelardini, and a list of the honoree's publications between 1974 and 2005.

Kontexte der Schrift. Band 2, *Kultur, Politik, Religion, Sprache — Text. Wolfgang Stegemann zum 60. Geburtstag,* ed. C. Strecker (Stuttgart: Kohlhammer, 2005, €35) 480 pp., frontispiece. Bibliography. Indexed. ISBN: 3-17-018883-6.

The twenty-nine essays in this *Festschrift* honoring W. Stegemann on his 60th birthday appear under four headings: culture (eight), politics (eight), religion (six), and language—text (seven). The contributors include S. S. Bartchy on "when I'm weak, I'm strong"—a Pauline paradox in cultural context; B. J. Malina on from Jesus to the Synoptic Gospels—the Synoptic Gospels as third-generation phenomena; J. J. Pilch on the ascension of Jesus—a social-scientific perspective; L. Schottroff on the hunger of Jesus (Mk 11:11-25; Mt 21:10-22); U. Wegner on Jesus and Caesar's coin (Mk 12:13-17); J. Zangenberg on David's Son and the Messiah—Mark's "political theology" in light of Mk 12:35-37; F. Vouga on the political relevance of the gospel—the reception of Paul in philosophical discussion; G. Theissen on early Christian ethos—a synthesis of biblical and Greek tradition; E. Reinmuth on the parable in Lk 16:1-8 as more moral than its interpretations; G. J. Langer on Jewish identity in light of talmudic interpretations of Jacob and Esau; A. J. M. Wedderburn on Paul and the mysteries revisited; H. Thyen on two failed alternatives in the interpretation of Romans 7; H. Räisänen on "sold under sin" and early Christian notions of the human condition; S. Alkier on NT scholarship—a semiotic concept; D. Rusam on John's Gospel as a possible rereading of the Synoptic Gospels—intertextual observations on the Johannine "I am" sayings; K. Erlemann on the microstructure of John 1–12; and W. Kahl on the end of the Two Source theory, or the clarification of the Synoptic Problem. Also included are a photograph of the honoree, a five-page introduction by Strecker, and a list of the honoree's publications between 1978 and 2005.

M. Labahn and B. J. Lietaert Peerbolte (eds.), *Wonders Never Cease. The Purpose of Narrating Miracle Stories in the New Testament and its Religious Environment,* Library of New Testament Studies 288, European Studies on Christian Origins (London—New York: T&T Clark, 2006, £70/$140) xv and 286 pp., halftone. Indexed. ISBN: 0-567-08077-3.

The first five essays in this volume analyze miracle stories in pagan or Jewish writings roughly contemporary with the NT: J. van Ruiten on whether the birth of Isaac in *Jubilees* is miraculous; J. den Boeft on Asclepius' healings made known; U. Riemer on miracle stories and their narrative intent in the context of the ruler cult of classical antiquity; M. Becker on miracle traditions in early rabbinic literature—some questions on their pragmatics; and E. Koskenniemi on the function of the miracle stories in Philostratus' *Life of Apollonius of Tyana.* Next there are six articles on miracle stories in the NT: G. Van Oyen on Markan miracle stories in historical Jesus research—redaction criticism and narrative analysis; R. von Bendemann on "many-colored illnesses" (Mk 1:34)—on the significance of illnesses in NT therapy narratives; Labahn on fishing for meaning—the miraculous catch of fish in John 21; M. Myllykoski on the function of the supernatural in Acts 1–12; Lietaert Peerbolte on Paul the miracle worker—development and background of Pauline miracle stories; and

B. Kowalski on eschatological signs and their function in Revelation. Finally there are papers by L. R. Lanzillotta on cannibals, Myrmidonians, Sinopeans, or Jews?—the five versions of *Acts of Andrew and Matthias* and their source(s); and B. Kollmann on images of hope—toward an understanding of NT miracle stories.

P. LAW (ED.), *Testament* (London—New York: Continuum, 2005, paper £9.99/$19.95) xxi and 659 pp., 7 halftones, 4 maps, timeline. Bibliography. ISBN: 0-8264-7734-8.

Based on the Revised English Bible, this volume is an abridgment of the entire Bible from Genesis to Revelation. The material is arranged under five major headings: from Adam to Moses; warriors, prophets, and kings; poems, proverbs, and prophecies; the story of the Christ; and from Acts to Apocalypse. The goal is to enable general readers of all ages and backgrounds to read and enjoy the stories of the Bible and to appreciate them as they would other great literature. Law has worked as an editor in religious publishing for over twenty years and is currently the UK editorial director of T&T Clark International.

B. W. LONGENECKER, *Rhetoric at the Boundaries. The Art and Theology of New Testament Chain-Link Transitions* (Waco, TX: Baylor University Press, 2005, $39.95) x and 305 pp. Bibliography. Indexed. LCN: 2005012758. ISBN: 1-932792-24-4.

In this study of the chain-link interlock construction (A-b-a-B), Longenecker, lecturer in NT studies at St. Mary's College, University of St. Andrews, Scotland, and author of *Luke, Paul and the Graeco-Roman World* (2002) and *The Lost Letters of Pergamum* (2003), seeks (1) to give clarity to the form, character, and function of chain-link interlock; (2) to cite instances of its occurrence in selected Pauline, Johannine, and Lukan texts; and (3) to examine the consequent structural, theological, and/or historical aspects that arise from such occurrences within NT texts. After a ten-page introduction, he discusses the rhetoricians' recommendations regarding this construction, its place among other ancient rhetorical devices, its anatomy, and ancient examples of it. Then he considers the role of this construction in Romans, Revelation, John's Gospel, and Acts, respectively. Longenecker concludes with reflections on the structural, theological, and historical significance of the chain-link interlock construction.

P. D. MILLER, *Theology Today. Reflections on the Bible and Contemporary Life* (Louisville, KY: Westminster John Knox, 2006, paper $16.95) xiv and 137 pp. ISBN: 0-664-22992-1.

In this collection of twenty-six of his essays from the journal *Theology Today,* Miller, professor emeritus of OT theology at Princeton Theological Seminary, offers insights into the basic human condition and how God is at work in the world. Their topics range from popular culture (the popularity of *Seinfeld*) to politics (the proper role for the Ten Commandments) to the connection between poetry and faith. T. G. Long has provided a six-page foreword.

S. MOYISE AND M. J. J. MENKEN (EDS.), *Isaiah in the New Testament,* The New Testament and the Scriptures of Israel (London—New York: T&T Clark, 2005, cloth £65/$125, paper £25/$49.95) xii and 217 pp. Indexed. ISBN: 0-567-03029-6 (cloth), -03030-X (paper).

After a five-page introduction by the editors, this volume presents eleven essays on the uses of the book of Isaiah in the Judaism of the Second Temple period (by D. D. Hannah), Mark's Gospel (M. D. Hooker), Q (C. Tuckett), Matthew's Gospel (R. Beaton), Luke-Acts (B. J. Koet), John's Gospel (C. H. Williams), Romans and Galatians (J. R. Wagner), 1 and 2 Corinthians (F. Wilk), Hebrews (J. C. McCullough), 1 Peter (Moyise), and Revelation (D. Mathewson), respectively.

E. Y. L. NG, *Reconstructing Christian Origins? The Feminist Theology of Elisabeth Schüssler Fiorenza: An Evaluation,* Paternoster Biblical Monographs (Carlisle, UK: Paternoster, 2002, paper £24.99) xxiii and 467 pp. Bibliography. Indexed. ISBN: 1-84227-055-9.(paper).

The slightly revised version of a doctoral dissertation directed by P. Ellingworth and I. H.

Marshall and submitted in 1999 to the University of Aberdeen, this volume first presents an overview of Schüssler Fiorenza's approach to Christian origins, and then examines critically her understandings of the NT world, the Jewish context, and the Greco-Roman context, respectively. Next Ng discusses Schüssler Fiorenza's reconstruction of early Christian origins with reference to her views on the vision and practice of the discipleship of equals, and on how Christianity became patriarchal. Then she considers Schüssler Fiorenza's conceptual framework and presuppositions, and concludes that Schüssler Fiorenza manifests inconsistency and ambiguity regarding questions of epistemology and ontology, and that Gal 3:26-28 functions for her as a de facto normative principle for egalitarianism.

M. B. O'Donnell, *Corpus Linguistics and the Greek of the New Testament,* New Testament Monographs 6 (Sheffield, UK: Sheffield Phoenix, 2005, £70/$95) xxi and 552 pp., 47 figs., 77 tables. Bibliography. Indexed. ISBN: 1-905048-11-4.

Corpus linguistics studies those aspects of a language that are susceptible to computer processing once a sizable electronic corpus of the language has been assembled. In this volume O'Donnell, director of research and development for OpenText.org and adjunct professor at McMaster Divinity College in Hamilton, Ontario, seeks to apply the techniques of corpus linguistics to Hellenistic Greek and to the Greek of the NT in particular. After a 37-page introduction, he discusses previous studies, the history of corpus linguistics, and authorship attribution. Next he deals with methodological issues under two headings: building a corpus for the linguistic analysis of Hellenistic Greek, and tools and concepts for the corpus-based analysis of Hellenistic Greek. Then he applies these methods to matters of textual and source criticism, lexicography, and grammar and discourse analysis, respectively.

T. H. Olbricht and A. Eriksson (eds.), *Rhetoric, Ethic, and Moral Persuasion in Biblical Discourse. Essays from the 2002 Heidelberg Conference,* Emory Studies in Early Christianity 11 (New York—London: T&T Clark, 2005, paper $69.95) xiii and 401 pp. Indexed. LCN: 2005012904. ISBN: 0-567-02811-9.

After E. Schüssler Fiorenza's keynote address on disciplinary matters—a critical rhetoric and ethic of inquiry, this volume presents papers by R. K. Duke on the ethical appeal of the Chronicler; Eriksson on the elaboration of a chreia about feasting with Jesus in Lk 5:33-39; M. Kraus on ethos as a technical means of persuasion in ancient rhetorical theory; J. W. Marshall on pseudepigraphy and ethos; J. D. Hester (Amador) on W. Wuellner's reintroduction of the sublime into rhetorical theory; C. Poster on ethos, authority, and the NT canon; Olbricht on the foundations of the ethos in Paul and in the classical rhetoricians; R. R. Jeal on melody, imagery, and memory in the moral persuasion of Paul; F. J. Long on from epicheiremes to exhortation—a Pauline method for moral persuasion in 1 Thessalonians; M. D. Given on the undercover ethos of Paul as an agent of God; T. Penner and C. Vander Stichele on unveiling Paul—gendering ethos in 1 Cor 11:2-16; R. B. Sisson on authorial ethos in Philippians—the *agōn* topos in Paul and Hellenistic moralists; T. W. Martin on veiled exhortations regarding the veil—ethos as controlling proof in moral persuasion (1 Cor 11:2-16); J. S. Vos on Phil 1:12-26 and the rhetoric of success; R. Ramsaran on walking in the steps of the moralists—Paul's rhetorical argumentation in Philippians 4; J. L. Sumney on the function of ethos in Colossians; W. Übelacker on Hebrews and the implied author's rhetorical ethos; and V. K. Robbins on rhetorical interpretation of the Bible at the seven "Pepperdine" conferences from 1992 to 2002.

One Text, a Thousand Methods. Studies in Memory of Sjef van Tilborg, ed. P. Chatelion Counet and U. Berges, Biblical Interpretation 71 (Boston—Leiden: Brill, 2005, $155/€119) viii and 367 pp., plate. Bibliographies. Indexed. LCN: 2004057000. ISBN: 0-391-04230-0.

This memorial volume honoring the late Professor van Tilborg (1939-2003) contains eight essays on OT topics and seven on NT topics. The NT papers are by A. van Aarde on resolving communication disturbances in Lk 12:35-48 through narratology; Chatelion Counet on no anti-Judaism in the Fourth Gospel—a deconstruction of readings of John 8;

P. F. Craffert on What on earth (or in heaven) is a resurrected body?—the outline of a historical-anthropological answer; D. Dormeyer on Philip's baptism of the Ethiopian—narrative and pragmatic-linguistic aspects of Acts 8:26-40; D. F. Tolmie on the rhetorical analysis of Galatians—Is there another way?; G. Van Belle on style criticism and the Fourth Gospel; and H. Welzen on intertextuality—traces of mysticism. Also included are a photograph of van Tilborg, an eighteen-page introduction by Chatelion Counet, a short biography of van Tilborg by the editors, and a list of his publications (compiled by Chatelion Counet).

Palabra no encadenada y pro-vocativa. Miscelánea Bíblica en honor de Carlos Junco Garza, ed. D. R. Landgrave G., Estudios Bíblicos Mexicanos 4 (Mexico City: Qol—Departamento de Publicaciones de la Universidad Pontificia de México, 2005, paper) ii and 541 pp., plate. Bibliography. ISBN: 968-5448-26-4.

Of the twenty-five essays honoring Professor Junco Garza, those most pertinent to NT studies are by A. Anguiano García on original sin—hereditary defect or grammatical defect in the Latin translation of Rom 5:12-21; H. Chávez on being in the center of danger and remembering the God of mercy (Sir 51:1-12); A. M. Castaño Fonseca on Jesus, John, and this generation (Mt 11:16-19); C. Langner on the pragmatic potential of Mt 18:17 in the context of 18:15-20; Landgrave G. on the glories and pathologies of power in the church (Mk 10:35-45); A. L. Castillo Chouza on women in the Lukan house church; R. López Rosas on "behold the Lamb of God" (Jn 1:29); R. Rendón Leal on the baptism of the Ethiopian eunuch (Acts 8:26-40); C. Maciel del Río on whether the universal Christian mission is a Christian imperialism; H. Simian-Yofre on human sin and divine justice; S. Martínez on a Pauline use of rhetoric in Galatians 1–2; C. Zesati Estrada on Christ the mediator of the new covenant; R. H. Lugo Rodríguez on Christ the living stone; C. A. Santos García on Revelation 1–10 in perspective—the past and present of Christian worship; and C. A. Mora Paz on Rev 11:1-13 in a pragmatic perspective. Also included are photograph of the honoree and a personal appreciation of his work (with a bibliography of his writings) by A. Cepeda Salazar.

J. L. Resseguie, *Narrative Criticism of the New Testament. An Introduction* (Grand Rapids: Baker, 2005, paper $22.99) 288 pp., 7 figs. Bibliography. Indexed. LCN: 2005023440. ISBN: 0-8010-2789-6.

Resseguie, professor of NT at Winebrenner Theological Seminary in Findlay, Ohio, and author of *Spiritual Landscape. Images of the Spiritual Life in the Gospel of Luke* (2004), first defines narrative criticism, describes the role of the reader, and outlines the benefits of literary analysis. Then he discusses the rhetorical features of narratives, the role of setting in narrative analysis, characters and characterization, point of view, the place of plot in narrative analysis, and the various steps of narrative criticism. He illustrates the methodology with reference to texts in various parts of the NT.

J. W. Rogerson, *An Introduction to the Bible,* BibleWorld (rev. ed.; London—Oakville, CT: Equinox, 2005, £14.99/$24.95) xvii and 176 pp., 3 maps, 5 tables. Bibliography. Indexed. LCN: 2005004433. ISBN: 1-84553-039-X.

The first edition of this introduction to the Bible and biblical studies was published in 1999 by Penguin and described in *NTA* 44, p. 573. After reflecting on what the Bible is, it discusses how biblical writers wrote, the making of the OT, the making of the Apocrypha, the making of the NT, the canon of the Bible, the study of the Bible, and the use of the Bible. Rogerson, professor emeritus of biblical studies at the University of Sheffield, has taken the opportunity of republication to make small alterations and revisions throughout the book.

M. Roncace and P. Gray (eds.), *Teaching the Bible. Practical Strategies for Classroom Instruction,* SBL Resources for Biblical Study 49 (Atlanta: Society of Biblical Literature, 2005, paper $39.95) xxvii and 440 pp. Indexed. LCN: 2005010892. ISBN: 1-58983-171-1.

The purpose of this volume is to make available to those who teach biblical studies a

wide range of effective classroom strategies for approaching specific topics in the field. The 273 entries have been written by 93 different professors who have taught in a wide range of educational contexts—small colleges, major state universities, and seminaries. The contributors include M. Barram, M. R. Cosby, N. Denzey, J. Galambush, L. Greenspoon, G. S. Jackson, J. R. Levison, T. Linafelt, H. A. McKay, T. Penner, D. Rhoads, M. L. Skinner, F. S. Spencer, J. L. Staley, T. D. Stegman, B. A. Strawn, M. M. Thompson, and A. West. The entries are divided into three major sections, with various subsections: prolegomena (hermeneutics, methodologies, approaches and resources), Hebrew Bible (Torah, Prophets, Writings, varia), and NT (Gospels and Acts, Letters, Revelation, varia).

S. SCHROER AND S. BIETENHARD (EDS.), *Feminist Interpretation of the Bible and the Hermeneutics of Liberation,* JSOT Supplement Series 374 (London—New York: Sheffield Academic Press, 2004, paper $51.95) xx and 178 pp., 2 plates. Bibliographies. ISBN: 0-567-08372-1.

The papers in this volume originated from an international conference held in Ticino, Switzerland, in July 2000. The contributors include Schroer on "we will know each other by our fruits"—feminist exegesis and the hermeneutics of liberation; R. J. Weems on rereading for liberation—African American women and the Bible; A. Reinhartz and M.-T. Wacker on feminist biblical hermeneutics; M. A. Dube on jumping the fire with Judith—postcolonial feminist hermeneutics of liberation; P. N. Mwaura on feminist biblical interpretation and the hermeneutics of liberation—an African woman's perspective; T. Ilan on a secular, Jewish, feminist look at the Bible; Bietenhard on freedom, liberation, and context as hermeneutical tasks; K. S. Lee on the biblical hermeneutics of liberation from the perspective of Asian Christian women—recovering the liberation tradition of early Christianity in Korea; and Y.-H. Tan on the question of social location and postcolonial feminist hermeneutics of liberation. The volume first appeared in 2003.

D. K. SHARPES, *Lords of the Scrolls. Literary Traditions in the Bible and Gospels* (New York—Bern: Lang, 2005, $81.95) xix and 394 pp., 8 plates, table. Bibliography. Indexed. LCN: 2004027914. ISBN: 0-8204-7849-0.

Sharpes, adjunct professor of education at Arizona State University, analyzes ancient literary sources to show how biblical writers borrowed and imitated themes from earlier literature to create heroic legends around Hebrew figures and Jesus. After an eight-page introduction, he deals with "vintage Scriptures": the narrative tradition; words of God, words of men; Middle Eastern divinities and prophets; creation and Genesis; Cain and Abel; the flood; Abraham, the first of the patriarchs; Esau, Jacob, and Joseph; and Exodus and Egyptian biblical themes. Then he treats Christian literary origins: the manufactured Jesus—evidence and mystery; Greek influence on Scripture; Cyrus, Mithras, and Jesus; gnosticism; Christianity and 1st-century ideologies; Christianity in the 2nd and 3rd centuries; and Arius, Athanasius, and Augustine. Sharpes concludes that careful analysis of the Bible reveals extensive copying and imitation of writings from older and contemporary cultures.

J. SHEEHAN, *The Enlightenment Bible. Translation, Scholarship, Culture* (Princeton, NJ—Oxford: Princeton University Press, 2005, $35/£22.95) xvii and 273 pp., 13 figs. Indexed. LCN: 2004048328. ISBN: 0-691-11887-6.

Sheehan, assistant professor of history at Indiana University in Bloomington, shows how Protestant translators and scholars in the 18th century transformed the Bible from a book justified by theology to one justified by culture. After a chapter on the vernacular Bible in the Reformation and Baroque periods, he considers the birth of the Enlightenment Bible: scholarship, the NT, and the English defense of the Bible; and religion, the NT, and the German reinvention of the Bible. Next he deals with the forms of the Enlightenment Bible: philology—the Bible from text to document; pedagogy—the politics and morals of the Enlightenment Bible; poetry—national literature, history, and the Hebrew Bible; and his-

tory—the archival and alien OT. Finally he discusses the cultural Bible: culture, religion, and the Bible in Germany, 1790-1830; and "regeneration from Germany"—culture and the Bible in England, 1780-1870. Sheehan concludes that the invention of the Enlightenment and cultural Bibles was an effort not to discard but to remake religion, and that the continued life of the Bible—in colleges, curricula, and cultural canons—is testament enough to its success.

C. M. Smith and J. W. Bennett, *How the Bible Was Built* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $12/£7.99) xi and 97 pp., timeline. ISBN: 0-8028-2943-0.

Written by Smith (1919-85) in response to his teenage granddaughter's questions about the Bible, the manuscript of this book was discovered after his death and has been reworked by Bennett for a wider audience. The volume seeks to provide a concise, factual overview of the Bible's construction throughout history, outlining how its various books were written, collected, and later canonized and translated. Its seven chapters appear under the following headings: how this book was built; how the Bible was built; the first wing—the OT; the Apocrypha—passageway from old to new; the new wing—the NT; the canon, or Who said, "This is the official Bible"?; and decorating the house—translating the Bible into English.

J. S. Spong, *The Sins of Scripture. Exposing the Bible's Texts of Hate to Reveal the God of Love* (San Francisco: HarperSanFrancisco, 2006, paper $15.95) xvi and 315 pp. Bibliography. Indexed. ISBN: 0-06-077840-7.

The paperback version of a work first published in 2005. In the thirty-two chapters in this volume, Spong, retired Episcopal bishop of Newark, NJ, explores some "terrible texts of the Bible" not only to lay bare their negativity but also to recover their ultimate depth. The essays appear under eight major headings: the word of God (two), the Bible and the environment (four), the Bible and women (five), the Bible and homosexuality (four), the Bible and children (five), the Bible and anti-Semitism (four), the Bible and certainty (four), and reading Scripture as epic history (four).

J. C. Thomas, *The Spirit of the New Testament* (Leiden—Blandford Forum, UK: Deo, 2005, paper $24.95) xiii and 283 pp. Indexed. ISBN: 90-5854-029-4.

The seventeen essays in this collection concern Pentecostal theology in the 21st century (1998); the Spirit, healing, and mission—a survey of the biblical canon [§ 49-1255]; the kingdom of God in Matthew's Gospel [§ 37-1244]; discipleship in Mark's Gospel (1988); the ending of Mark [§ 29-130]; Mk 16:9-20—a journey into Pentecostal hermeneutics [§ 48-235] (with K. E. Alexander); the composition of the Fourth Gospel; the Fourth Gospel and rabbinic Judaism [§ 36-789]; the Spirit in the Fourth Gospel—narrative explorations (2000); healing in the atonement—a Johannine perspective; the text of Jn 13:10 [§ 31-1146]; footwashing in the context of the Lord's Supper (1997); footwashing—a bibliographical essay; the charismatic structure of Acts [§ 49-1762]; women, Pentecostals, and the Bible—an experiment in Pentecostal hermeneutics [§ 39-1038]; the order of the composition of the Johannine epistles [§ 39-1629]; and the literary structure of 1 John [§ 43-1177]. Thomas is professor of biblical studies at the Church of God Theological Seminary in Cleveland, TN.

S. Timpanaro, *The Genesis of Lachmann's Method,* ed. and trans. G. W. Most (Chicago—London: University of Chicago Press, 2005, $47.50/£30) vii and 252 pp., frontispiece. Bibliographies. Indexed. LCN: 2005015897. ISBN: 0-226-80405-4.

The English version of *La genesi del metodo del Lachmann* (1963; rev. ed., 1981), this volume examines the historical development and the systematic limits of the attempt during the 19th century to increase the degree of rationalization, standardization, and professionalization of the transmission of written texts. Its eight chapters deal with *emendatio ope codicum* from the Humanists to R. Bentley; the need for a systematic *recensio* in the 18th century; the first phase of K. Lachmann's activity as a textual critic; Lachmann as an editor

of the NT; contributions of Lachmann's contemporaries; studies on the text of Lucretius; what really belongs to Lachmann; and textual criticism and linguistics, and their crises at the end of the 19th and in the 20th century. The three appendixes concern Lachmann's first attempt at a mechanical *recensio* in 1817, determining the script of lost manuscripts, and bipartite stemmas and disturbances of the manuscript tradition. Most has provided a 32-page introduction, as well as Timpanaro's final remarks on bipartite stemmas, a discussion of differences among the various editions of this work and editor's notes, and recent bibliography. Timpanaro (1923-2000) was an Italian classical scholar and historian.

C. VANDER STICHELE AND T. PENNER (EDS.), *Her Master's Tools? Feminist and Postcolonial Engagements of Historical-Critical Discourse,* SBL Global Perspectives on Biblical Scholarship 9 (Atlanta: Society of Biblical Literature, 2005, paper $39.95) xiii and 390 pp. Bibliography. Indexed. LCN: 2005011239. ISBN: 1-58983-119-5.

The seventeen papers in this volume exploring the current reception of historical criticism in feminist biblical studies deal with general methodological concerns (seven), the OT (six), and the NT (four). Those treating general topics are by Vander Stichele and Penner on mastering the tools or retooling the masters?—the legacy of historical-critical discourse; H. Stenström on historical-critical approaches and the emancipation of women—unfulfilled promises and remaining possibilities; S. Scholz on "Tandoori reindeer" and the limitations of historical criticism; H. A. Martínez-Vázquez on breaking the established scaffold—imagination as a resource in the development of biblical criticism; J. W. Marshall on postcolonialism and the practice of history; V. K. Robbins on the rhetorical full-turn in biblical interpretation and its relevance for feminist hermeneutics; and P. Geisterfer on full turns and half turns—engaging the dialogue/dance between E. Schüssler Fiorenza and Robbins. The four papers on the NT are by A. G. Brock on scribal blunder or textual plunder?—Codex Bezae, textual-rhetorical analysis, and the diminished role of women; J. A. Marchal on military images in Philippians 1–2—a feminist analysis of the rhetorics of scholarship, Philippians, and current contexts; Vander Stichele and Penner on Paul and the rhetoric of gender; and J. Øklund on, Why can't the heavenly Miss Jerusalem just shut up? A. Brenner has provided a six-page epilogue.

K. J. VANHOOZER (ED.), *Dictionary for Theological Interpretation of the Bible* (Grand Rapids: Baker, 2005, $49.99; London: SPCK) 896 pp. Bibliographies. Indexed. LCN: 2005015484. ISBN: 0-8010-2694-6 (B), 0-281-05780-X (SPCK).

In a seven-page introduction Vanhoozer explains what theological interpretation of the Bible is not, why theological interpretation is necessary, and what it is. He observes that theological interpretation is characterized by a governing interest in God, the word and works of God, and by a governing intention to engage in what we might call "theological criticism." The articles in this dictionary are arranged in alphabetical order, and cover texts, hermeneutics, interpreters and interpretive communities, and doctrines and themes. The contributors include S. C. Barton on social-scientific criticism; D. L. Bock on messiah/messianism and miracle; B. D. Chilton on temple; D. A. deSilva on the Apocrypha; C. A. Evans on Jewish exegesis; R. A. Gagnon on sexuality; R. H. Gundry on the quest for the historical Jesus and Matthew; D. C. Harlow on the Dead Sea scrolls and the Jewish context of the NT; L. W. Hurtado on monotheism; F. Martin on the spiritual sense; S. Motyer on anti-Semitism; D. W. Pao on prophecy and prophets in the NT; J. K. Riches on Galatians; C. Rowland on apocalyptic; C. Seitz on the canonical approach; A. Verhey on ethics; and F. Young on patristic biblical interpretation. C. G. Bartholomew, D. J. Treier, and N. T. Wright served as associate editors.

"Il vostro frutto rimanga" (Gv 16[5],16). Miscellanea per il LXX compleanno di Giuseppe Ghiberti, ed. A. Passoni Dell'Acqua, Supplementi alla Rivista Biblica 46 (Bologna: Dehoniane, 2005, paper €35) 395 pp., plate. Bibliography. Indexed. ISBN: 88-10-30234-6.

After a photograph of the honoree, a *curriculum vitae,* and a list of his publications, this

Festschrift presents fifteen essays on Johannine literature: G. Biguzzi on the Johannine "signs"; G. Borgonovo on the calendar and feasts in the Fourth Gospel; M. M. Morfino on targumic-midrashic traditions and the rabbinic *middot* in the Fourth Gospel; M. Nobile on quotations of Zechariah in John's Gospel; A. Niccacci on Logos and Wisdom in the Prologue of John; G. Segalla on places remembered by the beloved disciple (Jn 1:28; 3:23; 10:40-42); M. Girard on Cana or the "hour" of the true wedding (Jn 2:1-12); F. Manzi on believing acceptance of or unbelieving resistance to the sign of the resurrection of Lazarus; R. Vignolo on the Fourth Gospel in two sayings (Jn 13:17; 20:29); J. Beutler on "Rise, let us be on our way" (Jn 14:31)—a possible invitation to a spiritual journey; G. Giurisato on the commandment of Jesus and the hatred of the world (Jn 15:9-25); C. Mazzucco on "then he handed him over to be crucified" (Jn 19:16a); G. C. Bottini on sin and intercession in 1 Jn 5:16-17; U. Vanni on awaiting the coming of Christ in Revelation as moral motivation; and C. Doglio on the risen Christ as "ruler" of the kings of the earth (Rev 1:5a). Then there are seven papers on Judaism and the NT: L. Troiani on Josephus' *Jewish Antiquities* and contemporary Judaism; G. Scarpat on the port of immortal victory (4 Macc 7:3); R. Penna on constructions of the verb πιστεύω in the NT; G. Jossa on Jesus' question about the Son of David (Mk 12:35-37); R. Farbis on the letter of James in the sapiential and apocalyptic traditions; C. Wolff on the resurrection of Jesus Christ in 1 Peter; and G. Marconi on the representation of falsehood in 2 Pet 2:10b-22. Finally there are seven articles on reading the Bible in the church: P. De Benedetti on translating Scripture; E. Manicardi on Sacred Scripture in the liturgy; J. Schlosser on NT Christology and liturgy; E. dal Covolo on patristic arguments about truth—"I am the way and the truth" (cf. Jn 14:6) in Origen and Augustine; F. Montagnini on the charisms; C. Ghidelli on Christianity as "heresy"; and A. Moda on Jesus and women.

L. M. WHITE, *From Jesus to Christianity* (San Francisco: HarperSanFrancisco, 2004, $24.95) xii and 508 pp. Illustrated. Indexed. LCN: 2004048858. ISBN: 0-06-052655-6.

White, chair in classics and Christian origins and director of the Institute for the Study of Antiquity and Christian Origins at the University of Texas at Austin, seeks to tell the story of the origins and development of the Christian movement as told by the people who lived it. After an eight-page introduction, he treats the world of the NT: entering the world of Jesus; religion and society in the Roman world; and Judaism at home and abroad. Next he deals with the first generation of Christians—sectarian beginnings: the historical figure of Jesus; before they were Christians—the beginnings of the Jesus movement; Paul—his life and significance; and Paul—the Aegean mission. Then he considers the second generation—birth pangs and new horizons: the first Jewish Revolt and its aftermath; sectarian tensions and self-definition—Gospel trajectories; and accommodation and resistance—a footing in the Roman world. Next he discusses the third generation—from sect to church: Christology and conflict—the beginnings of normative self-definition; with the voice of an apostle—a new generation of leaders; and legitimacy and order—a new scrutiny. Finally he explores the fourth generation—coming of age in the Roman world: networks of faith—literary trajectories and regional trends; the dilemma of diversity—delineating heresy and orthodoxy; and closing ranks—the NT takes shape.

GOSPELS—ACTS

E. AGOSTO, *Servant Leadership. Jesus & Paul* (St. Louis, MO: Chalice, 2005, paper $29.99) viii and 248 pp. Bibliography. Indexed. LCN: 2005003650. ISBN: 0-8272-3463-5.

Based on a doctoral dissertation directed by J. P. Sampley and presented to Boston University, this volume explores two models of faithful leadership in the early church—Jesus and Paul—in the light of social-scientific analysis and the social world of the NT. After a twelve-page introduction to servant leadership, it describes the world of Jesus and Paul, and discusses leadership in the Synoptic tradition with regard first to discipleship, mission, and

audience, and then to the failure of established leaders. Then it considers windows into Pauline leadership, Paul's leaders, and problems in leadership (with reference to the Corinthian correspondence). Agosto, professor of NT and director of the Program de Ministerios Hispanos at Hartford Seminary, concludes that Jesus showed a singular concern for the poor and oppressed in his context in light of an oppressive imperial hegemony, that both Jesus and Paul refused to work alone, and that both refused to respond with violence and exhibited great humility.

G. AICHELE AND R. WALSH (EDS.), *Those Outside. Noncanonical Readings of Canonical Gospels* (New York—London: T&T Clark, 2005, paper £25/$32) xvi and 215 pp., 7 halftones. Bibliography. Indexed. LCN: 2005006783. ISBN: 0-567-02650-7.

The seven essays in this volume use such secular "texts" as film and literature to engage the canonical Gospels in a heterodox and even heretical fashion, as a way of opening up dynamic space for new understandings of the Gospels today. After a ten-page preface by the editors, it presents papers by H. S. Pyper on Jesus reads the Scriptures (Lk 4:16-30); Aichele on Jesus' two fathers—an afterlife of Luke's Gospel; T. Pippin on the end of Jesus; L. Kreitzer on Mt 11:28-30 and "rest" from heavy burdens—J. Bunyan and R. De Niro meet Jesus; J. F. Staley on reading "this woman" back into Jn 7:1–8:59—*Liar Liar* and the *pericope adulterae* in intertextual tango; D. Boyarin on what kind of a Jew is an Evangelist; and Walsh on three versions of ~~Judas~~ Jesus.

D. C. ALLISON, *Studies in Matthew. Interpretation Past and Present* (Grand Rapids: Baker, 2005, $34.99) 282 pp. Indexed. LCN: 2005018430. ISBN: 0-8010-2791-8.

The first six articles in this collection deal with how commentators of the past have dealt with particular passages in Matthew's Gospel: the Magi's angel (Mt 2:2, 9-10); seeing God (5:8); murder and anger, Cain and Abel (5:21-25); darkness at noon (27:45); touching Jesus' feet (28:9); and reading Matthew through the Church Fathers. The remaining seven essays treat literary and historical matters: structure, biographical impulse, and the *imitatio Christi;* Matthew's first two words (1:1); divorce, celibacy, and Joseph (1:18-25); the configuration of the Sermon on the Mount and its meaning; foreshadowing the passion; deconstructing Matthew; and slaughtered infants. Allison is professor of NT and early Christianity at Pittsburgh Theological Seminary and co-author (with W. D. Davies) of the three-volume work on Matthew in the International Critical Commentary.

C. G. BARTHOLOMEW, J. B. GREEN, AND A. C. THISELTON (EDS.), *Reading Luke. Interpretation, Reflection, Formation,* Scripture and Hermeneutics 6 (Grand Rapids: Zondervan, 2005, $39.99; Milton Keynes, UK: Paternoster, £19.99) xxii and 484 pp. Bibliographies. Indexed. LCN: 2005012037. ISBN: 0-310-23416-6 (Z), 1-84227-070-2 (P).

After Thiselton's essay on the hermeneutical dynamics of "reading Luke" as interpretation, reflection, and formation, this volume presents four chapters on "narrative, history, and theology": Green on learning theological interpretation from Luke; D. Wenham on the purpose of Luke-Acts—Israel's story in the context of the Roman empire; F. S. Spencer on preparing the way of the Lord—introducing and interpreting Luke's narrative (a response to Wenham); and D. P. Moessner on reading Luke's Gospel as ancient Hellenistic narrative—Luke's narrative plan of Israel's suffering Messiah as God's saving "plan" for the world. Then there are four papers under the heading "language, parables, and ways or levels for reading Luke": I. H. Marshall on political and eschatological language in Luke; J. Nolland on the role of money and possessions in the parable of the prodigal son (Lk 15:11-32) as a test case; S. I. Wright on reading Luke, hearing Jesus, and understanding God—reflections on some hermeneutical issues (a response to Nolland); and M. Goheen on D. Bosch's missional reading of Luke. Next under "distinctive theological themes in Luke-Acts" there are four articles: M. Turner on Luke and the Spirit—renewing theological interpretation of biblical pneumatology; S. W. Hahn on kingdom and church in Luke-Acts—from Davidic Christology to kingdom ecclesiology; C. H. H. Scobie on the journey motif as a hermeneuti-

cal key to interpreting Luke in a canonical approach; and Bartholomew and R. Holt on prayer in/and the drama of redemption in Luke—prayer and exegetical performance. Then there are three essays on issues in reception history and reception theory: F. Bovon on the reception and use of Luke's Gospel in the 2nd century A.D.; A. Gregory on looking for Luke in the 2nd century—a dialogue with Bovon; and H. J. Hornik and M. C. Parsons on illuminating Luke—the third Gospel in Italian Renaissance and Baroque painting. Green has provided a thirteen-page "afterword."

T. K. Beal and T. Linafelt (eds.), *Mel Gibson's Bible: Religion, Popular Culture, and* The Passion of the Christ, Afterlives of the Bible (Chicago—London: University of Chicago Press, 2006, cloth $42/£26.50, paper $16/£10.50) xii and 208 pp., 4 figs., 7 halftones. LCN: 2005014261. ISBN: 0-226-03975-7 (cloth), -03976-5 (paper).

After a seven-page introduction, the twenty-one essays in this volume seek to interpret Mel Gibson's *Passion of the Christ* and understand its place in contemporary culture and society not simply as a film but also as a cultural event. They appear under three headings: *The Passion* as interpretation (eight); ethical and theological responses (six); and passion, media, audience (seven). The contributors include J. Miles on the art of *The Passion;* G. M. Smiga on the good news of Mel Gibson's *Passion;* B. Chilton on Gibson's lethal *Passion;* J. D. Crossan on Jewish crowd and Roman governor; J. Schaberg on Gibson's Mary Magdalene; P. Fredriksen on "no pain, no gain?"; S. Heschel on Christ's passion—homoeroticism and the origins of Christianity; and T. J. J. Altizer on the passion and the death of God.

Y.-M. Blanchard et al., *Raconter, voir, croire. Parcours narratifs du quatrième évangile,* Cahiers de la Revue Biblique 61 (Paris: Gabalda, 2005, paper €30) 90 pp. Indexed. ISBN: 2-85021-166-7.

After a five-page introduction by É. Latour, this volume presents four narrative-critical analyses of the Fourth Gospel: F. Mirguet on the setting of writing and reading in the Fourth Gospel; Latour on the narrative function of the articulation between narrative and discourse; B. Oiry on the passage of the text to the reader in the Easter appearance narratives in John 20; and Blanchard on the Fourth Gospel in the fire of narrative analysis—rereading and perspectives. The first three essays were developed in a seminar on narratology and the Fourth Gospel directed by Blanchard at the Institut Catholique de Paris.

M. J. Borg and J. D. Crossan, *The Last Week. The Day-by-Day Account of Jesus's Final Week in Jerusalem* (San Francisco: HarperSanFrancisco, 2006, $21.95) xii and 220 pp. LCN: 2005055148. ISBN: 0-06-084539-2.

Borg and Crossan contend that the first "passion" of Jesus was the kingdom of God, that is, his desire to incarnate the justice of God by demanding for all a fair share of a world belonging to and ruled by the covenantal God of Israel; and that this passion for God's distributive justice led inevitably to the second "passion" at the hands of Pilate's punitive justice. In this volume they seek to tell and explain against the background of Jewish high priestly collaboration with Roman imperial control the last week of Jesus' life on earth as given in Mark's Gospel. They make their presentation in the framework of Mark's concept of "Holy Week": Palm Sunday (Mk 11:1), Monday (11:12), Tuesday (11:20), Wednesday (14:1), Thursday (14:12), Friday (15:1), Saturday (15:42; 16:1), and Easter Sunday (16:2).

C. Boyer, *Jésus contre le temple? Analyse historico-critique des textes,* Héritage et projet 68 (Saint-Laurent, QC: Fides, 2005, paper $29.95 Can/€27) 163 pp. Bibliography. ISBN: 2-7621-2563-4.

Based on a master's thesis directed by G. Rochais and presented in 2001 to the Université du Québec at Montreal, this volume explores the relationship between Jesus and the Jerusalem Temple according to the Gospels and in history. After a five-page introduction, it provides an inventory of Jesus' sayings about the Temple, offers an interpretation of the sayings about the destruction of the Temple and those about its destruction and rebuilding,

and reflects on their historicity. Then it treats Jesus' action at the Temple (Mk 11:15-19 parr.), its interpretation (a demonstration of messianic authority, a purification of the Temple, an announcement of the Temple's destruction), and the historicity of the primitive account and of the incident itself. Boyer concludes that while for Jesus the Temple and its cult were not entirely without value, they became less useful in view of the day when God would inaugurate his definitive reign, and that this ambiguity explains the divergence of attitudes of the early Christians to the Jerusalem Temple.

C. Broccardo, *La fede emarginata. Analisi narrativa di Luca 4–9,* Studi e ricerche (Assisi: Cittadella, 2005, paper €18) 358 pp. Bibliography. Indexed. ISBN: 88-308-0829-6.

The revised version of a doctoral dissertation directed by J.-N. Aletti and presented to the Pontifical Biblical Institute in 2005, this narrative analysis of key texts in Luke 4–9 gives particular attention to how the themes of faith and Christology are developed with reference to various minor characters. After a fifteen-page introduction, it focuses on four episodes: the men with the paralytic—from healing to forgiveness, and the divine authority of Jesus (Lk 5:17-26); the centurion—faith in the miraculous word of Jesus (7:1-10); the sinful woman—the forgiveness of Jesus and the faith of a woman (7:36-50); and the woman with the flow of blood and Jairus—the faith that saves (8:40-56). Broccardo concludes that in these stories of marginal persons Luke emphasizes that faith in Jesus saves.

R. A. Burridge, *Four Gospels, One Jesus? A Symbolic Reading* (2nd ed.; Grand Rapids: Eerdmans, 2005, paper $16) xviii and 198 pp., 9 figs. Bibliography. Indexed. ISBN: 0-8028-2980-5.

The first edition (1994) of this work was described in *NTA* 39, p. 502. After a 33-page treatment of the four Gospels, it discusses the portrayals of Jesus by Mark (the roar of the lion), Matthew (the teacher of Israel), Luke (the bearer of burdens), and John (the high-flying eagle). Finally it reflects on the question of the "one Jesus." This edition includes a discussion of reception history, takes account of the *Revised Common Lectionary,* refers to P. Jackson's *The Lord of the Rings* films, and updates the text in light of scholarship on the Gospels and the historical Jesus during the last decade. Burridge is dean of King's College, London.

H. Cardona Ramírez, *Jesús de Nazareth en el evangelio de San Marcos. Comentarios bíblicos al ciclo litúrgico B (Resultado de investigación)* (Medellín: Editorial Universidad Pontificia Bolivariana, 2005, paper) 320 pp. Bibliography. ISBN: 958-696-463-9.

After a six-page introduction to proclaiming and explicating the word and to Mark's Gospel, Cardona Ramírez, who is also the author of *El Grano de Mostaza* (2005), provides expositions of the lectionary readings for the Sundays and festivals in Year B (in which most of the Gospel texts are taken from Mark). For each unit there is a short introduction as well brief comments on the OT, Psalm, Epistle, and Gospel passages for the day.

N. Casalini, *Introduzione a Marco,* Studium Biblicum Franciscanum 66 (Jerusalem: Franciscan Printing Press, 2005, paper $25) 303 pp. Indexed. ISBN: 965-516-068-8.

In this volume Casalini, author of *Teologia dei Vangeli* (2002), first discusses the theological order of Mark's Gospel, the dominant theme and thematic motifs, the plot of the narrative, and the composition of the text. Next on pp. 91-241 he provides detailed narrative analyses of the individual pericopes from Mk 1:1-13 to 15:42–16:8. Then he considers the unity of Mark's narrative discourse, and the theological meaning of the narrative unity (the revelation of the mystery of the Son of God).

N. Casalini, *Lettura di Marco. Narrativa, esegetica, teologica,* Studium Biblicum Franciscanum 67 (Jerusalem: Franciscan Printing Press, 2005, paper $25) 381 pp. Bibliography. Indexed. ISBN: 965-516-068-8.

In this volume Casalini presents a 68-page introduction to Mark's Gospel in which he treats its authorship, place of origin, date, composition, plot, literary genre, and portrait of

Jesus. Next on pp. 79-326 he provides a reading of each passage first in Mk 1:1–13:37 and then in 14:1–16:8. Finally he offers concluding remarks about the theology and pragmatics of Mark's Gospel, with particular attention to its nature as an exhortation and an ideal biography, as well as its depiction of Jesus as the Son of Man and the Son of God.

R. M. CHENNATTU, *Johannine Discipleship as a Covenant Relationship* (Peabody, MA: Hendrickson, 2006, paper $29.95) xxiv and 256 pp. Bibliography. Indexed. LCN: 2005025969. ISBN: 1-56563-668-6.

Based on a doctoral dissertation directed by F. J. Moloney and presented to the Catholic University of America in Washington, DC, this analysis of the theme of discipleship in John's Gospel takes account of the principal Johannine discipleship texts, their OT background, and the relevance of the discipleship paradigm for the Johannine community. After an introduction to the Johannine discipleship motif in recent scholarship and to the call stories of Jn 1:35-51, Chennattu discusses the OT covenant motif and John 13–17, the themes of discipleship and covenant in John 13–17, covenant-discipleship motifs in John 20–21, and the covenant-discipleship motif and the Johannine community. Chennattu concludes that the Johannine presentation of discipleship is a Johannine rereading of the OT metaphor of covenant. She contends that this rereading reflects a definitive theological and sociological break between Israel and the new chosen people of God, as well as a sensitivity toward community members of Samaritan and Greek origin.

Y. CHO, *Spirit and Kingdom in the Writings of Luke and Paul. An Attempt to Reconcile these Concepts,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2005, paper £19.99) xviii and 227 pp. Bibliography. Indexed. ISBN: 1-84227-316-7.

Based on a doctoral dissertation directed by A. Clarke and presented to the University of Aberdeen, this volume seeks to shed light on the differences between Luke and Paul with regard to their understandings of the Holy Spirit. It contends that while Paul develops the role of the Spirit as the means by which all may participate in the blessings of the kingdom in the present, Luke portrays the Spirit in a more limited way in relation to the concept of the kingdom of God. After a thirteen-page introduction, it considers the Spirit and life-giving wisdom in intertestamental literature; the relationship between the Spirit in Paul and the kingdom of God in the Synoptics; the Spirit and the blessings of the kingdom of God in Luke-Acts; and proclamation as the primary role of the Spirit in relation to the kingdom of God in Luke-Acts.

S. W. COLLINSON, *Making Disciples. The Significance of Jesus' Educational Methods for Today's Church,* Paternoster Theological Monographs (Milton Keynes, UK: Paternoster, 2004, paper £19.99) xiii and 277 pp. Bibliography. Indexed. ISBN: 1-84227-116-4.

In her eight-page introduction, Collinson defines discipling as a voluntary, personal relationship between two individuals, in community or alone, in which the disciple commits himself or herself to learn from the other by imitation, oral communication, and sharing in the life and work of the discipler. After examining the concept of discipling in the educational practices of the ancient Near East and of ancient Israel, she considers discipling in the Gospels (Mark, Matthew, Luke, John), and in the apostolic era (Acts, the Epistles and Revelation). Then she evaluates discipling as an educational practice for today's church with respect to its definition and its congruence with the Christian faith, with the findings of present day religious and educational research, and with educational theories in today's church, respectively. Collinson concludes that the discipling model of teaching has six components: relational, intentional, mainly informal, typically communal, reciprocal, and centrifugal in focus.

K. E. CORLEY AND R. L. WEBB (EDS.), *Jesus and Mel Gibson's* The Passion of the Christ. *The Film, the Gospels and the Claims of History* (London—New York: Continuum, 2004, paper £12.99/$17.95) ix and 198 pp., table. Bibliography. ISBN: 0-8264-7781-X.

After a five-page introduction by the editors, this volume presents two essays responding

to Gibson's *Passion of the Christ* as a whole: J. D. Crossan on the film as a hymn to a savage God; and M. Goodacre on reacting and overreacting to Gibson's artistic vision. Then eight essays evaluate various aspects of the film's characterization and plot: Webb on the flashbacks—story and discourse as a means of explanation; S. McKnight on the betrayal of Jesus and the death of Judas; M. A. Powell on Satan and the demons; Corley on Mary and other women characters; A. F. Segal on the Jewish leaders; H. K. Bond on Pilate and the Romans; G. S. Jackson on the trial of Jesus; and C. A. Evans on the procession and the crucifixion. Finally there are four papers that consider the film's artistic influences: W. B. Tatum on its place in the history of Jesus films; D. J. Goa on *The Passion,* classical art, and re-presentation; Webb on the influence of A. C. Emmerich's work; and Corley and Webb on *The Passion,* the Gospels, and the claims of history.

M. Dauphinais and M. Levering (eds.), *Reading John with St. Thomas Aquinas. Theological Exegesis and Speculative Theology* (Washington: Catholic University of America Press, 2005, $39.95) xxv and 371 pp. Bibliography. Indexed. LCN: 2004007255. ISBN: 0-8132-1405-X.

Like all medieval biblical commentaries, Thomas Aquinas's commentary on John's Gospel consists to a significant degree in speculative theological questioning inspired by the biblical text. The nineteen essays in this volume emphasize the congruence between biblical exegesis and systematic theology in Aquinas's thought by adopting the basic structure of his *Summa theologiae:* revelation (two essays), the triune God (four), God and the world (three), the moral life (four), the person and work of Jesus Christ (three), and church and sacraments (three). The contributors include J. F. Boyle on authorial intention and the *divisio textus,* G. Emery on biblical exegesis and the speculative doctrine of the Trinity, M. Waldstein on the analogy of mission and obedience, M. L. Lamb on eternity and time, C. Leget on the concept of "life," M. Sherwin on Christ the teacher, B. M. Ashley on the extent of Jesus' human knowledge, and S.-T. Bonino on the role of the apostles in the communication of revelation. The editors have provided a thirteen-page introduction.

W. D. Davies and D. C. Allison, *Matthew. A Shorter Commentary,* ed. D. C. Allison (London—New York: T&T Clark, 2004, cloth £65/$125, paper £19.99/$35) xxix and 549 pp. Bibliography. ISBN: 0-567-08239-3 (cloth), -08249-0 (paper).

Based on the three-volume commentary on Matthew's Gospel by Davies and Allison that appeared in 1988, 1991, and 1997 [see *NTA* 33, p. 384; 36, p. 420; and 42, p. 379], this volume provides a nineteen-page introduction (authorship, date, local origin, etc.) and comments on the individual pericopes in Matthew's Gospel. The present work comments on Allison's English translation rather than the Greek text. It avoids most discussions of historicity and tradition history, offers far less documentation for its claims about antiquity and scholarly opinions, and abbreviates discussions of exegetical options and problems. Davies was professor emeritus of Christian origins at Duke University. Allison is professor of NT exegesis and early Christianity at Pittsburgh Theological Seminary.

J. D. G. Dunn and S. McKnight (eds.), *The Historical Jesus in Recent Research,* Sources for Biblical and Theological Study 10 (Winona Lake, IN: Eisenbrauns, 2005, $42.95) xvi and 618 pp. Bibliographies. Indexed. LCN: 2005024554. ISBN: 1-57506-100-7.

This collection of thirty-five essays on the historical Jesus is divided into seven parts, each with an introduction either by Dunn or McKnight. Under "classic voices" there are essays by A. Schweitzer on the solution of thoroughgoing eschatology; R. Bultmann on viewpoint and method; H. J. Cadbury on the cause and cure of modernization; and M Kähler on against the life-of-Jesus movement. Next under "methodology" there are articles by Bultmann on "I" sayings; J. Jeremias on characteristics of the *ipsissima vox;* B. Chilton on *regnum Dei Deus est;* J. P. Meier on criteria—How do we decide what comes from Jesus?; E. E. Lemcio on the past of Jesus in the Gospels; and Dunn on the tradition. Then under "teachings of Jesus" there are papers by W. G. Kümmel on the pressing imminence of the

end; Jeremias on *Abba* as an address to God; N. T. Wright on kingdom redefined—the announcement; E. P. Sanders on Jesus and the first table of the Law; D. C. Allison on the allusive Jesus; and K. R. Snodgrass on from allegorizing to allegorizing—a history of the interpretation of the parables of Jesus. Next under "Jesus—Who was he?" there are essays by G. B. Caird on Jesus and the Jewish nation; R. A. Horsley on abandoning the unhistorical quest for an apolitical Jesus; M. J. Borg on the Spirit-filled experience of Jesus; P. M. Casey on Son of Man; and P. Stuhlmacher on the messianic Son of Man—Jesus' claim to deity. Then under "Jesus—major events" there are articles by G. Theissen on the historical intention of primitive Christian miracle stories; Sanders on Jesus and the Temple; C. E. B. Cranfield on the resurrection of Jesus Christ; Stuhlmacher on Jesus' readiness to suffer and his understanding of his death; and G. Lüdemann on the history and nature of the earliest Christian belief in the resurrection. Next under "Jesus and others" there are papers by B. F. Meyer on the judgment and salvation of Israel; P. W. Barnett on the Jewish sign prophets; Dunn on Pharisees, sinners, and Jesus; P. S. Alexander on Jesus and the Golden Rule; and A.-J. Levine on the Word becomes flesh—Jesus, gender, and sexuality. Finally under "conclusion" there are essays by Bultmann on the message of Jesus and the problem of mythology; G. N. Stanton on the Gospel traditions and early christological reflection; J. A. T. Robinson on the self-consciousness of Jesus; and R. Morgan on the historical Jesus and the theology of the NT.

W. Fenske, *Wie Jesus zum "Arier" wurde. Auswirkungen der Entjudaisierung Christi im 19. und zu Beginn des 20. Jahrhunderts* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, €59.90) 288 pp. Bibliography. Indexed. ISBN: 3-534-18928-0.

Fenske, Privatdozent at the Evangelical theological faculty of the Ludwig-Maximilians-Universität in Munich, and author of *Paulus lesen und verstehen* (2003) and *Ein Mensch hatte zwei Söhne* (2003), investigates the process by which Jesus came to be regarded in some circles in the 19th and early 20th centuries not as a Jew but rather as an Aryan. After a survey of the pertinent literature, he traces the development of the concept of the Aryan origin of Jesus in three phases (ca. 1800-80, 1880-99, 1899-1945) and with reference to prominent authors and their writings (e.g. P. T. d'Holbach, A. Schopenhauer, D. F. Strauss, B. Bauer, P. de Lagarde, F. Nietzsche, W. Bousset, H. S. Chamberlain, R. Steiner, F. Delitzsch, R. Bultmann, W. Bauer, G. Kittel, J. Leipoldt, A. Drews, A. Rosenberg, W. Grundmann, P. Fiebig, and A. Hitler). Fenske concludes with arguments against the "Aryanizing" of Jesus and of Christology. Thirteen excursuses are interspersed throughout the volume.

L. J. Francis and P. Atkins, *Exploring Matthew's Gospel. A Guide to the Gospel Readings in the Revised Common Lectionary,* Personality Type and Scripture (London—Harrisburg, PA: Morehouse, 2005, paper £18.99/$37.95) x and 224 pp. Bibliography. ISBN: 0-8192-8133-6.

The reprint of the work described in *NTA* 46, pp. 371-372, this volume treats the passages from Matthew's Gospel that appear in the Revised Common Lectionary for Sundays and major feasts in Year A from the perspective of psychological type theory, which (following C. G. Jung) distinguishes between the four functions of sensing, intuition, thinking, and feeling.

S. Freyne, *Jesus, a Jewish Galilean. A New Reading of the Jesus-Story* (London—New York: T&T Clark, 2005, cloth $130, paper £16.99/$31.95) xiii and 212 pp., 4 maps. Bibliography. Indexed. ISBN: 0-567-08457-4 (cloth), -08467-1 (paper).

After an introductory chapter on Jesus, Jews, and Galilee, Freyne, director of the program for Mediterranean and Near Eastern Studies at Trinity College in Dublin, discusses Jesus and the ecology of Galilee (ecological factors and human culture, Jesus and the micro-ecologies of Galilee), sources of conquest and settlement (the twelve-tribe league of "all Israel," the conquest and settlement narratives, Jesus and Israelite Galilee), Zion beckons

(Isaiah and Jesus vis-à-vis Zion), confronting the challenges of empire (Judean response to Greek and Roman imperialism, Jesus and Roman imperial values in Galilee), and death in Jerusalem (Jesus and the Temple, a martyr's death?). Freyne concludes that Jesus saw his role in light of the Servant of Yahweh and the *maśkilîm* of Daniel, and that his first followers' return to Galilee was a recalling of the mission and ministry that had challenged them initially in Galilee. The book was released in the United Kingdom in 2004.

D. HAMM, *The Acts of the Apostles,* New Collegeville Bible Commentary, New Testament 5 (Collegeville, MN: Liturgical Press, 2005, paper $6.95) 135 pp., 5 maps, 6 photos. Indexed. LCN: 2005008466. ISBN: 0-8146-2864-8.

Following a six-page introduction to Acts, this volume provides the full text of Acts according to the New American Bible with Revised NT and an exposition of the work under four major headings: the risen Christ and the restoration of Israel in Jerusalem (1:1–8:3), the mission in Judea and Samaria (8:4–9:43), the inauguration of the Gentile mission (10:1–15:35), and the mission of Paul to the ends of the earth (15:36–28:31). Review aids and discussion topics are included. Hamm is professor of theology and teaches Scripture at Creighton University in Omaha, Nebraska.

H. J. HORNIK AND M. C. PARSONS, *Illuminating Luke. The Public Ministry of Christ in Italian Renaissance and Baroque Painting* (New York—London: T&T Clark, 2005, paper $34.95/£15.99) xiv and 177 pp., frontispiece. Illustrated. Bibliography. Indexed. ISBN: 0-567-02820-8.

The first volume in this project concerned representations of the Lukan infancy narratives in Italian Renaissance paintings [see *NTA* 48, p. 416]. After a nine-page introduction, this volume focuses on artistic representations of events in the Lukan account of Jesus' public ministry: *The Baptism of Christ* by M. Tosini (Lk 3:21-22; 4:1-13); *The Miraculous Draught of Fishes* by Raphael (5:1-11); *The Good Samaritan* and *The Rich Man and Lazarus* by J. Bassano (10:30-37; 16:19-31); *Christ in the Home of Mary and Martha* by A. Allori (10:38-42); and *The Prodigal Son* by Guercino (15:11-32). Hornik is professor of art history and Parsons is professor of religion at Baylor University in Waco, TX.

J. L. HOULDEN, *Jesus, A Question of Identity* (London—New York: Continuum, 2006, paper $14.95) vii and 136 pp. Bibliography. Indexed. ISBN: 0-8264-8941-9.

The paperback reprint of the work described in *NTA* 36, p. 422, this "explanatory book" about Jesus deals with questions concerning Jesus; the beginning of belief—Paul the apostle and the Gospels; Jesus and history; worship and belief; problems and solutions; the pattern modified; the pattern challenged; and debates and prospects. Houlden, professor emeritus of theology at King's College, London, is the editor of *Jesus. The Complete Guide* (2005).

J. L. HOULDEN (ED.), *Jesus. The Complete Guide* (London—New York: Continuum, 2005, paper $49.95) xxxvii and 922 pp. Illustrated. Bibliographies. Indexed. ISBN: 0-8264-8011-X.

This encyclopedia focuses on as many aspects as possible of the phenomenon of Jesus in the past two thousand years, that is, as a figure of the 1st century, as the object of thought and devotion throughout the centuries, and as a major influence and subject in art, music, and literature. The individual articles fall into three major categories (history, culture, and thought), and they may crisscross as their subject demands. After the editor's nine-page introduction, the volume presents the articles in alphabetical order from "Acts of the Apostles" to "N. T. Wright." Its one-hundred contributors include S. Brock on the Syriac tradition, G. J. Brooke on the Dead Sea scrolls, P. F. Esler on Jesus in social context, A. E. Harvey on Jesus as a historical figure, S. Laws on Hebrews, D. R. MacDonald on Homer, R. Mohrlang on Paul, D. E. Nineham on A. Schweitzer, D. C. Parker on textual criticism, P. Spilsbury on Messiah, J. P. M. Sweet on Revelation, and A. J. M. Wedderburn on resurrection. A fourteen-page glossary is included. The book was previously published under the title *Jesus in History, Thought and Culture.*

S. Hylen, *Allusion and Meaning in John 6,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 137 (Berlin—New York: de Gruyter, 2005, €69) ix and 238 pp. Bibliography. Indexed. LCN: 2005027707. ISBN: 3-11-018577-6.

Based on a doctoral dissertation directed by G. O'Day and presented to Emory University, this investigation of John 6 argues that John's allusions to Exodus form constructive relationships between the Exodus material and the story of Jesus, and that John draws on elements of the Exodus story as ways of understanding who Jesus is. After surveying the history of the interpretation of allusion and meaning in John 6, Hylen discusses the methodology for interpreting allusions in John 6, allusions to Exodus in ancient Jewish writings, allusions to Exodus in John 6 (Moses, crossing the Red Sea, manna, the Israelites), and allusion and meaning in John 6 and in early Christian interpretation. She concludes that John was an attentive and creative interpreter of Scripture, and that John's language presents a powerful vision in which the acts of God in the past are not merely past but are intelligible parts of the present and future.

R. J. Karris, *Eating Your Way Through Luke's Gospel* (Collegeville, MN: Liturgical Press, 2006, paper $9.95) v and 110 pp. Bibliographies. Indexed. LCN: 2005010016. ISBN: 0-8146-2121-X.

After discussing the realia of food and drink during the time of Jesus and Luke, Karris, head of research at the Franciscan Institute at St. Bonaventure University in New York, considers the following topics: the theme of food in Luke's Gospel; Jesus as glutton and drunkard, friend of toll collectors and sinners; Jesus as guest, host, and teacher at meals; Jesus' petition for food and food imagery in Luke's parables; trawling for the theme of food in the Gospels of John, Mark, and Matthew; food and women; and eating as a serious and dangerous but also joyful business.

P. E. Kinlaw, *The Christ Is Jesus. Metamorphosis, Possession, and Johannine Christology,* SBL Academia Biblica 18 (Atlanta: Society of Biblical Literature, 2005, paper $32.95) vii and 206 pp. Bibliography. Indexed. LCN: 2005002216. ISBN: 1-58983-165-9.

Based on a doctoral dissertation directed by C. H. Talbert and presented to the department of religion at Baylor University in Waco, Texas, this volume examines the divine-human union of Jesus Christ in the Fourth Gospel and the Johannine epistles in light of ancient Mediterranean models of how gods were believed to appear on earth. After surveying various scholarly approaches to the topic, Kinlaw discusses two ancient Mediterranean patterns for describing how divine beings manifested themselves in the human realm: metamorphosis, which involves a change in form; and possession, which involves a change in substance. Then she considers how the divine-human union in Jesus is treated in the Johannine letters and in John's Gospel, respectively. Kinlaw concludes that the Johannine adaptation of the concept of the temporary possession of a human being by a god to a model of permanent possession made clear to the ancient audience how the divine and human could coexist in the person of Jesus.

H. Klein, *Das Lukasevangelium,* Kritisch-exegetischer Kommentar über das Neue Testament 1/3 (Göttingen: Vandenhoeck & Ruprecht, 2006, €89) 745 pp. Bibliographies. Indexed. ISBN: 3-525-51500-6.

The most recent (9th) edition of the Meyer-Kommentar on Luke's Gospel was prepared by B. Weiss and published in 1901. Klein, who teaches in Hermannstadt, Romania, develops his new commentary on the basis of his view of Luke as a catechist in an early Christian community in the eastern Mediterranean who proved himself to be a gifted narrator of the story of Jesus. After a 26-page general bibliography, he treats the *Gattung* of Luke's Gospel, its sources, language and style, structure, message, authorship, place and date, and text. Then he presents for each pericope a translation, bibliography, literary analysis, and

verse-by-verse commentary. After dealing with the Evangelist's purpose according to Lk 1:1-4, he divides the Gospel into four major parts: the beginnings (1:5–4:44), Jesus' missionary activity (5:1–9:50), Jesus' teaching on the way (9:51–19:10), and the end of the world and the glorification of Jesus (19:11–24:53). Also included are thirty-eight excursuses (on ancient book introductions, the virgin birth, the so-called census, etc.) interspersed throughout the main text.

H. KLEIN, *Lukasstudien,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 209 (Göttingen: Vandenhoeck & Ruprecht, 2005, €69.90) 219 pp. Bibliography. Indexed. ISBN: 3-525-53073-0.

The eighteen essays in this volume appear under six major headings: the third Gospel and its author (three), Luke and his sources (four), the Lukan infancy narrative (two), Luke as theologian (six), Luke as narrator (two), and the text of Luke's Gospel (one). Their topics include Luke's social status, his formation, the possibility of reconstructing Lukan special material, oral traditions in Luke, the Magnificat as the prayer of a Jewish woman, the way of salvation as Luke's theological concept, justification by faith as the complement of justification through the Law, the narrated world and the real world according to Luke, and Jesus the missionary as guest according to Luke. The six previously published articles in the collection have been revised and updated.

I. S. C. KWONG, *The Word Order of the Gospel of Luke. Its Foregrounded Messages,* Library of New Testament Studies 298, Studies in New Testament Greek 12 (London—New York: T&T Clark, 2005, $150) xi and 251 pp., 8 figs., 51 tables. Bibliography. Indexed. ISBN: 0-567-03051-2.

The slightly modified version of a doctoral dissertation directed by S. E. Porter and submitted in 2003 to the University of Surrey, this volume investigates the word order of all the clauses in Luke's Gospel and some of its related foregrounded messages. After surveying recent studies of word order and offering methodological considerations, it discusses unmarked word orders in Luke's Gospel: the relative positions of main constituents, and the positions of circumstantial adjuncts. Next it deals with marked word orders and foregrounded messages: indirect speeches and the disciples' understanding of Jesus; handing over Jesus—a consideration of Pilate's action through the clause structures in Lk 23:1-25; temporal clause complexes and foregrounded messages; and given-new information units in 22:24-38 and its prominent messages. A fifteen-page appendix shows the distribution of the word orders in Lukan clauses.

R. KYSAR, *Voyages with John. Charting the Fourth Gospel* (Waco, TX: Baylor University Press, 2005, $29.95) x and 339 pp. Bibliography. Indexed. LCN: 2005032261. ISBN: 1-932792-43-0.

After a six-page autobiographical introduction, this collection of sixteen essays by Kysar on John's Gospel written over a period of more than thirty years presents six papers on historical criticism: the concept of creation in John 1; the eschatology of the Fourth Gospel; Christology and controversy in Jn 1:1-18; pursuing the paradoxes of Johannine thought; literary probes into John's Gospel; and historical puzzles in John. Next under "theological criticism" there are two articles: seeing Johannine theology through temporal lenses; and the framework of Johannine theology. Then under "literary criticism" there are studies of anti-Semitism and John's Gospel; the meaning and function of Johannine metaphor (Jn 10:1-18); the making of metaphor (3:1-15); and the dismantling of decisional faith (6:25-71). Finally under "postmodern criticism" there are essays on John's Gospel in the 21st century; the "other" in Johannine literature; the expulsion from the synagogue—the tale of a theory; and the sacraments and Johannine ambiguity. Also included are Kysar's concluding remarks entitled "looking over one's shoulder." Kysar, professor emeritus of preaching and NT at Emory University, has revised most of the previously published material contained in the volume.

R. Lavatori and L. Sole, *Marco.* Vol. 1, *Interrogativi e sorprese su Gesù,* Lettura pastorale della Bibbia, Bibbia e spiritualità 24 (Bologna: Dehoniane, 2005, paper €18.50) 263 pp. Bibliographies. ISBN: 88-10-20161-2.

Divided into twenty-two chapters, this exposition of Mk 1:1–8:30 focuses on various questions and surprises that the first half of Mark's Gospel elicits. Thus it treats the initial glimmer (1:1), the first signals (1:2-13), the proclamation and unexpected character of the kingdom (1:14-15), irrevocable calls and responses (1:16-20), the everyday and the extraordinary (1:21-39), the struggle between power and weakness (1:40-45), oppositions and manifestations (2:1–3:6), and so forth. In their volume on the rest of Mark's Gospel, Lavatori and Sole, who teach at various Catholic theological faculties in Rome, plan to focus on discipleship and the revelation of the cross.

H. J. Lee, *"Signore, vogliamo vedere Gesù." La conclusione dell'attività pubblica di Gesù secondo Gv 12,20-36,* Tesi Gregoriana, Serie Teologia 124 (Rome: Editrice Pontificia Università Gregoriana, 2005, paper €20) 298 pp. Bibliography. Indexed. ISBN: 88-7839-039-9.

The slightly revised version of a doctoral dissertation directed by J. Beutler and accepted in 2005 by the theological faculty at the Pontifical Gregorian University, this volume provides a detailed exegetical analysis of Jn 12:20-36 as the conclusion of Jesus' public activity, and considers its place in the literary and theological plan of the Fourth Gospel. After a twelve-page general introduction and preliminary observations about the context and text of the passage, Lee considers Jn 12:20-36 from linguistic-syntactic, semantic, tradition-historical, narrative, pragmatic, and hermeneutical perspectives. She concludes that in 12:20-36 the Evangelist has gathered important theological motifs that characterized Jesus' public activity: the necessity of the exaltation of the Son of Man, the brief time of his presence among the Jews, the image of light, and the call to believe.

J.-Y. Leloup, *The Sacred Embrace of Jesus and Mary. The Sexual Mystery at the Heart of the Christian Tradition,* trans. J. Rowe (Rochester, VT: Inner Traditions, 2006, paper $14.95) v and 150 pp. Bibliography. LCN: 2005032558. ISBN: 1-59477-101-4.

Drawing from canonical and apocryphal Gospels, Hebrew esoteric traditions, and gnosticism, Leloup, author of *The Gospel of Philip. Jesus, Mary Magdalene, and the Gnosis of Sacred Union* (2004), contends that Jesus came not to save humanity from the life of the flesh but rather to save the life of the flesh so that it could truly transfigure all people. Of the eight chapters, those most pertinent to the NT world concern the controversy regarding Mary Magdalene, the metamorphoses of the libido, docetism, the Word made flesh, the sacred embrace according to *Gospel of Philip,* and the sexuality of Jesus Christ.

A.-J. Levine with M. Blickenstaff (eds.), *A Feminist Companion to the Acts of the Apostles,* Feminist Companion to the New Testament and Early Christian Writings 9 (London—New York: T&T Clark, 2004, cloth $130, paper £27.50) xii and 242 pp. Bibliography. Indexed. ISBN: 0-8264-6672-9 (cloth), -6252-9 (paper).

After Levine's 21-page introduction, this volume presents essays by J. C. Anderson on reading Tabitha—a feminist reception history; B. R. Gaventa on whatever happened to those prophesying daughters; M. Kanyoro on thinking mission in Africa; B. E. Reid on the power of the widows and how to suppress it (Acts 6:1-7); K. Chambers on Acts 12:6-17 as a comedy of errors; R. M. Price on Rhoda and Penelope as two more cases of Luke's suppression of women; D. R. MacDonald on Lydia and her sisters as Lukan fictions; S. Matthews on elite women, public religion, and Christian propaganda in Acts 16; F. S. Spencer on women of "the cloth" in Acts—sewing the word; J. M. Arlandson on lifestyles of the rich and Christian—women, wealth, and social freedom; V. Burrus and K. Torjesen on an afterword to "household management and women's authority"; J. F. Staley on changing woman—toward a postcolonial postfeminist interpretation of Acts 16:6-40; and T. Penner and C. Vander Stichele on gendering violence—patterns of power and constructs of masculinity in Acts.

S. M. Lewis, *The Gospel According to John and the Johannine Letters,* New Collegeville Bible Commentary, New Testament 4 (Collegeville, MN: Liturgical Press, 2005, paper $6.95) 142 pp., 2 maps, 6 photos. Bibliography. Indexed. LCN: 2005008141. ISBN: 0-8146-2863-X.

After a two-page introduction to John's Gospel, this volume provides the full text of the Gospel according to the New American Bible with Revised NT and an exposition according to the following outline: Prologue (1:1-18); the Book of Signs (1:19–12:50); the Book of Glory (13:1–20:31); and epilogue—the resurrection appearance in Galilee (21:1-25). Also included are introductions, texts, and expositions for the three Johannine letters, as well as review aids and discussion topics. Lewis is associate professor of NT at Regis College in Toronto.

A. T. Lincoln, *The Gospel According to Saint John,* Black's New Testament Commentaries (Peabody, MA: Hendrickson, 2005, $29.95; London—New York: Continuum) ix and 584 pp. Bibliography. Indexed. LCN: 2005025970. ISBN: 1-56563-401-2 (H), 0-8264-7943-X (C).

The successor to the 1968 commentary on John's Gospel by J. N. Sanders and B. A. Mastin, this volume seeks to explore and elucidate the literary, historical, and theological dimensions of the canonical form of the Fourth Gospel. Its 91-page introduction treats the Gospel's narrative outline, shape, and plot; genre; date and authorship; relation to the Synoptic Gospels; historicity and truth; and so on. After discussing the prologue (1:1–18), the commentary considers Jesus' public mission—signs of glory (1:19–12:50): beginnings (1:19-51); the opening of Jesus' mission (2:1–4:54); revelation and testimony in controversy with "the Jews" (5:1–10:42); and conclusion (11:1–12:50). Then it deals with Jesus' departure as glory: farewell (13:1–17:26), passion (18:1–19:42), and resurrection (20:1-31). Finally it treats the epilogue (21:1-25) and the pericope about the woman taken in adultery (7:53–8:11). Lincoln, professor of NT at the University of Gloucestershire, is the author of *Truth on Trial* (2000).

D. Lioy, *The Search for Ultimate Reality. Intertextuality Between the Genesis and Johannine Prologues,* Studies in Biblical Literature 93 (New York—Bern: Lang, 2005, $65.95) xi and 223 pp. Bibliography. Indexed. LCN: 2005017864. ISBN: 0-8204-8121-1.

Lioy, author of *The Book of Revelation in Christological Focus* (2003) and *The Decalogue in the Sermon on the Mount* (2004), contends that the author of Jn 1:1-18 deliberately reflected the structure and themes found in Gen 1:1–2:3 to emphasize that the God-man, Jesus Christ, created all things and is a new spiritual beginning and the key to ultimate reality for all who believe in him. After a brief reflection on the search for ultimate reality, he presents literary and exegetical analyses of Gen 1:1–2:3 and Jn 1:1-18, respectively. Then he discusses finding ultimate reality through faith in the Son. Lioy concludes by noting the Johannine Prologue's distinctive christocentric assertions about Christ's preexistence, the Messiah's sojourn, those who rejected the Messiah, the qualitative difference in Christ's sonship, and the Messiah as the unfolding of the divine nature for humanity and as the exposition of the Father for humans.

Luke and His Readers. Festschrift A. Denaux, ed. R. Bieringer, G. Van Belle, and J. Verheyden, Bibliotheca Ephemeridum Theologicarum Lovaniensium 182 (Leuven: Leuven University Press—Peeters, 2005, paper €65) xxviii and 470 pp., plate. Bibliography. Indexed. LCN: 2004059519. ISBN: 90-429-1561-7.

The twenty-three essays honoring Professor Denaux on the occasion of his retirement from teaching are by C.-P. März on the Lukan reception of Jesus' judgment preaching in Q; V. Koperski on whether Luke is a feminist—female-male parallels in Luke-Acts; B. Dehandschutter on readers of Luke in the 2nd century—the Valentinian gnostics; D. P. Moessner on "managing" the audience—Diodorus Siculus and Luke the Evangelist on designing authorial intent; J. Delobel on textual variants in Luke 2 and defense of the belief

in the virginal conception; T. Baarda on Lk 2:14 and 19:38—Ephrem's commentary on the Diatessaron; U. Busse on encounter with the Word according to Lk 5:1-11; H. Klein on acceptance of the "others"—Lk 6:36-46 in the understanding of Luke and his readers; R. F. Collins on the Lukan Jesus as "the man who came to dinner"; W. Radl on the extent, form, and function of the so-called Lukan journey narrative; Verheyden on how many were sent according to Lk 10:1; J.-M. van Cangh on whether the Good Samaritan was a creation of Jesus or of Luke; H. Fleddermann on three friends at midnight (Lk 11:5-8); S. Van Den Eynde on "Come and hate?"—the interpretation of Luke 14:26; J. Lambrecht on Lk 15:11-32; P. De Mey on authority in the church—the appeal to Lk 22:21-34 in Roman Catholic magisterial teaching and in ecumenical dialogue; J. W. van Henten on Jewish martyrs and the Lukan passion narrative revisited; F. Neirynck on Denaux' triple interest (Luke, Q, and John); Van Belle on Lukan style in the Fourth Gospel; C. Vander Stichele and T. Penner on "all the world's a stage"—the rhetoric of gender in Acts; H. Hoet on ἐξ ἐθνῶν λαόν (Acts 15:14); B. J. Koet on in the shadow of Aeneas—Paul in Troas (Acts 16:8-10); and W. Weren on the riot of the Ephesian silversmiths (Acts 19:23-40)—Luke's advice to his readers. Also included are a photograph of the honoree, lists of his publications and of dissertations directed by him, and his *curriculum vitae.*

U. Luz, *Matthew 21–28. A Commentary,* trans. J. E. Crouch, ed. H. Koester, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 2005, $90) xliv and 683 pp., 64 halftones. Bibliographies. Indexed. LCN: 89-383. ISBN: 0-8006-3770-4.

This volume presents the English version of one and a half volumes of the four-volume German edition. Luz dealt with Matthew 21–25 in the third volume of the German edition [*NTA* 43, p. 169] and with Matthew 26–28 in the fourth volume [*NTA* 46, p. 557]. In this third volume in the English version [see *NTA* 35, p. 103; 45, p. 389] he first treats Jesus' ministry in Jerusalem under two major headings: Jesus' reckoning with his opponents (21:1–24:2), and the judgment discourse (24:3–25:46). Then after discussing the text of the Matthean passion narrative and the history of its interpretation, he presents his commentary under these headings: the passion begins (26:1-16); Jesus' last Passover (26:17-29); in Gethsemane (26:30-56); in the palace of the high priest (26:57–27:10); Jesus is condemned by the Romans (27:11-31); Jesus is crucified (27:32-61); and the resurrection of Jesus and the double ending of Matthew's Gospel (27:62–28:20). Also included are three excursuses (on the scribes and Pharisees, Jesus' trial before the Sanhedrin, and Judas) and two essays on the basic meaning of Matthew's story of Jesus and on the meaning of the story of Jesus today. Luz is professor emeritus of NT at the University of Bern.

A. Maillot, *Ces miracles qui nous dérangent. Pour ne pas se tromper de signe* (2nd ed.; Poliez-le-Grand: Editions du Moulin, 2006, paper) 94 pp. ISBN: 2-88469-021-2.

The reedition of a work published in 1986, this volume provides a six-page introduction and discusses miracles in the OT, Jesus and miracles, Jesus and the Sabbath (Mk 2:23–3:6), the faith that braves condemnations (Mk 1:40-45; 5:25-34), forgiveness of sins (Mk 2:1-12), pagans also (Mk 5:1-20; Mt 15:21-28), and signs for believing (Jn 9:1-7; 11:21-27, 35-44). Maillot concludes with reflections on the present significance of the NT miracles.

S. McKnight, *Jesus and His Death. Historiography, the Historical Jesus, and Atonement Theory* (Waco, TX: Baylor University Press, 2005, $59.95) ix and 451 pp. Bibliography. Indexed. LCN: 2005021034. ISBN: 1-932792-29-5.

McKnight, professor in religious studies at North Park University in Chicago and author of *Turning to Jesus* (2002), contends that Jesus anticipated his own death, that he understood his death as an atoning sacrifice, and that his death as an atoning sacrifice stood at the heart of his own mission to protect his followers from the judgment of God. After discussing the historical Jesus, the death of Jesus, historiography, and theology, he considers how Jesus' death has been treated in scholarship, and the major issues involved in the topic. Next under the heading "the reality of a premature death," he presents chapters entitled "the

leading foot in the dance of atonement," "a temporary presence in God's providence," and "Jesus and the prophetic fate." Then he focuses on the theme of "a ransom for many": the authenticity of the ransom saying, Jesus and the Scripture prophets, the script for Jesus, Jesus and the Servant, and the passion predictions. Finally he deals with Jesus and the Last Supper: *Pesaḥ* in Jewish history, *Pesaḥ* and the Last Supper, this bread and this cup, Jesus and the covenant, and "poured out" and eschatology. McKnight concludes that what the NT tells us about Jesus' death goes back to Jesus, who told his followers that his death would protect them, liberate them, and usher them into the kingdom of God.

W. A. MEEKS, *Christ Is the Question* (Louisville, KY: Westminster John Knox, 2006, paper $19.95) x and 166 pp. Indexed. ISBN: 0-664-22962-X.

Convinced that Jesus is the question rather than the answer, Meeks, professor emeritus of religious studies at Yale University, explores the questions that surround the identity of Jesus under six headings: answers and questions; Does anybody know my Jesus?—between dogma and romanticism; memory and invention—the making of Jesus Christ; a story to think with—from crucifixion to metaphor; the Bible teaches…through a glass darkly; and Is Jesus the last word? Much of the material was originally presented as lectures at Emory University and other educational institutions. Meeks contends that even if historians cannot produce a reliable biography of the real Jesus, we can describe the process by which Jesus became that personage who made history.

J. T. MENDONÇA, *A construção de Jesus. Uma leitura narrativa de Lc 7,36-50,* Universidade Católica Portuguesa, Faculdade de Teologia (Lisboa), Colecção "Fundamenta" 26 (Lisbon: Assírio & Alvim, 2004, paper) 276 pp., frontispiece. Bibliography. Indexed. ISBN: 972-37-0961-9.

Based on a doctoral dissertation directed by J.-N. Aletti and accepted in 2004 by the faculty of theology at the Universidade Católica Portuguesa, this narrative analysis of the episode of the sinful woman anointing Jesus in Lk 7:36-50 seeks to illuminate both Luke's skill as a narrator and his characterization of Jesus. After a nineteen-page introduction to previous study of the pericope and to narrative analysis, it provides the Greek text and a translation of Lk 7:36-50, a discussion of textual variants, and a consideration of the passage's place in the context of the Gospel. Next it compares the text with parallel NT passages (Mt 26:6-13; Mk 14:3-9; Jn 12:1-8) and explores whether the Lukan narrative should be regarded as a repetition or an invention. Then it offers a narrative analysis of Lk 7:36-50 with regard to the role of the narrator, the characters, the plot, space, and time, respectively. Finally it reflects on the construction of Jesus in the horizon of Luke 7, with reference to the motives of the characterization, Jesus' response, his ministry of salvation, and the art of constructing Jesus. Mendonça concludes that Lk 7:36-50 manifests a classic triadic paradigm (action, reaction, resolution), and that the character of Jesus is constructed gradually through the narrative.

S. MILLER, *Women in Mark's Gospel,* JSNT Supplement Series 259 (London—New York: T&T Clark, 2005, paper £25/$49.95) xi and 228 pp. Bibliography. Indexed. ISBN: 0-567-08063-3.

The paperback edition of the work described in *NTA* 49, p. 601, this volume discusses Mark's portrayals of women with regard to his definition of discipleship and his concept of the new creation. Miller teaches NT at the University of Glasgow.

F. J. MOLONEY, *The Gospel of John,* Sacra Pagina 4 (Collegeville, MN: Liturgical Press, 2005, paper $29.95) xxii and 608 pp. Bibliographies. Indexed. LCN: 2005931257. ISBN: 0-8146-5967-5.

This paperback edition of Moloney's commentary on John's Gospel [*NTA* 42, p. 585] contains a new fourteen-page supplementary bibliography that provides a cross-section of

exegetical, hermeneutical, text-critical, and methodological studies beyond what is found in the text and the bibliographies of the commentary.

F. J. MOLONEY, *The Gospel of John. Text and Context,* Biblical Interpretation 72 (Boston—Leiden: Brill, 2005, $155/€119) xv and 389 pp. Bibliography. Indexed. ISBN: 0-391-04246-7.

The first seven essays in this collection of Moloney's articles on John's Gospel concern history and theology: the Gospel of John and evangelization [§ 47-1650]; "the Jews" in the Fourth Gospel—another perspective [§ 46-1650]; the Fourth Gospel and the Jesus of history [§ 44-1736]; the Johannine Son of Man revisited (2005); telling God's story—the Fourth Gospel (2002); the Gospel of John—the legacy of R. E. Brown and beyond (2005); and Where does one look?—reflections on some recent Johannine scholarship [§ 45-258]. Then there are seven exegetical studies: the function of prolepsis for the interpretation of John 6 (1997); narrative and discourse at the Feast of Tabernacles—Jn 7:1–8:59 (2002); Can everyone be wrong?—a reading of Jn 11:1–12:8 [§ 48-1049]; John's Gospel as a story of two Paracletes (1998); the function of John 13–17 within the Johannine narrative (1998); to make God known—a reading of Jn 17:1-26 [§ 42-1056]; and Jn 18:15-27—a Johannine view of the church [§ 39-1543]. A concluding essay discusses John's Gospel as Scripture [§ 50-264]. Moloney is the author of *Mark. Storyteller, Interpreter, Evangelist* (2004).

F. J. MURPHY, *An Introduction to Jesus and the Gospels* (Nashville: Abingdon, 2005, $29) xvi and 394 pp., 5 maps. Bibliographies. Indexed. LCN: 2005008235. ISBN: 0-687-49692-6.

Intended primarily for undergraduates who are willing and able to engage texts in depth, this volume seeks to enable its readers to interpret the Gospels in ways that do justice to the nature of those texts as historical artifacts, as sources for understanding Christian origins, as expressions of faith, and as foundations of a living religion. After chapters on critical study of the Gospels and on the contexts of the Gospels in the ancient world, it deals with the following topics: Mark's Gospel, Matthew's Gospel, Luke's Gospel and Acts, John's Gospel and the letters of John, other Gospels, the historical Jesus, and canonization. An eight-page glossary is included. Murphy, professor in the department of religious studies at the College of the Holy Cross in Worcester, MA, is the author of *Early Judaism. The Exile to the Time of Jesus* (2002).

J. MURPHY-O'CONNOR, *Jésus et Paul. Vies parallèles,* trans. D. Barrios, Lire la Bible 144 (Paris: Cerf, 2006, paper €25; Montreal: Mediaspaul) 155 pp. Bibliography. ISBN: 2-204-07929-4 (C), 2-89420-665-8 (M).

Taking Plutarch's *Parallel Lives* as his starting point and model, Murphy-O'Connor, author of *Paul. His Story* (2004), seeks to compare and contrast Jesus and Paul under six major headings: the same age; uprooted—refugee children; adapting to a foreign environment—Sepphoris and Tarsus; the transitory vocations of the prophet and the Pharisee—engagement vis-à-vis the Law; a second conversion—abandonment of the Law; and execution by the Romans. He concludes that these parallels can help us concentrate more sharply on certain key moments in the lives of Jesus and Paul.

J. NOLLAND, *The Gospel of Matthew. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005, $80; Milton Keynes, UK: Paternoster) xcviii and 1481 pp. Bibliographies. Indexed. ISBN: 0-8028-2389-0 (E), 0-85364-575-2 (P).

In this redaction-critical commentary on Matthew's Gospel, Nolland, academic dean and lecturer in NT studies at Trinity College in Bristol, UK, and author of the three-volume Word Biblical Commentary on Luke's Gospel, is primarily concerned with the story that Matthew has to tell and how he tells it. After a 62-page general introduction, he provides for each pericope a translation, textual notes, bibliography, a literary analysis, and verse-by-

verse comments according to the following general outline: the stock from which Jesus comes—and its history (1:1-17); infancy (1:18–2:23); John proclaiming in the wilderness (3:1-12); preparation (3:13–4:12); establishing his ministry (4:13-25); Sermon on the Mount (5:1–8:1); Jesus on the move in ministry (8:[1]2–9:34); and so on. In addition to the fifty-page general bibliography and the bibliographies for individual pericopes, there is a 196-page bibliographical appendix on works published prior to 1980.

M. F. PATELLA, *The Gospel According to Luke,* New Collegeville Bible Commentary, New Testament 3 (Collegeville, MN: Liturgical Press, 2005, paper $6.95) 168 pp., 2 maps, 6 photos. Indexed. LCN: 2005008467. ISBN: 0-8146-2862-1.

After a three-page introduction to Luke's Gospel, this volume presents the full text of the Gospel according to the New American Bible with Revised NT and an exposition under the following headings: prologue (1:1-4), infancy narrative (1:5–2:52), preparation for the public ministry (3:1–4:13), the ministry in Galilee (4:14–9:50), the journey to Jerusalem (9:51–19:27), teaching ministry in Jerusalem (19:28–21:38), passion (22:1–23:56), and resurrection (24:1-53). Review aids and discussion topics are included. Patella is associate professor of theology at Saint John's School of Theology-Seminary in Collegeville, and chair of the Committee on Illumination and Text of *The Saint John's Bible.*

J. PELIKAN, *Acts,* Brazos Theological Commentary on the Bible (Grand Rapids: Brazos, 2005, $19.99) 320 pp. Bibliography. Indexed. LCN: 2005050090. ISBN: 1-58743-094-0.

This volume inaugurates a series of biblical commentaries prepared on the assumption that the Nicene tradition, in all its diversity and controversy, provides the proper basis for the interpretation of the Bible as Christian Scripture. After R. R. Reno's six-page preface to the series and Pelikan's thirteen-page introduction to his commentary on Acts ("from apostolic church to catholic church"), Pelikan presents his theological (rather than philological) comments with particular attention to the patristic commentaries on Acts, especially that of John Chrysostom. Rather than treating each verse in equal depth, he focuses on figures and issues in Acts that are of special theological significance. For example, in Acts 1 he deals at some length with the gospel of the forty days (1:2-3), the ascension and second coming (1:11), and Mary the Theotokos (1:14). Pelikan is professor emeritus of history at Yale University.

J. C. PENA, *Jesús como historia. Análisis histórico de las narrativas evangélicas,* Andamios (Buenos Aires: San Benito, 2005, paper $15.50) 383 pp. Bibliography. ISBN: 987-1177-29-1.

In this volume, Pena, who has had careers in academic life, politics, and business, seeks to situate Jesus in the context of 1st-century Judaism. After discussing Jesus and his time, he treats the birth of Jesus, the reign of God, miracles, parables, the triumphal entrance into Jerusalem, the Temple, the Last Supper, the passion, and the resurrection. At each point he not only analyzes the pertinent NT texts but also tries to point out the different schools of their interpretation.

T. E. PHILLIPS (ED.), *Acts and Ethics,* New Testament Monographs 9 (Sheffield, UK: Sheffield Phoenix, 2005, £50/$85) xi and 161 pp. Bibliography. Indexed. ISBN: 1-905048-22-X.

The nine essays in this volume are by S. E. Porter on the genre of Acts and the ethics of discourse; R. L. Brawley on social identity and the aim of accomplished life in Acts 2; F. S. Spencer on "wise up, young man"—the moral vision of Saul and other νεανίσκοι in Acts; Phillips on Paul as a role model in Acts—the "we"-passages in Acts 16 and beyond; R. P. Thompson on "What do you think you are doing, Paul?"—synagogues, accusations, and ethics in Paul's ministry in Acts 16–21; M. L. Skinner on unchained ministry—Paul's Roman custody (Acts 21–28) and the sociopolitical outlook of Acts; C. K. Rowe on authority and community—Lukan *dominium* in Acts; R. C. Tannehill on whether the ethics of

Acts include the ethical teaching in Luke; and P. Hedrick on the Good Samaritan, Cornelius, and the just use of force.

B. PITRE, *Jesus, the Tribulation, and the End of the Exile. Restoration Eschatology and the Origin of the Atonement,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 204 (Tübingen: Mohr Siebeck, 2005, paper €79) xiii and 586 pp. Bibliography. Indexed. ISBN: 3-16-148751-6.

Prepared as a doctoral dissertation directed by D. E. Aune and presented to the University of Notre Dame, this volume aims to trace the development and shape of the concept of eschatological tribulation in late Second Temple Judaism, and to determine whether the historical Jesus ever spoke of or acted on the basis of his own expectation of a period of eschatological tribulation. After a forty-page introduction, it discusses the following topics: the messianic tribulation and the end of the exile in late Second Temple Judaism; the tribulation and the enigmatic sayings of Jesus; the great tribulation, the coming of the messiah, and the end of the exile; and the paschal tribulation, the death of Jesus, and the new exodus. Pitre contends that Jesus did speak and act on the basis of the Jewish expectation of the eschatological tribulation, and that his understanding of the tribulation was inextricably tied to the ancient Jewish hope for the end of the exile, that is, the ingathering of the twelve tribes of Israel from among the nations.

E. E. POPKES, *Die Theologie der Liebe Gottes in den johanneischen Schriften. Zur Semantik der Liebe und zum Motivkreis des Dualismus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 197 (Tübingen: Mohr Siebeck, 2005, paper €74) xx and 466 pp., 4 tables. Bibliography. Indexed. ISBN: 3-16-148669-2.

The slightly revised version of a doctoral dissertation directed by J. Frey and presented in 2004 to the Evangelical theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume explains how the statements about love of God, of Jesus, and of believers provides a key to understanding Johannine theology. After introductory chapters on terminology and methodology, it examines the pertinent themes in the Johannine letters with particular attention to the argumentative structure of the canticle of the love of God in 1 Jn 4:7–5:4. Then it discusses these themes in the context of John's Gospel: the indwelling of eternal love between God and Jesus in the community of believers; God's love for the world as the basis of the gift and sending of his Son; the love of Jesus as the foundation for the existence of the community; the love between Jesus, God, and the disciples; love of the community and hatred of the world; and the mission-theological implications of the semantics of love and the dualistic motifs. Popkes concludes that the dramatized Christology of the love of God in John's Gospel is a highpoint of early Christian theology, and helps to explain why Jesus' life and death can be understood as an event of God's love.

S. E. PORTER, *The Criteria for Authenticity in Historical-Jesus Research. Previous Discussion and New Proposals* (London—New York: T&T Clark, 2004, paper £25/$49.95) 299 pp., 6 tables. Bibliography. Indexed. ISBN: 0-567-04360-6.

The paperback edition of the work described in *NTA* 44, pp. 589-590, this volume first considers under the heading "previous discussion" the "third quest" for the historical Jesus and the criteria for authenticity, the historical development of the criteria for authenticity and the rise of form (and redaction) criticism, and recent developments in the criteria for authenticity. Then under "new proposals" it treats the criterion of Greek language and its context, the criterion of Greek textual variance, and the criterion of discourse features. Porter is president, dean, and professor of NT at McMaster Divinity College in Hamilton, Ontario.

J. PRITCHARD, *Living Easter Through the Year. Making the Most of the Resurrection* (Collegeville, MN: Liturgical Press, 2005, paper $12.95) xiii and 133 pp. Bibliography. LCN: 2005028532. ISBN: 0-8146-3152-5.

Pritchard, Anglican bishop of Jarrow in England, seeks to show that Easter is the turning

point of history and that resurrection is constantly available to us. He first considers the Easter events and their aftermath with reference to the raw materials presented to us in the Gospels. Then he offers suggestions about celebrating the resurrection and about making the most of the resurrection (in courses, prayers, and poetry). An appendix provides the Easter narratives contained in the four Gospels.

B. E. Reid, *The Gospel According to Matthew,* New Collegeville Bible Commentary, New Testament 1 (Collegeville, MN: Liturgical Press, 2005, paper $6.95) 160 pp., 2 maps, 6 photos. Indexed. LCN: 2005002593. ISBN: 0-8146-2860-5.

After a six-page introduction to Matthew's Gospel, this volume presents the full text of the New American Bible with Revised NT along with an exposition according to the following general outline: the origins of Jesus (Mt 1:1–4:11); the beginnings of the Galilean ministry (4:12–10:42); varying responses to Jesus (11:1–16:12); Jesus and his disciples on the way to Jerusalem (16:13–20:34); Jerusalem—Jesus' final days of teaching in the Temple (21:1–28:15); and back to Galilee—commission to the whole world, and Jesus' abiding presence (28:16-20). Review aids and discussion topics are included. Reid is professor of NT at the Catholic Theological Union in Chicago.

C. Reynier, *Paul de Tarse en Méditerranée. Recherches autour de la navigation dans l'Antiquité (Ac 27 – 28, 16),* Lectio divina 206 (Paris: Cerf, 2006, paper €28) 288 pp., 5 maps, tables. Bibliography. Indexed. ISBN: 2-204-07930-8.

In the structure of Acts Paul's sea-voyage as a prisoner from Caesarea Maritima to Rome (27:1–28:16) occupies a privileged position. After a fifteen-page introduction, Reynier, professor of biblical exegesis at the Centre Sèvres in Paris and author of *La Bible et la Mer* (2003), provides a translation of Acts 27:1–28:16, and considers the vocabulary pertaining to the sea and to navigation on it. Then she discusses the various stages in Paul's journey with reference to the three boats in which he traveled: the first boat—from Caesarea to Myra (Acts 27:1-5); the second boat—from Myra to Malta (27:6–28:10); and the third boat—from Malta to Puteoli, and the arrival at Rome (28:11-16). Reynier concludes that by its length, precision, and nautical documentation Acts 27:1–28:16 constitutes within ancient literature an incontestable and irreplaceable source for the history of navigation in the 1st century and also for our knowledge about Paul of Tarsus. Five appendixes (on pp. 195-235) provide lexicographical information regarding Acts 27:1–28:16.

J. Riches, *Matthew,* T&T Clark Study Guides (London—New York: T&T Clark, 2004, paper £8.99/$17.95) 113 pp. Bibliographies. Indexed. ISBN: 0-567-08235-0.

First published in 1996 [*NTA* 40, p. 526] and reprinted in 1997, this volume treats leading questions in Matthean scholarship, the nature of Matthew's book, Matthew's world, and Matthew's Christology. Riches, honorary research professor in the School of Divinity at the University of Glasgow, concludes that Matthew's Gospel is a work of contrasts.

J. M. Robinson, *The Gospel of Jesus. In Search of the Original Good News* (San Francisco: HarperSanFrancisco, 2005, $21.95) xiv and 238 pp. ISBN: 0-06-076217-9.

Robinson, professor emeritus at Claremont Graduate School and founding director emeritus of the Institute for Antiquity and Christianity, contends that the gospel of Jesus concerned the kingdom of God, and that his message was simple: Trust God to look out for you by providing people who will care for you, and listen to him when he calls on you to provide for them. After an eight-page introduction he discusses the lost Gospel of Jesus and provides an English version of the Sayings Gospel Q. Then he considers Jesus as a Galilean Jew, what we know and do not know about Jesus, the conversion of Jesus by John the Baptist, Jesus' lifestyle as underwritten by God, Jesus' trust in God, Jesus' view of himself, the end as beginning (passion and resurrection), and the gospel of Jesus and the gospel of Paul. Robinson concludes with reflections on where we go from here.

J. M. Robinson, *The Sayings Gospel Q. Collected Essays,* ed. C. Heil and J. Verheyden, Bibliotheca Ephemeridum Theologicarum Lovaniensium 189 (Leuven: Leuven University Press—Peeters, 2005, paper €90) xvii and 937 pp. Indexed. ISBN: 90-5867-503-3 (LUP), 90-429-1652-4 (P).

After Robinson's 32-page theological autobiography, this volume presents twenty-nine essays on the Sayings Gospel Q that first appeared between 1964 and 2005: λογοὶ σοφῶν—on the *Gattung* of Q; the *Hodayot* formula in prayers and hymns of early Christianity; Jesus as σοφός and σοφία—wisdom tradition and the Gospels; Jesus from Easter to Valentinus (or to the Apostles' Creed) [§ 27-59]; early collections of Jesus' sayings; the sayings of Jesus—Q [§ 29-919]; Judaism, Hellenism, Christianity—Jesus' followers in Galilee until A.D. 70; bridging the gulf from Q to *Gospel of Thomas* (or vice versa); very goddess and very man—Jesus' better self; the study of the historical Jesus after Nag Hammadi [§ 33-576]; the Q trajectory—between John and Matthew via Jesus; a critical text of the Sayings Gospel Q [§ 36-1243]; the Sayings Gospel Q; Q as wisdom or prophecy—in dialogue with M. Sato [§ 38-735]; the Jesus of the Sayings Gospel Q; the significance of the gnostic Nag Hammadi texts for NT studies; the Son of Man in the Sayings Gospel Q; the history-of-religions taxonomy of Q—the Cynic hypothesis; the Jesus of Q as liberation theologian; the *incipit* of the Sayings Gospel Q [§ 40-147]; building blocks in the social history of Q; the real Jesus—the historical Jesus in Q [§§ 41-1537; 42-903; 43-118]; Galilean upstarts—a sot's cynical disciples?; the sequence of Q—the lament over Jerusalem; the Matthean trajectory from Q to Mark; from safe house to house church—from Q to Matthew; the image of Jesus in Q; the critical edition of Q and the study of Jesus; and Jesus' theology in Q. Also included are seven articles on the original reading behind Q 12:27 in Codex Sinaiticus and P.Oxy. 655: the evidence for a written, Greek precanonical text (with Heil) [§ 43-179]; the pre-Q text of the (ravens and) lilies; a written Greek sayings cluster older than Q [§ 43-1689]; the scribal error in Q 12:27 (with Heil) [§ 45-1748]; the lilies of the field—*Gospel of Thomas* 36 and secondary accretions in Q 12:22b-31 (with Heil) [§ 45-1008]; P.Oxy. 655 and Q—in dialogue with S. E. Porter (with Heil); and a precanonical Greek reading in *Gospel of Thomas* 36. A three-page essay on what Jesus had to say concludes the volume.

J. Roloff, *Jesu Gleichnisse im Matthäusevangelium. Ein Kommentar zu Mt 13,1-52,* ed. H. Kreller and R. Oechslen, Biblisch-Theologische Studien 73 (Neukirchen-Vluyn: Neukirchener, 2005, paper €16.90) vi and 105 pp. ISBN: 3-7887-2109-X.

At the time of his death in 2004, Roloff, professor of NT on the theological faculty at the University of Erlangen, was working on a commentary on Matthew's Gospel for the Meyer-Kommentar series. This volume presents his treatment of Jesus' parables in Mt 13:1-52. After introductory comments (on context in the Gospel, sources and their reworking, and structure), it discusses the parables and related material under two major headings: the parables and the nonunderstanding of the people (13:1-35), and the parables and the understanding of the disciples (13:36-52).

H. N. Roskam, *The Purpose of the Gospel of Mark in its Historical and Social Context,* Supplements to Novum Testamentum 114 (Leiden—Boston: Brill, 2004, €90/$129) xv and 286 pp. Bibliography. Indexed. LCN: 2004048566. ISBN: 90-04-14052-2.

This volume seeks to establish what in a few decades after Jesus' death may have motivated the Markan Evangelist to write a story about Jesus' ministry, and what Mark may have hoped to achieve by writing his Gospel. Roskam first discusses the situation of Mark's readers: the persecution of the Markan Christian community, the date of Mark's Gospel and its place of origin, and Jewish leaders involved in the persecution of fellow-Jews in the 1st century A.D. Then she considers the message of Mark's Gospel: the issues of Jesus' authority and identity in Mark's Gospel, Jesus' commands to silence in Mark's Gospel, and Jesus' death in Mark's Gospel. Finally she treats Mark's Gospel as a literary work. Roskam argues

that Mark's Gospel was written in Galilee some time after the Jewish Revolt in A.D. 70 for a Christian audience that was living under the threat of persecution.

C. K. ROTHSCHILD, *Baptist Traditions and Q,* Wissenschaftliche Untersuchungen zum Neuen Testament 190 (Tübingen: Mohr Siebeck, 2005, €74) xvii and 309 pp. Bibliography. Indexed. ISBN: 3-16-148791-5.

Rothschild, author of *Luke-Acts and the Rhetoric of History* (2004), seeks to investigate the relationship of the NT John the Baptist traditions to the Sayings Source Q as their most reliable and ancient witness. After a 28-page introduction to the NT Baptist traditions, she treats the *status quaestionis* of the quest of the historical John the Baptist; Baptist traditions and Q; Q, Baptist traditions, and Mark's Gospel; Baptist traditions and the origin of the Son of Man sayings in Q; and Baptist traditions and the origin of the kingdom of God sayings in Q. Rothschild concludes that at some point in the undoubtedly complex prehistory of its redactions Q existed as a source of Baptist traditions exclusively, and that the so-called Markan "transfiguration" narrative (Mk 9:2-8) should be viewed as a succession narrative.

M. SAKR, *Le sévère Sauveur. Lecture pragmatique des sept "Οὐαί" dans Mt 23, 13-36,* Publications Universitaires Européennes, Série 23: Théologie 808 (Bern—New York: Lang, 2005, 93 SFr/$71.95) xxi and 370 pp. Bibliography. Indexed. ISBN: 3-03910-775-5.

Prepared as a doctoral dissertation under the direction of M. Grilli and presented in 2005 to the theological faculty of the Pontifical Gregorian University in Rome, this volume investigates the "severe" language used by Jesus according to Mt 23:13-36 and related Matthean texts. After a ten-page general introduction, it reflects on methodology with regard to communication and pragmatics, and discusses the "woe" genre in the context of communication. Then in the exegetical section it considers how the reader of Matthew's Gospel has been constructed before Jesus' arrival in Jerusalem, the chronological and geographical framework of his invectives at the Temple, and their pragmatic potential (with special reference to texts in Mt 23:13-36). Finally in the theological-hermeneutical section it considers whether the Matthean Christ is anti-Jewish, and the Gospel's ecclesiology of contrast. Sakr concludes that Jesus' severe speech in Mt 23:13-36 is part of Matthew's twofold Christology of Jesus' severity and docility.

P. J. SCAER, *The Lukan Passion and the Praiseworthy Death,* New Testament Monographs 10 (Sheffield, UK: Sheffield Phoenix, 2005, £40/$60) viii and 155 pp., 5 tables. Bibliography. Indexed. ISBN: 1-905048-24-6.

Based on a doctoral dissertation directed by J. H. Neyrey and presented to the University of Notre Dame, this volume contends that even though in the ancient world crucifixion epitomized shame and humiliation, Luke as part of his apologetic thrust intended to demonstrate that Jesus' death was in fact honorable and praiseworthy. After a ten-page introduction, it discusses the Greco-Roman rhetoric of death and the Lukan passion, the death of Socrates and the Lukan passion, the Jewish martyrological tradition and the Lukan passion, and Luke's presentation of Jesus' death as praiseworthy—an appraisal of sources. Scaer concludes that the Lukan Jesus is compelling because he knows what it is to persevere and remain unbowed, and that the one who is put to death on a shameful cross is the glorious one who confers his benefits and remains victorious.

L. SCHOTTROFF, *The Parables of Jesus,* trans. L. M. Maloney (Minneapolis: Fortress, 2006, paper $18) viii and 288 pp. Bibliography. Indexed. LCN: 2005024276. ISBN: 0-8006-3699-6.

The English version of *Die Gleichnisse Jesu* [*NTA* 49, p. 603], this volume presents expositions of seven parables under the heading "learning to see," eight essays on interpreting the parables under "in search of a nondualistic parable theory," and fourteen more expositions of texts under the heading "Jesus the parable-teller—the parables in the literary context of the Gospels." A one-page appendix explains how to read a Jesus parable. Schottroff teaches NT and feminist theology at the University of Kassel in Germany.

G. S. SLOYAN, *What Are They Saying About John?* (rev. ed.; New York—Mahwah, NJ: Paulist, 2006, paper $14.95) viii and 172 pp. Bibliography. Indexed. LCN: 2005028076. ISBN: 0-8091-4337-2.

The updated and expanded version of the work described in *NTA* 36, p. 115, this volume surveys Johannine scholarship between 1965 and 2005 under four major headings: the landmark commentaries, the question of sources, John as religious literature, and treatments of Johannine themes. Sloyan, professor emeritus of religion at Temple University in Philadelphia, is the author of *John* (1988) in the Interpretation series.

F. S. SPENCER, *Dancing Girls, Loose Ladies, and Women of the Cloth. The Women in Jesus' Life* (New York—London: Continuum, 2004, paper $22/£14.99) xi and 196 pp. Indexed. LCN: 2004009121. ISBN: 0-8264-1612-8.

This volume explores the stories of several notable women in Jesus' life who are featured in the four canonical Gospels as well as some women who help carry on the legacy of Jesus' work in Acts. After explaining how to read the NT with feminist lenses, Spencer, professor of NT at Baptist Theological Seminary in Richmond, VA, treats the following topics: those riotous, yet righteous, foremothers of Jesus—exploring Matthew's comic genealogy; Shall we dance?—women leading men in Mark 5–7; "You just don't understand!" (or do you?)—Jesus, women, and conversation in the Fourth Gospel; passions and passion—the "loose" lady, Woman Wisdom, and the Lukan Jesus; out of mind, out of voice—slave girls and prophetic daughters in Luke-Acts; and women of "the cloth" in Acts—sewing the word.

B. STANDAERT, *L'espace Jésus. La foi pascale dans l'espace des religions,* L'Autre et les autres 7 (Brussels: Lessius, 2005, paper €34) 374 pp., 3 figs., 5 halftones. Indexed. ISBN: 2-87299-138-7.

Taking its starting point from Phil 3:10 ("I want to know Christ and the power of his resurrection"), Standaert, a Benedictine monk of Sint Andries near Bruges and author of *Évangile selon Marc. Commentaire* (1983), considers Jesus as event and as "space" in the context of Scripture, theology, and world religions. After an eleven-page introduction, he discusses Jesus as space in various NT writings, with regard to various NT characters, and with reference to key events in Jesus' life and person. Then he explores the experience of Jesus as space in Easter faith (with particular attention to the resurrection) and with reference to other religions (Judaism, Islam, Buddhism, atheism).

M. STARBIRD, *Mary Magdalene, Bride in Exile* (Rochester, VT: Bear & Company, 2005, paper $20) x and 182 pp., CD, 8 plates, 5 figs., table. Bibliography. Indexed. LCN: 2005013848. ISBN: 1-59143-054-2.

Starbird, author of *The Woman with the Alabaster Jar. Mary Magdalene and the Holy Grail* (1993); *The Goddess in the Gospels. Reclaiming the Sacred Feminine* (1998); and *Magdalene's Lost Legacy. Symbolic Numbers and the Sacred Union in Christianity* (2003), examines the many aspects of Mary Magdalene from the historical woman who walked with Jesus to the mythic and symbolic figure who is the archetype of the sacred feminine. After a seven-page introduction, she considers Mary Magdalene under the following seven headings: Mary, Mary; apostle to the apostles; bride and beloved; Sophia, spouse of the Lord; the fragile boat; desert exile; and the beloved espoused. Starbird concludes that the title "Magdalene" was given to Mary the sister of Lazarus as a sign of honor and prophetic significance. Also included are a five-page chronology and sixty-minute CD of the author's lecture in which she discusses historical and scriptural evidence for the marriage of Jesus and Mary Magdalene.

R. B. STEWART (ED.), *The Resurrection of Jesus. John Dominic Crossan and N. T. Wright in Dialogue* (Minneapolis: Fortress, 2006, paper $18) xix and 220 pp. Indexed. ISBN: 0-8006-3785-2.

After a fifteen-page introduction by Stewart, this volume presents opening statements by

Wright and Crossan on whether the resurrection of Jesus should be understood as a historical event or as a theological explanation, along with a transcript of the ensuing dialogue between them. Then there are papers by C. A. Evans on the contributions of Crossan and Wright to Jesus research; Stewart on how Wright and Crossan read the resurrection narratives; G. R. Habermas on mapping the recent trend toward the bodily resurrection appearances of Jesus in light of other prominent critical positions; R. D. Geivett on the epistemology of resurrection belief; C. L. Quarles on whether *Gospel of Peter* contains a precanonical resurrection narrative; A. F. Segal on whether the resurrection is faith or history; W. L. Craig on Wright and Crossan on the historicity of the resurrection of Jesus; and T. Peters on the future of the resurrection. Crossan has provided a sixteen-page appendix on bodily-resurrection faith.

T. THATCHER, *Why John Wrote a Gospel. Jesus—Memory—History* (Louisville, KY: Westminster John Knox, 2006, paper $24.95) xviii and 193 pp. Bibliography. Indexed. ISBN: 0-664-22905-0.

In exploring the question why John wrote a Gospel, Thatcher, associate professor of NT at Cincinnati Christian University, gives particular attention to the shift from memory/tradition to written text that produced the Fourth Gospel and to the motives behind that shift. After a ten-page prescript, he considers the question why John wrote a Gospel; John's memory of Jesus; the memory wars—bent frameworks, countermemories, and anti-Christianity; and the answer—memory and history. Thatcher concludes that at least five related aspects of the shift from group memory to history book would have made the production of the Fourth Gospel especially suitable to John's purposes: claims about Jesus are documented as public facts; the historical narrative is fixed and cannot change; the pool of data about Jesus is limited to information contained in the text; whether or not Jesus did or said certain things can no longer be disputed; and most people cannot challenge the claims of the Gospel because they could not read it.

B. B. THURSTON, *Religious Vows, the Sermon on the Mount, and Christian Living* (Collegeville, MN: Liturgical Press, 2006, paper $9.95) v and 104 pp. LCN: 2005011787. ISBN: 0-8146-2929-6.

Thurston, author of *Philippians* (2005) in the Sacra Pagina series, shows how the Sermon on the Mount can deepen our understanding of the spiritual values that religious vows are intended to nurture. Thus she discusses the beatitudes as blessings for a new life (Mt 5:1-12), as well as the kingdom's calls for charity (5:13-16, 27-30, 43-48), for detachment (6:19-34), and for humility (6:10; 7:1-5, 12-14). Also included are a chapter on monasticism and marriage, and an appendix listing some "rewrites" of the beatitudes.

R. VALANTASIS, *The New Q. A Fresh Translation with Commentary* (New York—London: T&T Clark, 2005, cloth £50/$89.95, paper £16.99/$19.95) x and 238 pp. Indexed. LCN: 2005012892. ISBN: 0-567-02571-3 (cloth), -02561-6 (paper).

After a fourteen-page introduction to the nature and interpretation of the Sayings Source Q, Valantasis, professor of biblical studies at Iliff School of Theology in Denver, CO, provides a fresh translation of the text that is intended to make the reading of the sayings of Jesus accessible to a wider public. Then on pp. 43-224 he offers literary, historical, and theological comments on each of the 88 sayings comprising Q in *The Sayings Gospel Q in Greek and English* (2002), edited by J. M. Robinson, P. Hoffmann, and J. S. Kloppenborg. His emphasis is not so much on what Matthew and Luke made out of these sayings but rather how they (and other early Christians) would have heard them before they wrote their Gospels.

H.-J. VENETZ, *Er geht euch voraus nach Galiläa. Mit dem Markusevangelium auf dem Weg* (Fribourg: Paulusverlag, 2005, paper 28 SFr/€18) 228 pp. ISBN: 3-7228-0668-2.

After a five-page foreword and a one-page introduction to the theme of "place," Venetz,

professor emeritus of NT at the University of Fribourg and author of *Der Evangelist des Alltags. Streifzüge durch das Lukasevangelium* (2000), presents reflections on ten key passages and their place in Mark's narrative: "the beginning of the good news of Jesus Christ" (Mk 1:1)—approaches; "O, that you would rend the heavens" (Isa 63:19)—an overture; "the reign of God has come near" (1:15)—traces; "this is my brother and sister and mother" (3:35)—a new family; "Why are you so afraid?" (4:40)—not a miracle-God; "Do you not yet understand?" (8:21)—hearts made of stone; "and he began to teach them" (10:32)—instructions along the way; "not one stone will remain upon another" (13:2)—Christian realism; "truly this man was God's Son" (15:39)—no other sign; and "he is going ahead of you to Galilee" (16:7)—a promise.

R. VILADESAU, *The Beauty of the Cross. The Passion of Christ in Theology and the Arts, from the Catacombs to the Eve of the Renaissance* (Oxford—New York: Oxford University Press, 2006, £19.99/$49.50) ix and 214 pp., 14 halftones. Indexed. LCN: 2005008224. ISBN: 0-19-518811-X.

Viladesau, professor of theology at Fordham University in New York, examines the theology of the cross in both its conceptual and aesthetic mediations within specific historical contexts from the early church to the eve of the Renaissance. After an introduction to the beauty and the scandal of the cross, he discusses the cross in the NT and the patristic paradigm; the monastic paradigm and the Romanesque style; the theology of high scholasticism and Gothic art; and nominalism, naturalism, and the intensification of passion piety. The general method is one of correlation between theology as explicit systematic thought and as affective and communicative images. The appendix lists websites for viewing artworks.

S. VOORWINDE, *Jesus' Emotions in the Fourth Gospel. Human or Divine?,* Library of New Testament Studies 284 (London—New York: T&T Clark, 2005, £65/$125) xiii and 344 pp., 10 tables. Bibliography. Indexed. LCN: 2005048537. ISBN: 0-567-03026-1.

The revised version of a doctoral dissertation directed by M. Harding and submitted in 2003 to the Australian College of Theology, this volume explores whether the emotions of Jesus as they are recorded in the Fourth Gospel demonstrate his humanity, his divinity, or both his humanity and his divinity. After a 27-page introduction to background issues, it discusses John's religious setting and situates references to Jesus' emotions within the structure of John's Gospel. Then it examines the texts in John's Gospel that pertain to Jesus' emotions: zeal for the Temple (2:13-25), "our friend Lazarus" (11:1-44), the turning point (12:27; 13:1, 21, 34), and love and joy (15:11; 17:13; etc.). Ten appendixes are included. Voorwinde concludes that the emotions of the Johannine Jesus are linked almost without exception to the passion, that they have both human and divine dimensions, and that the Johannine Jesus as covenant Lord is involved in this world at a deeply personal and emotional level.

H. C. WAETJEN, *The Gospel of the Beloved Disciple. A Work in Two Editions* (New York—London: T&T Clark, 2005, $39.95) xx and 468 pp. Bibliography. Indexed. LCN: 2005012893. ISBN: 0-567-02781-3.

Waetjen, professor of NT at San Francisco Theological Seminary, contends that John 1–20 originated within the Jewish community of Alexandria and was addressed to Jews in order to persuade them to "believe into" Jesus as the Messiah and Son of God, and that the second edition originated when John 21 was added and certain revisions were made in John 1–20 by an editor in the Christian community of Ephesus in order to present the Gospel to Gentile Christians and perhaps attendantly to legitimate it for canonization. He also argues that while Lazarus was the beloved disciple of John 1–20, the intimation that John the son of Zebedee fulfills this role in John 21 has been projected backwards throughout the previous twenty chapters. After treating the enigmas of the origin and authorship of the Fourth Gospel, he treats the Prologue (1:1-18), John's role as witness in the narrative world of the

Fourth Gospel, the beginning of Jesus' ministry, seeing and believing and believing in order to see, and so forth.

D. WINTER, *In the Footsteps of Jesus. Explorations and Reflections in the Land of the Holy One* (London: Epworth, 2005, paper £7.99/$10.95) x and 130 pp., 2 maps. Bibliography. ISBN: 0-7162-0581-5.

Using the setting of a pilgrimage in the Holy Land, Winter, a parish priest based at Hexham Abbey and co-author (with G. Theissen) of *The Quest for the Plausible Jesus. The Question of Criteria* (2002), addresses some of the most pertinent questions about the ministry, life, and death of Jesus. After a chapter on "setting out," she treats the material under the following headings: Bethlehem, the river and the desert, Galilean beginnings, home in Capernaum, the Sea of Galilee, the Mount of Beatitudes and Tabgha, a journey to Banyas, the journey to Jerusalem, the passion, and the resurrection. Each chapter ends with a prayer and questions for discussion. The volume concludes with brief comments on the transforming character of the experience in the lives of the pilgrimage's participants.

N. T. WRIGHT, *The Scriptures, the Cross and the Power of God. Reflections for Holy Week* (Louisville, KY: Westminster John Knox, 2006, paper $12.95) xi and 84 pp. ISBN: 0-664-23051-2.

Based on addresses given at Durham Cathedral during Holy Week of 2005, the nine Gospel meditations in this volume concern the Son and the stone (Mt 21:33-46); the king and the guests (Mt 22:1-14); the tribute and the resurrection (Mt 22:15-33); the Law and the Lord (Mt 22:34-46); humbled and exalted (Mt 23:1-12); betrayal and glory (Jn 13:21-32); Behold the man! Behold your king! (Jn 19:1-16a); Come and see! Go and tell! (Mt 28:1-10); and new temple and new creation (Jn 20:1-10). Wright is the Anglican bishop of Durham.

P. B. YODER (ED.), *Take this Word to Heart. The Shema in Torah and Gospel,* Occasional Papers 23 (Elkhart, IN: Institute of Mennonite Studies, 2005, paper $15; Scottdale, PA—Waterloo, ON: Herald) viii and 137 pp. LCN: 2005013820. ISBN: 0-936273-38-0 (IMS).

After a nine-page introduction by Yoder, this volume presents four essays by J. A. Wyse on loving God as an act of obedience—the Shema in its biblical context; J. W. Carlson on the Shema in Mark—for a Gentile or a Jewish audience?; J. T. Williams on the significance of love of God and neighbor in Luke's Gospel; and A. Barker on the double love command as Matthew's hermeneutical key.

EPISTLES—REVELATION

Apokalypsis. Percorsi nell'Apocalisse in onore di Ugo Vanni, ed. E. Bosetti and A. Colacrai, Commenti e studi biblici (Assisi: Cittadella, 2005, €64.90) 879 pp. Bibliography. Indexed. ISBN: 88-308-0794-X.

The thirty-four essays honoring Professor Vanni on his 75th birthday deal with the origin and cultural horizons of Revelation (twelve), the text and its interpretation (fifteen), and the book's effective history (seven). They are by F. Manns on apocalypse and apocalypses; P. Sacchi on the sin of having refused to look at God in the Enochic Book of Dreams; M. Cimosa on whether the author of Revelation used the Greek Bible; G. Biguzzi on John of Patmos and Hellenistic culture; M. Nobile on "I have been a sanctuary to them for a little while" (Ezek 11:16b)—the trajectory of an idea from Ezekiel to Revelation; L. Mazzinghi on the "mysteries of God" from the book of Wisdom to Revelation; O. Pisano on "he will dwell with them" (Rev 21:3)—the New Jerusalem and the Shekinah; Colacrai on the activity of writing—a comparison between Paul and Revelation; R. Penna on the case of food sacrificed to idols from Paul to Revelation; G. Segalla on Jesus Christ as the Logos and the sociolect of the Johannine community; A. Vanhoye on Revelation and the letter to the

Hebrews; Bosetti on the Lamb as shepherd in 1 Peter and Revelation; J. Chapa on P^{115} and the number of the beast; E. Franco on prophets and prophecy in Revelation; M. Marino on keeping the book of Revelation (1:3; 22:7, 9); E. Corsini on numbers in Revelation; A. Valentini on Revelation 12 and the symbolism of the woman; J. López on the beast of Revelation in modern exegesis; A. R. Nusca on liturgy and Revelation; J. F. Toribio Cuadrado on liturgical stylization of the coming of Christ in Revelation; K. F. A. Hanna on the passion of Christ and of Christians in Revelation; L. M. Guerra Suarez on the white horse and its rider—the transformative power of the resurrection (Rev 6:1-2; 19:11-16); A. Spatafora on time in Revelation; C. Doglio on the song of Moses and the song of the Lamb—apocalyptic rereading of Deuteronomy 32; R. Meynet on the doxology of the Alleluia (Rev 19:1-8); C. Bedriñán on those who destroy the earth; F. Contreras Molina on the New Jerusalem as an open city; C. Marucci on the canonicity of Revelation in the first millennium; G. Pani on the Antichrist in the commentary on Revelation by Victorinus of Pettau; A. Pollastri on Revelation in Ambrosiaster—a millenarian reading in 4th-century Rome?; J. M. Ford on the Antichrist and the New Jerusalem in the writings of Joachim of Fiore; M. Karrer and H. Wahl on the Apocalypse and psychoanalysis; G. Marconi on a contribution to a catalogue of the iconography of Revelation in the second half of the 20th century; and C. Tagliabue on Revelation and the cinema—a story without an ending. Also included are a preface by the editors, a six-page introduction by C. M. Martini, and a list of Vanni's books and articles.

R. D. Aus, *Imagery of Triumph and Rebellion in 2 Corinthians 2:14-17 and Elsewhere in the Epistle. An Example of the Combination of Greco-Roman and Judaic Traditions in the Apostle Paul,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2005, paper $19.95) ix and 94 pp. Bibliography. Indexed. LCN: 2005930954. ISBN: 0-7618-3321-8.

Aus, pastor emeritus of the Evangelical Luthergemeinde in Berlin and author of *Matthew 1–2 and the Virginal Conception* (2004), focuses on two types of imagery in 2 Cor 2:14-17, first that of "triumph" (chiefly in Greco-Roman sources) and then that of "rebellion" (chiefly in Judaic sources). After a one-page introduction he treats the imagery of triumph under these headings: eternal triumph; thanksgiving, with incense; the triumphator and his officers in the triumphal procession; centers for the collection of money, and the offerings of first fruits in the Jerusalem Temple; suspicion of fiscal impropriety; and so on. Then with particular attention to Num 17:6-15 he considers the Judaic imagery of rebellion in the Masoretic text, the Septuagint, Wis 18:20-25, Philo, 4 Macc 7:11, the Targums, rabbinic sources, and 1 Cor 10:10. Aus concludes that Paul's use of imagery in 2 Cor 2:14-17, primarily from the well-known custom of the Roman triumph, and from the Judaic tradition on the notorious rebellion of Num 17:6-15, shows in an exemplary manner that though Paul had become a Christian, he also remained a Hellenistic Jew.

M. Bredin, *Jesus, Revolutionary of Peace. A Nonviolent Christology in the Book of Revelation,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2003, paper £19.99) xvii and 262 pp. Bibliography. Indexed. ISBN: 1-84227-153-9.

Based on a doctoral dissertation directed by R. Bauckham and accepted by the University of St. Andrews, this volume contends that the figure of Jesus in the book of Revelation can be best understood as an active nonviolent revolutionary. It first sets the scene by discussing nonviolence, Jesus as the nonviolent teacher and activist, intertextuality and conflict, and interpretations of Revelation. Next with reference to OT and later Jewish traditions it establishes the context under the following headings: the way of God and the way of the nations, faithful witness through martyrdom, faithful witnesses in the OT, faithful witnesses in later tradition, Domitian's reign, and the way of the world and the way of Revelation. Finally it describes the nonviolent Christology in Revelation: Jesus the faithful witness, Jesus the pierced servant, Jesus the Son of Man, Jesus as a lamb, and the rider on the white horse. Bredin concludes that there is little ground for seeing the Jesus of Revelation as a corruption

of the Jesus of the Gospels, and that the Jesus of Revelation is a revolutionary of peace and the text is an example of the ideology of peaceful revolution.

S. J. Chester, *Conversion at Corinth. Perspectives on Conversion in Paul's Theology and the Corinthian Church* (London—New York: T&T Clark, 2005, paper £25/$49.95) xvi and 393 pp. Bibliography. Indexed. ISBN: 0-567-04053-4.

The paperback edition of the work described in *NTA* 48, p. 179, this volume considers the study of conversion and converts in general, Paul's understanding of conversion, and the Corinthians' understanding of conversion. Chester, lecturer in NT studies at International Christian College in Glasgow, concludes that the Corinthians developed an interpretation of conversion and its consequences that allowed them to enjoy the experience of transformation in the Spirit without having to voyage deep into the strange and unfamiliar social world charted by Paul.

J. B. Cobb and D. J. Lull, *Romans,* Chalice Commentaries for Today (St. Louis, MO: Chalice, 2005, paper $24.99) viii and 200 pp. Bibliography. Indexed. LCN: 2005013225. ISBN: 0-8272-0529-5.

In their 23-page introduction to Paul's letter to the Romans, Cobb, professor emeritus of theology at Claremont School of Theology, and Lull, associate professor of NT at Wartburg Theological Seminary, discuss the context and content of the letter, Paul's mission, the letter's argument, Romans as theology, and so on. They observe that the central issue that Paul addressed was salvation, and that this issue was as much social as theological. Then they present an exposition of the letter under six major headings: Paul's introduction to the letter (1:1-17), the wrath and righteousness of God (1:18–5:21), life under law and life in the Spirit (6:1–8:39), the salvation of Israel (9:1–11:36), life in the faithful community (12:1–15:13), and Paul's conclusion to the letter (15:14–16:27).

J. D. G. Dunn, *The New Perspective on Paul,* Wissenschaftliche Untersuchungen zum Neuen Testament 185 (Tübingen: Mohr Siebeck, 2005, €149) xii and 539 pp. Bibliography. Indexed. ISBN: 3-16-148677-3.

After an 88-page previously unpublished essay on the new perspective on Paul (whence, what, whither?), this collection presents papers by Dunn on this and related topics written over a period of more than twenty years: the new perspective on Paul [§ 28-188]; works of the Law and the curse of the Law [§ 30-742]; Paul and the Law (1988); the issue between Paul and "those of the circumcision" (1991); the theology of Galatians—the issue of covenantal nomism (1991); the justice of God—a renewed perspective on justification by faith [§ 37-267]; yet once more "the works of the Law" [§ 37-268]; echoes of intra-Jewish polemic in Galatians [§ 38-917]; the newness of Paul's gospel—the problem of continuity and discontinuity (1994); whether Paul was against the Law—Galatians and Romans as a test case (1995); in search of common ground (1996); "neither circumcision nor uncircumcision, but..." (Gal 5:2-12; 6:12-16; cf. 1 Cor 7:17-20) (1996); 4QMMT and Galatians [§ 41-1859]; Paul's conversion—a light to 20th-century disputes (1997); Paul and justification by faith (1997); whatever happened to "works of the Law" (1998); Jesus the judge—further thoughts on Paul's Christology and soteriology (2001); once more "works of the Law"—the dialogue continues (2002); whether Paul had a covenant theology—reflections on Rom 9:4 and 11:27 (2003); Paul and the Torah (2004); and Phil 3:2-14 and the new perspective on Paul. Dunn is the author of *The Theology of Paul the Apostle* (1998).

The Expositor's Bible Commentary. Vol. 13, *Hebrews–Revelation,* ed. T. Longman and D. E. Garland (rev. ed.; Grand Rapids: Zondervan, 2006, $39.99) 789 pp. Bibliographies. LCN: 2005006281. ISBN: 0-310-26894-X.

The first edition (1981) of the volume covering the NT books from Hebrews to Revelation in *The Expositor's Bible Commentary* edited by F. E. Gaebelein was described in *NTA* 27, p. 103. The new volume edited by Longman and Garland contains the pertinent biblical

texts (NIV) along with introductions and commentaries on Hebrews by R. T. France, James by G. H. Guthrie, 1–2 Peter by J. D. Charles, 1–3 John by T. Thatcher, Jude by Charles, and Revelation by A. F. Johnson. The theological stance of the commentary remains unchanged: The authors are committed to the divine inspiration, complete trustworthiness, and full authority of the Bible.

R. Feldmeier, *Der erste Brief des Petrus,* Theologischer Handkommentar zum Neuen Testament 15/1 (Leipzig: Evangelische Verlagsanstalt, 2005, €34) xxxv and 172 pp. Bibliography. ISBN: 3-374-02323-1.

Feldmeier, professor of NT at the University of Göttingen and author of *Die Christen als Fremde. Die Metapher der Fremde in der antiken Welt, im Urchristentum und im 1. Petrusbrief* (1992), describes the theme of 1 Peter as the sojourn of Christians in the world, and notes that its reverse side is finding an eternal home with God and in community life in this world. In his thirty-page introduction to 1 Peter he discusses the situation of suffering, its theological interpretation, the disposition of the letter, "rebirth" and "people of God," 1 Peter and tradition, questions of introduction, and effective history. Then after treating the addressees and the people of God (1:1-2), he offers commentaries on the individual pericopes under the following general headings: rebirth and the people of God as the basis of the sojourn (1:3–2:10), testing in the sojourn (2:11–5:11), and epistolary conclusion (5:12-14).

S. E. Fowl, *Philippians,* Two Horizons New Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $20/£11.99) x and 254 pp. Bibliography. Indexed. ISBN: 0-8028-2551-6.

In his fourteen-page introduction to Paul's letter to the Philippians, Fowl, professor of theology at Loyola College in Maryland and author of *The Story of Christ in the Ethics of Paul* (1990), notes that for the great biblical commentators of the Christian tradition the literal sense of Scripture was regulated by theological concerns, and that theology was more like a form of exegesis. Seeking to bridge the gap between biblical studies and systematic theology, he offers a section-by-section exegesis of Philippians in close conversation with theological concerns. Also included is a 31-page concluding essay on the theological horizons of Philippians, with particular attention to the theme of friendship.

K. L. Gaca and L. L. Welborn (eds.), *Early Patristic Readings of Romans,* Romans Through History and Culture (New York—London: T&T Clark, 2005, paper $39.95) xii and 237 pp. Bibliographies. Indexed. ISBN: 0-567-02931-X.

After a six-page introduction to Paul's letter to the Romans in the light of early patristic interpretation, this volume presents essays by Gaca on Paul's uncommon declaration in Rom 1:18-32 and its problematic legacy for pagan and Christian relations (with a response by H. Moxnes); M. J. Brown on Jewish salvation in Romans according to Clement of Alexandria in *Stromateis* 2 (with a response by Gaca); Welborn on the soteriology of Romans in Clement of Alexandria, *Stromateis* 2—faith, fear, and assimilation to God (with a response by Gaca); S. L. Graham on Irenaeus as a reader of Romans 9–11—olive branches; D. J. Bingham on Irenaeus reads Romans 8—resurrection and renovation (with responses by J. M. Bassler and C. Markschies); R. Clements on Origen's readings of Romans in *Peri Archon*—(re)constructing Paul (with a response by P. Gorday); and S-k. Wan on Jews and Gentiles in Origen's *Commentarii in Epistulam Pauli ad Romanos* (with responses by C. H. Cosgrove and D. Georgi).

V. Gäckle, *Die Starken und die Schwachen in Korinth und in Rom. Zu Herkunft und Funktion der Antithese in 1Kor 8,1–11,1 und in Röm 14,1–15:13,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 200 (Tübingen: Mohr Siebeck, 2005, paper €79) xviii and 636 pp. Bibliography. Indexed. ISBN: 3-16-148678-1.

The slightly revised version of a doctoral dissertation directed by J. Frey and presented in 2004 to the Evangelical theological faculty at the Ludwig-Maximilians-Universität in

Munich, this volume investigates the relationships between the "strong" and the "weak" in the conflicts that Paul treats in 1 Cor 8:1–11:1 and Rom 14:1–15:13, respectively. After a survey of scholarship on the two passages, it discusses "weakness" and "being weak" in ancient literature, the conflict between the strong and the weak at Corinth, the conflict between the strong and the weak at Rome, and the theological interpretation of weakness in Pauline theology. Gäckle concludes that in resolving these conflicts Paul had in mind the eschatological salvation of each individual, and provided a paradigm for striving after unity in diversity.

I. GARGANO, *Prima Tessalonicesi. Arco d'ingresso al Nuovo Testamento,* Conversazioni bibliche (Bologna: Dehoniane, 2005, paper €11) 139 pp. ISBN: 88-10-70991-8.

After a three-page introduction, this volume presents the full text of 1 Thessalonians in Italian and in Greek. Then for each of the five chapters in the letter it provides the Italian version of the text and "simple readings" in the form of comments on various elements in the text that may help to nurture the faith of readers today. A two-page dictionary of Greek terms is supplied. Gargano is a Camaldolese monk.

C. GERBER, *Paulus und seine 'Kinder.' Studien zur Beziehungsmetaphorik der paulinischen Briefe,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 136 (Berlin—New York: de Gruyter, 2005, €138) xvii and 576 pp. Bibliography. Indexed. LCN: 2005027708. ISBN: 3-11-018478-8.

The revised version of a *Habilitationsschrift* accepted in 2005 by the theological faculty of the Humboldt-Universität in Berlin, this volume investigates the metaphors that Paul used in his letters to describe his relationships to the communities that he founded. Gerber first considers past research on Paul and his communities, the genre of the Pauline writings and their significance for their author's relationship to his communities, and the character of metaphorical speech and methodology for interpreting metaphors. Next she discusses various descriptions of Paul's task before God and Christ (apostle, servant, slave) and some metaphors that Paul used in referring to his activities. Then she focuses on Paul's use of family metaphors: Paul as father and mother of a new family (1 Thess 2:7-12, 17-20), the common father (1 Cor 4:14-21 in the context of 1 Corinthians 1–4), and the difficult birth (Gal 4:12-20). Gerber concludes her study by stating and explaining ten theses.

J. P. GREENMAN AND T. LARSEN (EDS.), *Reading Romans through the Centuries. From the Early Church to Karl Barth* (Grand Rapids: Brazos, 2005, paper $24.99) 223 pp. LCN: 2005016878. ISBN: 0-58743-156-4.

After an eight-page introduction by the editors, this volume presents eleven essays on how great Christian theologians through the centuries have understood Paul's letter to the Romans: G. Bray on Ambrosiaster, C. A. Hall on John Chrysostom, P. Bright on Augustine, S. Boguslawski on Thomas Aquinas, T. George on Martin Luther, Greenman on William Tyndale, D. Demson on John Calvin, V. Shepherd on John Wesley, M. Noll on Charles Hodge, Larsen on John William Colenso, and J. Webster on Karl Barth. The papers originated from a conference held in 2002 at Tyndale Seminary in Toronto.

C. GRENHOLM AND D. PATTE (EDS.), *Gender, Tradition and Romans. Shared Ground, Uncertain Borders,* Romans Through History and Culture (New York—London: T&T Clark, 2005, paper $39.95) vi and 297 pp. Bibliographies. Indexed. ISBN: 0-567-02911-5.

After an eighteen-page introduction by the editors, this volume presents four essays on mapping traditions in Romans: S. E. McGinn on feminists and Paul in Rom 8:18-23—toward a theology of creation; Y-h. Tan on judging and community in Romans—an action within the boundaries; Y. Khiok-khng on cross-tradition and cross-gender hermeneutics—a Confucian reading of Romans and a critical reading of Confucian ethics; and Grenholm on feminism and the ambiguities of texts and reality—a response to McGinn and Tan. Next there are three papers on challenging gendered traditions in Romans and its interpretations: P. Eisenbaum on a remedy for having been born of woman—Jesus, Gentiles, and genealogy

in Romans; T. J. Hornsby on the gendered sinner in Romans 1–7; and E. A. Castelli on gender and ideology critique in the study of Romans—a response to Eisenbaum and Hornsby. Then there are four articles on gender and the authority of Romans: Grenholm and Patte on choices of interpretations regarding gender and the authority of Romans; E. A. Clark on history, theology, and context—the analysis of Romans in B. Brooten's *Love Between Women* and F. Watson's *Agape, Eros, Gender;* D. W. Odell-Scott on patriarchy and heterosexual eroticism—the question in Romans and Corinthians; and K. Ehrensperger on new perspectives on Paul—no new perspectives on Romans in feminist theology? Finally there are concluding papers by C. B. Kittredge on scriptural criticism and feminist interpretation of Romans, and S. H. Lancaster on scriptural criticism and religious perception.

J. P. Heil, *The Rhetorical Role of Scripture in 1 Corinthians,* SBL Studies in Biblical Literature 15 (Atlanta: Society of Biblical Literature, 2005, paper $35.95) xiii and 309 pp. Bibliography. Indexed. LCN: 2005016465. ISBN: 1-58983-167-5.

In the hope of illuminating the impact that the Jewish Scriptures exerted on Paul's implied audience at Corinth, Heil, professor of NT at Kenrick-Glennon Seminary in St. Louis, examines the various authoritative roles that not only scriptural quotations but also other explicit references and allusions to Scripture play in Paul's rhetorical strategy in 1 Corinthians. After a fifteen-page introduction, he considers Paul's rhetorical uses of Scripture in the following texts in 1 Corinthians: 1:19; 1:31; 2:9; 2:16a; 3:19b-20; 5:13b; 6:16b; 9:9-10; 10:7b; 10:26; 11:7-12; 14:21, 25; 15:25, 27; 15:32b; 15:45; and 15:54b-55. For each text he treats the OT background, provides a literary-rhetorical analysis, and discusses the antecedent and subsequent contexts. Heil concludes that in his scriptural references in 1 Corinthians Paul presupposes his audience's acceptance of the divine authority of the Jewish Scriptures and the interrelation of all scriptural texts.

M. R. Hoffmann, *The Destroyer and the Lamb. The Relationship between Angelomorphic and Lamb Christology in the Book of Revelation,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 203 (Tübingen: Mohr Siebeck, 2005, paper €59) xvi and 311 pp. Bibliography. Indexed. ISBN: 3-16-148778-8.

The slightly revised version of a doctoral dissertation directed by L. T. Stuckenbruck and submitted in 2003 to the theological faculty at the University of Durham, this volume seeks to explore passages in Revelation where an angelic portrait of Christ is provided, and to confirm (or deny) Christ's identity. After a 27-page introduction (the problem, the history for research, problems of definition), it analyzes the Christology of Revelation under the following headings: the Christology of Revelation 14, Lamb Christology in relation to angelomorphic Christology (see 4:1–5:14), the Christology in Revelation 19, and the Christology in Revelation 1. Hoffmann concludes that the Lamb Christology and the angelomorphic Christology represent a portrait of Christ according to two major functions (salvific and juridical), and that Christ and God are not only on a par but Christ is even represented as the active figure while God appears to be more passive.

R. K. Hughes, *2 Corinthians. Power in Weakness,* Preaching the Word (Wheaton, IL: Crossway, 2006, $24.99) 271 pp. Indexed. LCN: 2005023918. ISBN: 1-58134-763-4.

Hughes, senior pastor of College Church in Wheaton, IL, and author of fifteen volumes in the series (of which he is editor), presents his exposition of 2 Corinthians in thirty brief chapters: exalted identities (2 Cor 1:1-2), the comfort of God (1:3-7), affliction and resurrection (1:8-11), integrity and ministry (1:12–2:4), forgiveness and ministry (2:5-11), triumphal procession in Christ (2:12-17), credentials of ministry (3:1-3), sufficient for ministry (3:4-6), a more glorious ministry (3:7-18), doing ministry (4:1-6), and so forth.

M. F. Hull, *Baptism on Account of the Dead (1 Cor 15:29). An Act of Faith in the Resurrection,* SBL Academia Biblica 22 (Atlanta: Society of Biblical Literature, 2005, paper $42.95) xv and 327 pp. Bibliography. Indexed. LCN: 2005014694. ISBN: 1-58983-177-2.

The revised version of a doctoral dissertation directed by U. Vanni and S. Brodeur and

presented in 2003 to the Pontifical Gregorian University in Rome, this volume contends that Paul's mention of "baptism on behalf of the dead" (1 Cor 15:29) is a dual rhetorical question in which Paul holds up one group within the Corinthian community as a laudable example for the entire community in their committing themselves to baptism on behalf of those who had died while hoping in the Lord's promise of salvation and in their shaming the arrogance and ignorance of those among the Corinthians who denied the resurrection (see 15:12). After surveying contemporary readings of 1 Cor 15:29, it discusses 1 Cor 15:29 in its literary context and in its historical context, respectively. Then it offers a rereading of 1 Cor 15:29, and concludes that the amalgamation of baptism and resurrection in 1 Cor 15:29 is unique among the principal baptismal references in Paul's writings, and that this text places a strong accent on the sacramental rite of baptism.

T. W. JENNINGS, *Reading Derrida/Thinking Paul. On Justice,* Cultural Memory in the Present (Stanford, CA: Stanford University Press, 2006, cloth $55, paper $19.95) xiii and 219 pp. Bibliography. Indexed. LCN: 2005013562. ISBN: 0-8047-5267-2 (cloth), -5268-0 (paper).

Describing this work as a "thought experiment," Jennings, professor of biblical and constructive theology at Chicago Theological Seminary and author of *The Insurrection of the Crucified* (2003) and *The Man Jesus Loved* (2003), suggests that there is a certain relationship between the attempt to understand Paul's texts (most especially in Romans) and the ways in which J. Derrida pursued certain themes integral to some of Paul's central concerns. After an eighteen-page introduction, he treats the following topics: justice beyond the Law; force, violence, and the cross; justice as gift; duty beyond debt and/or the obedience of faith; hospitality, ethics, and politics; and pardon. Jennings concludes that both Paul and Derrida were wrestling with questions that were urgent for their respective civilizations, above all the question of justice.

R. KAMPLING (ED.), *Ausharren in der Verheissung. Studien zum Hebräerbrief,* Stuttgarter Bibelstudien 204 (Stuttgart: Katholisches Bibelwerk, 2005, paper €23.90) 164 pp. ISBN: 3-460-03044-5.

The five essays in this volume explore central issues and key themes in the understanding and interpretation of the letter to the Hebrews: Kampling on introductory questions regarding Hebrews (authorship, readers, form), B. Kowalski on the reception of OT theology in Hebrews, T. Söding on the "high priest" Christology in Hebrews, K. Backhaus on the ethical teachings of Hebrews, and K. Scholtissek on the *ecclesia ab Abel* in Hebrews 11.

R. J. KARRIS, *Galatians and Romans,* New Collegeville Bible Commentary, New Testament 6 (Collegeville, MN: Liturgical Press, 2005, paper $6.95) 107 pp., map, 7 photos. Bibliography. Indexed. LCN: 2005012376. ISBN: 0-8146-2865-6.

After a four-page introduction to Paul's letter to the Galatians, Karris, a member of the research faculty of the Franciscan Institute at Saint Bonaventure University in New York, presents the text according to the New American Bible with Revised NT and his exposition under these headings: address (1:1-5), loyalty to the gospel (1:6-10), Paul's defense of his gospel and his authority (1:11–2:21), faith and liberty (3:1–4:31), exhortation to Christian living (5:1–6:10), and conclusion (6:11-18). Then he treats Romans: address (1:1-15), humanity lost without the gospel (1:16–3:20), justification through faith in Christ (3:21–5:21), justification and the Christian life (6:1–8:39), Jews and Gentiles in God's plan (9:1–11:36), the duties of Christians (12:1–15:13), and conclusion (15:14–16:27). Review aids and discussion topics are included.

J. L. KOVACS, *1 Corinthians. Interpreted by Early Christian Commentators,* The Church's Bible (Grand Rapids—Cambridge, UK: Eerdmans, 2005, $35/£19.99) xxix and 340 pp. Bibliography. Indexed. ISBN: 0-8028-2577-X.

Part of a new series designed to present the Holy Scriptures as understood and inter-

preted during the first millennium of Christian history, this volume offers for the most part fairly lengthy excerpts from patristic commentaries and from series of sermons on 1 Corinthians. After R. L. Wilken's ten-page essay on interpreting the NT and Kovacs's ten-page introduction to 1 Corinthians, it presents two general chapters of patristic comments on Paul and on the main themes of 1 Corinthians. Then it provides patristic comments on each of the sixteen chapters of Paul's letter. The ancient writers whose works are cited most frequently are Origen, John Chrysostom, Cyril of Alexandria, Theodoret, Gregory of Nyssa, and Augustine. At the beginning of each chapter, Kovacs, associate professor of religious studies at the University of Virginia and co-author (with C. Rowland) of *Revelation* (2003), summarizes the principal themes in Paul's text and the main lines of patristic comments on them. Three appendixes (on authors, source texts, and proper names) are included.

R. KRÜGER, *Der Jakobusbrief als prophetische Kritik der Reichen. Eine exegetische Untersuchung aus lateinamerikanischer Perspektive,* Beiträge zum Verstehen der Bibel 12 (Münster: Lit, 2005, paper €29.90) 303 pp. Bibliography. ISBN: 3-8258-8786-3.

Based on a doctoral dissertation directed by M. de Boer and presented in 2003 to the theological faculty at the Free University of Amsterdam, this volume contends that the letter of James presents a theocentrically and christocentrically grounded case for the alternative praxis of the Christian community in the context of social and economic conflicts between poor and rich. After a six-page introduction, it offers general comments about the interpretation and structure of the letter of James. Then it focuses on specific texts pertaining to the theme of rich and poor: the proclamation of a total reversal of circumstances (Jas 1:9-11); the ministry of solidarity (1:27); settling accounts with the corrupt clientele-economy (2:1-13); cadaver-faith (2:14-17); economically conditioned megalomania (4:13-17); and against the wasteful, thieving, and murderous gang of big property owners (5:1-6). Krüger concludes with reflections on the implications of the letter's prophetic critique of the rich for life in Latin America today.

G. MARCONI, *Lettera di Giuda — Seconda Lettera di Pietro. Introduzione, versione, commento,* Scritti delle origini cristiane 19 (Bologna: Dehoniane, 2005, paper €19.60) 229 pp. Bibliography. Indexed. ISBN: 88-10-20624-X.

After a 21-page introduction to the letter of Jude, this volume presents a commentary on it under five major headings: address (Jude 1-2), purpose and motive (3-4), the accusation (5-16), the paraenesis (17-23), and the doxology (24-25). Then after a thirteen-page introduction to 2 Peter, it treats that letter under four major headings: address (2 Pet 1:1-2), the call to virtue and to knowledge (1:3-21), the polemic against the false teachers (2:1-22), and the day of the Lord (3:1-18). Marconi, associate professor of ancient Christian literature at the Università del Molise, is also the author of *Omelie e catechesi cristiane nel I secolo* (1998).

A. MARTIN, *La tipologia Adamica nella Lettera agli Efesini,* Analecta Biblica 159 (Rome: Editrice Pontificio Istituto Biblico, 2005, paper €25) 408 pp. Bibliography. Indexed. ISBN: 88-7653-159-9.

The slightly revised version of a doctoral dissertation directed by J.-N. Aletti and accepted in 2005 by the Pontifical Biblical Institute, this volume first offers some general remarks about typology in Paul's letters and in Ephesians. Then it examines examples of Adamic typology in Ephesians: the use of Pss 110:1 and 8:7 in the argument of Eph 1:20-23; "to create in himself one new humanity in place of the two" (Eph 2:15); the use of Ps 68:19 and the meaning of ἀνὴρ τέλειος in the argument of Eph 4:7-16; the antithesis between the old humanity and the new humanity in Eph 4:22-24; and the use of Gen 2:24 in the argument of Eph 5:21-33. Martin concludes with reflections on the various kinds of Adamic typology in Ephesians: hermeneutical, heuristic, with regard to content, and etiological.

J. L. MARTYN, *Theological Issues in the Letters of Paul,* Studies of the New Testament and Its World (London—New York: T&T Clark, 2005, paper £25/$34.95) xvii and 334 pp. Bibliography. Indexed. ISBN: 0-567-03031-8.

The paperback edition of the collection of Martyn's essays that was described in *NTA* 42, p. 400. The seventeen papers appear under four major headings: Paul and Christian Judaism (five), apocalyptic rectification (four), interpreting Scripture (four), and the church's everyday life (four). Martyn, professor emeritus of biblical theology at Union Theological Seminary in New York, is also the author of *Galatians* (1997) in the Anchor Bible series.

J.-B. MATAND BULEMBAT (ED.), *"New Heaven and New Earth" (Rev 21:1). Relevance of the Book of Revelation for the Church in Africa. Proceedings of the Tenth Congress. Dakar, du 25 juillet au 01 août 2001* (Kinshasa: Panafrican Association of Catholic Exegetes, 2004, paper) 207 pp., plate. Indexed.

The seven major papers in this volume concern various aspects of the book of Revelation: A. I. Umoren on Rev 2:8-11 and the persecuted churches in Africa; P. Poucouta on heaven invades the earth according to Revelation 4; Matand Bulembat on the cry and hope of the martyrs—the place and meaning of Rev 6:9-11 in Revelation; J. Swetnam on a suggested interpretation of Rev 11:1-14; M. A. Adekambi on Babylon as the city with many symbolisms—an exegetical reading of Revelation 18; P. Adeso on living "the new heaven and new earth" in Africa—an exegesis of Rev 21:1-8; and Matand Bulembat on whether Revelation is a prophetic word or an apocalyptic work.

M. MAYORDOMO, *Argumentiert Paulus logisch? Eine Analyse vor dem Hintergrund antiker Logik,* Wissenschaftliche Untersuchungen zum Neuen Testament 188 (Tübingen: Mohr Siebeck, 2005, €79) xiv and 302 pp. Bibliography. Indexed. ISBN: 3-16-148793-1.

The slightly revised version of a *Habilitationsschrift* presented in 2004 to the theological faculty at the University of Bern, this volume examines the logical coherence of Paul's ways of arguing in the light of ancient Aristotelian and Stoic logic. After a 26-page introduction to previous studies of Paul's logic and to the value of logic for exegesis, it provides a survey of ancient logic with particular attention to the Aristotelian and Stoic approaches. Then it analyzes exegetically and logically three Pauline texts: the refutation of the denial of the resurrection (1 Cor 15:12-19), the incompatibility of the blessing of Abraham and the curse of the Law (Gal 3:6-14), and the consequences of sin (Rom 1:18–3:20). Mayordomo, author of *Den Anfang hören. Leserorientierte Evangelienexegese am Beispiel von Matthäus 1–2* (1998), concludes that the general question whether Paul argued logically cannot be answered unequivocally positively or negatively, and that theology is the starting point rather than the result of logical arguments.

P. MENDOZA MAGALLÓN, *"Estar crucificado juntamente con Cristo": el nuevo* status *del creyente en Cristo. Estudio exegético-teológico de Gal 2,15-21 y Rom 6,5-11,* Tesi Gregoriana, Serie Teologia 122 (Rome: Editrice Pontificia Università Gregoriana, 2005, paper €22) 324 pp. Bibliography. Indexed. ISBN: 88-7839-037-2.

Based on a doctoral dissertation directed by S. Brodeur and accepted in 2005 by the theological faculty at the Pontifical Gregorian University, this volume investigates the two occasions—Gal 2:19 and Rom 6:6—where Paul speaks of the believer being crucified with Christ. After a four-page general introduction, it discusses the idea of being justified and identified with Christ in Gal 2:15-21 by considering the text as a literary and semantic unity, providing an exegetical reading of the passage, and reflecting on its theological message. Then it treats Rom 6:5-11 according to the same pattern under the heading "dead to sin and alive to God in Christ." Mendoza Magallón concludes with reflections on the new status of the believer in Christ according to Gal 2:15-21 and Rom 6:5-11, respectively.

D. W. Odell-Scott, *Paul's Critique of Theocracy. A/Theocracy in Corinthians and Galatians,* JSNT Supplement Series 250, Playing the Texts 8 (London—New York: T&T Clark, 2003, £70/$140) x and 187 pp. Bibliography. Indexed. ISBN: 0-8264-6966-3.

Odell-Scott, author of *A Post-Patriarchal Christology* (1991), argues that in his letters to the Corinthians and Galatians Paul traced out the means by which theocratic authority was composed, exposing the construction of theocratic value as a mundane quest for power and authority that was always and already empty of theocratic signification. After a chapter on emptying hierarchy, he treats the following topics: de/constructing the church (de/credo, a/eugeneis, Christ crucified and the emptiness of theocracy), and de/secration (tensions in the *textus,* conflicts in the corpus; a sacred critique of reconciliation; patriarchal promise; de/secration; sacred deceptions—sacred destruction; an a/theocratic conclusion).

M. A. Pascuzzi, *First and Second Corinthians,* New Collegeville Bible Commentary, New Testament 7 (Collegeville, MN: Liturgical Press, 2005, paper $6.95) 152 pp., map, 6 photos. Indexed. LCN: 2005007466. ISBN: 0-8146-2866-4.

After a twelve-page introduction to Paul's letters to the Corinthians, Pascuzzi, associate professor in the department of theology and religious studies at the University of San Diego, provides the full text of 1 Corinthians according to the New American Bible with Revised NT and an exposition according to this outline: introduction (1:1-9), argument for unity in the community (1:10–4:21), arguments concerning immorality within the community and relationships with those outside the community (5:1–6:20), concerning marriage and sexual relations (7:1-40), and so on. Then after an introduction to 2 Corinthians, she presents an exposition of it: introduction (1:1-11), Paul's true motives and character (1:12–2:16), Paul defends his ministry (2:17–7:16), the collection for Jerusalem (8:1–9:15), Paul's counter-attack on the intruders (10:1–13:10), and epistolary conclusion (13:11-13). Review aids and discussion topics are included.

O. K. Peters, *The Mandate of the Church in the Apocalypse of John,* Studies in Biblical Literature 77 (New York—Bern: Lang, 2005, $59.95) xiv and 167 pp. Bibliography. Indexed. LCN: 2004020876. ISBN: 0-8204-7461-4.

Based on a doctoral dissertation directed by S. Westerholm and presented to McMaster University in Hamilton, Ontario, this volume seeks to discover, discuss, and develop what constituted the various tasks and responsibilities of the churches in Asia Minor according to the book of Revelation as they struggled to maintain the "witness of Jesus." After a seven-page introduction, it treats the following topics in the book of Revelation: the functions and tasks of the church, the theme and mandate of worship, the terminology and function of witness, and the motif and task of repentance. Peters concludes that the mandate of the church in Revelation is to bear faithful witness to Jesus, and that this theme may be regarded as a dominant issue that contributed to its writing.

S. E. Porter (ed.), *Paul and His Opponents,* Pauline Studies 2 (Leiden—Boston: Brill, 2005, €79/$107) xi and 257 pp. Indexed. LCN: 2005050840. ISBN: 90-04-14701-2.

The first volume in this project was entitled *The Pauline Canon* and was described in *NTA* 49, p. 190. After Porter's five-page introduction, this volume presents essays by J. L. Sumney on studying Paul's opponents—advances and challenges; M. D. Nanos on intruding "spies" and "pseudo-brethren"—the Jewish intragroup politics of Paul's Jerusalem meeting (Gal 2:1-10); N. H. Taylor on apostolic identity and the conflicts in Corinth and Galatia; J. C. Hurd on Paul's "opponents" in Galatia; Porter on whether Paul had opponents in Rome and what they were opposing; C. Stettler on the opponents at Colossae; C. A. Evans on Paul and "works of law" language in late antiquity; and R. Saunders on Paul and the imperial cult.

S. Sabou, *Between Horror and Hope. Paul's Metaphorical Language of Death in Romans 6:1-11,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2005, paper £19.99) xv and 159 pp. Bibliography. Indexed. ISBN: 1-84227-322-1.

The version of a doctoral dissertation directed by S. Motyer and defended in 2001 at Lon-

don Bible College, this analysis of the metaphorical language of death in Rom 6:1-11 first considers Paul's line of argument in Rom 6:1-14, reviews relevant scholarly literature on the meaning of the language of death in Romans 6, and outlines the approach taken in this study. Then after methodological considerations about understanding metaphor, it discusses the language of "death" as the vehicle of Paul's metaphor in Rom 6:1-11, the qualifiers of the metaphor of "death" in Rom 6:1-11, and the interpretation of the metaphorical language of "death" (ἀπεθάνομεν τῇ ἁμαρτίᾳ) in Rom 6:1-11. Sabou concludes that Paul used the language of death to affirm that God makes us part of his and Christ's family and buries us in the family's tomb, which is the place where his glory raised Christ from the dead and so makes us able to walk in the newness of life.

U. SCHNELLE, *Apostle Paul. His Life and Theology,* trans. M. E. Boring (Grand Rapids: Baker, 2005, $49.99) 695 pp. Bibliography. Indexed. LCN: 2005025534. ISBN: 0-8010-2796-9.

The English version of *Paulus. Leben und Denken* [*NTA* 48, pp. 434-435], this volume first discusses the course of Paul's life and the development of his thought, with particular attention to his letters. Then it considers the basic structures of Pauline thought: the presence of salvation, theology, Christology, soteriology, pneumatology, anthropology, ethics, ecclesiology, and eschatology. Schnelle is professor of NT at the University of Halle.

I. W. SCOTT, *Implicit Epistemology in the Letters of Paul. Story, Experience and the Spirit,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 205 (Tübingen: Mohr Siebeck, 2006, paper €59) xvii and 341 pp. Bibliography. Indexed. ISBN: 3-16-148779-6.

The revision of a doctoral dissertation directed by S. Westerholm and presented in 2004 to McMaster University in Hamilton, Ontario, this volume explores the kind of logic that Paul employed when he tried to lead humans from comparative ignorance into greater knowledge about God, and how that logic presumes that we should understand human knowing. After a twelve-page introduction, it discusses human reason in Paul's letters: Paul's explicit statements about human reasoning; Paul and rationality—the broader picture; and the hermeneutics of the cross—a trajectory in Pauline scholarship. Next it investigates the structure of Paul's knowledge: Paul's mundane knowledge; Paul's theological knowledge; Paul's ethical knowledge; and beyond conceptual knowledge. Then it considers coming to knowledge in Paul's letter to the Galatians: reading the world—Paul's narrative reasoning; the interpretive "gaps" at the heart of Paul's argument; the coherence of the reconfigured story; and re-emplotting the audience. Scott concludes that rather than trying to justify his system in terms of the dominant Greco-Roman intellectual traditions, Paul proclaimed a narrative that came from outside those traditions and sought to demonstrate its coherence.

A. K. W. SIEW, *The War Between the Two Beasts and the Two Witnesses. A Chiastic Reading of Revelation 11.1–14.5,* Library of New Testament Studies 283 (London—New York: T&T Clark, 2005, £70/$140) xiv and 331 pp. Bibliography. Indexed. LCN: 2005048631. ISBN: 0-567-03021-0.

The slightly revised version of a doctoral dissertation directed by P. Trebilco and submitted in 2003 to the University of Otago in New Zealand, this literary and rhetorical investigation of the structure of Rev 11:1–14:5 argues that the 42 months/1260 days/"a time, times, and half a time" period is used by John to bind together the events found in Revelation 11–13, and that the passage's message concerns the church's conflict with society in the last days preceding the parousia of Christ. After a 66-page introduction, it discusses the literary unity of Rev 11:1–14:5, and presents literary-structural analyses of Rev 11:1-19 and 12:1–14:5. Then it tests the macro-chiasm of Rev 11:1–14:5 (ABCDEFGF′E′D′C′B′A′), and considers the identity of the two witnesses (two prophets as well as the church corporate) and the two beasts (the leaders of the world).

V. M. SMILES, *First Thessalonians, Philippians, Second Thessalonians, Colossians, Ephesians,* New Collegeville Bible Commentary, New Testament 8 (Collegeville, MN: Liturgi-

cal Press, 2005, paper $6.95) 125 pp., map, 6 photos. Indexed. LCN: 2005009782. ISBN: 0-8146-2867-2.

After a four-page introduction to Paul and his letters, this volume presents introductions to and expositions of 1 Thessalonians, Philippians, 2 Thessalonians, Colossians, and Ephesians, respectively, along with their texts according to the New American Bible with Revised NT as well as review aids and discussion topics. Smiles, professor of theology at Saint John's University in Collegeville, gives attention to both the historical circumstances in which these letters were written and their value for church life today.

J. A. SMITH, *Marks of an Apostle. Deconstruction, Philippians, and Problematizing Pauline Theology,* SBL Semeia Studies 53 (Atlanta: Society of Biblical Literature, 2005, paper $26.95) xiii and 185 pp. Bibliography. Indexed. LCN: 2005021986. ISBN: 1-58983-172-1.

Based on a doctoral dissertation presented to the department of biblical studies at the University of Sheffield, this volume takes its starting point from Paul's claim in Phil 1:18b that he rejoices whether Christ is proclaimed in "truth" or in "pretext." It argues that Phil 1:12-18 appears to be written deliberately to create a point of undecidability in which the text deconstructs itself while leaving the ethical imperative of proclamation unscathed. It first considers the marks of an apostle—writing about Paul; the historical context of Paul, the Philippians, and the letter; and the sociophilosophical context of Paul and his writing. Then it focuses on Phil 1:12-18 under two headings: (dis)closure—closely following Phil 1:1-18; and failing to close—(re)citation, (re)iteration, comment. Smith concludes that Paul dislocates the gospel from the presence of the speakers with his disruption of the ἀλήθεια/πρόφασις opposition in Phil 1:18, effectively rendering the gospel a radically logocentric structure, open for re-citation.

R. SWANSON (ED.), *New Testament Greek Manuscripts. Variant Readings Arranged in Horizontal Lines against Codex Vaticanus. 1 Corinthians* (Wheaton, IL: Tyndale House, 2003, paper $49.99; Pasadena, CA: William Carey International University Press) xli and 503 pp. ISBN: 0-86585-072-0 (WC).

As in Swanson's volumes devoted to Paul's letters to the Galatians [*NTA* 44, p. 403] and to the Romans [*NTA* 46, p. 388], this volume prints the Greek text of Codex Vaticanus (B) in full as the exemplar or lead-text. Then for each line it presents the evidence of the papyri, uncials, and minuscules in horizontal lines below, so that the user has immediate access to all variant readings. Additional information from the manuscripts is supplied in a series of footnotes for each page. Also included are a 21-page introduction and eight appendixes. Swanson is professor emeritus at Western Carolina University.

R. SWANSON (ED.), *New Testament Greek Manuscripts. Variant Readings Arranged in Horizontal Lines against Codex Vaticanus. 2 Corinthians* (Carol Stream, IL: Tyndale House, 2005, paper $40.99; Pasadena, CA: William Carey International University Press) xliv and 347 pp. ISBN: 0-86585-073-9 (WC).

Following the format used in earlier volumes in the series, this volume provides for each line in 2 Corinthians the Greek text of Codex Vaticanus (B) in full as the exemplar or lead-text, and presents the textual evidence from the papyri, uncials, and minuscules in horizontal lines below, so that the user has immediate access to all variant readings. Additional information from the manuscripts is supplied in a series of footnotes for each page. Also included are a 21-page introduction and eight appendixes. Swanson's volume on Matthew's Gospel was described in *NTA* 40, pp. 527-528.

J. W. THOMPSON, *Pastoral Ministry according to Paul. A Biblical Vision* (Grand Rapids: Baker, 2006, paper $17.99) 174 pp. Indexed. LCN: 2005027812. ISBN: 0-8010-3109-5.

Thompson, professor of biblical studies at Abilene Christian University in Texas, contends that Paul's theology of transformation provides the basis for Paul's pastoral theology, and that Paul understood ministry as participation in God's work of transforming the com-

munity of faith until it is "blameless" at the coming of Christ. After a 23-page introduction to discovering a Pauline pastoral theology, he treats Paul's pastoral vision in Philippians and 1 Thessalonians (blameless at his coming), Pauline anthropology and the problem of transformation in Galatians (living between the times), Romans as pastoral theology, and pastoral theology as community formation in the Corinthian letters (building the community). Thompson concludes that the task of ministry is to create the climate in which congregations can be shaped by the cross and pursue the eschatological goal of transformation into the image of the Son.

M. M. THOMPSON, *Colossians and Philemon,* Two Horizons New Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $20/£11.99) x and 287 pp. Bibliography. Indexed. LCN: 2005044587. ISBN: 0-8028-2715-2.

Thompson, professor of NT interpretation at Fuller Theological Seminary in Pasadena, CA, and author of *The God of the Gospel of John* (2001), seeks to show how the letters to the Colossians and to Philemon provide a unique formulation of the gospel in terms of creation and reconciliation rather than justification by faith. After a twelve-page introduction to Colossians, she provides a section-by-section exposition of the letter as well as an 81-page essay on the theological horizons of Colossians with attention to its place in Pauline theology and its value for constructive theology. Then after a twelve-page introduction to the letter to Philemon, she presents a commentary on each section and a 38-page treatment of its theology in the context of biblical theology and in relation to constructive theology.

R. WALSH, *Finding St. Paul in Film* (New York—London: T&T Clark, 2005, paper $22) v and 218 pp., 7 halftones. Bibliography. Indexed. LCN: 2005012987. ISBN: 0-567-02850-X.

While Paul has seldom been the primary subject of movies, many films (e.g. *Tender Mercies, Elmer Gantry, Witness, The Truman Show, Fargo, Crimes and Misdemeanors, The Apostle*) have developed metaphorical connections with the Paul of Christian and academic discourse. After a twelve-page introduction to watching Paul as icon and villain, Walsh, professor of religion at Methodist College in Fayetteville, NC, and author of *Reading the Gospels in the Dark* (2003), treats cinematic representations of Paul and related topics under the following headings: saving Paul—modern liberals and apocalyptic criminals; one scary rabbit—messianic superheroes and apocalyptic "nuts"; Gospels of death; the problem with grace—anti-Semites and Paul the Jew; and playing God—canonical saints and mere humans.

J. P. WARE, *The Mission of the Church in Paul's Letter to the Philippians in the Context of Ancient Judaism,* Supplements to Novum Testamentum 120 (Leiden—Boston: Brill, 2005, €125/$179) xv and 381 pp. Bibliography. Indexed. LCN: 2005047223. ISBN: 90-04-14641-5.

The revision of a doctoral dissertation directed by A. J. Malherbe and presented in 1996 to Yale University, this volume examines Paul's understanding of the role of his churches in the spread of the gospel in its biblical and historical contexts. After a nineteen-page introduction, it discusses the conversion of Gentiles in ancient Judaism under the following headings: the problem of Jewish mission; conversion of Gentiles in Isaiah and elsewhere in the Hebrew Bible; and conversion of Gentiles and interpretation of Isaiah in Second Temple Judaism. Then it considers mission in Paul's letter to the Philippians: the progress of the gospel in Phil 1:12-18a; suffering and mission in Phil 1:18b–2:11; and the mission of the church in Phil 2:12-18. Ware concludes that in Paul's thought the mission of the church is the activity of God; that is, Paul traces the power of God at work in the Philippians to the divine power unleashed at the exaltation of Christ Jesus, mediated to his converts through his apostolic mission, and now at work in them through their participation in Christ and his Spirit through the gospel.

W. C. WEINRICH (ED.), *Revelation,* Ancient Christian Commentary on Scripture: New Testament 12 (Downers Grove, IL: InterVarsity, 2005, $40) xxxii and 454 pp., timeline. Bibliography. Indexed. LCN: 2005018544. ISBN: 0-8308-1497-3.

In his sixteen-page introduction, Weinrich, academic dean at Concordia Theological

Seminary in Fort Wayne, Indiana, and second vice-president of the Lutheran Church-Missouri Synod, discusses the authorship and canonicity of Revelation, commentaries and interpretation of Revelation, and the principal patristic commentaries selected for regular citation in this volume (by Victorinus of Petovium, Tyconius, Primasius, Caesarius of Arles, Apringius of Beja, the Venerable Bede, Oecumenius, and Andrew of Caesarea). Then for each pericope in Revelation he provides the RSV text, an overview of the patristic comments, and translations of excerpts from patristic writings between the 2nd and 8th centuries A.D. Also included are a list of early Christian writers and the documents cited, biographical sketches and short descriptions of select anonymous works, a timeline of writers in the patristic period, and bibliographies of works in the original languages and of works in English translation.

U. WILCKENS, *Theologie des Neuen Testaments.* Band 1, *Geschichte der urchristlichen Theologie.* Teilband 3, *Die Briefe des Urchristentums: Paulus und seine Schüler, Theologen aus dem Bereich judenchristlicher Heidenmission* (Neukirchen-Vluyn: Neukirchener, 2005, paper €29.90) xviii and 389 pp. ISBN: 3-7887-1907-9.

The previous two installments in the first volume of Wilckens's theology of the NT were described in *NTA* 49, pp. 182-183 and 49, pp. 405-406. This third installment considers the period from the apostolic council to the destruction of Jerusalem in A.D. 70, Paul's life and work, and the Pauline letters: 1 Thessalonians—basic theological themes in mission and building community; 1 and 2 Corinthians—the challenge of the theological deepening of the gospel; Galatians—the challenge of clarifying the theological profile of the gospel through confrontation with Jewish Christian opponents; Romans—the righteousness of God in Jesus Christ for Jews and Gentiles; Philippians, Colossians, and Philemon—the last letters from imprisonment in Rome; and Ephesians, 1 and 2 Timothy, and Titus—the nature and order of the whole church. Then it treats other NT letters: Hebrews—the life of the "wandering people of God" following the crucified and risen high priest Jesus; and James, 1 and 2 Peter, and Jude—witnesses from the Jewish Christian mission in the Diaspora. A fourth installment will complete Band 1.

T. WILEY, *Paul and the Gentile Women. Reframing Galatians* (New York—London: Continuum, 2005, cloth £49.99/$85, paper £16.99/$24.95) 168 pp. Indexed. LCN: 2005002308. ISBN: 0-8264-1706-X (cloth), -1707-8 (paper).

By looking at the circumcision issue from the perspective of the Gentile women of Galatia, Wiley, who teaches at United Theological Seminary of the Twin Cities in New Brighton, MN, seeks to reframe Paul's letter to the Galatians. Thus she replaces the supersessionist reading of Galatians with the insights of the "new perspective," places Paul's religious call and mission in the context of the diversity of Second Temple Judaism and a still-Jewish messianic movement, takes up the identity of Paul's opponents and the character of their struggle to win the hearts and minds of the Gentile women and men who were members of the Galatian assemblies, focuses on the situation of the Galatian women and their responses to the circumcision preaching, and reflects on the implications of taking into account the question of the Gentile women at Galatia. Wiley concludes that Paul's argument in Galatians is permeated by one overarching value: Belonging is not differentiated by gender.

R. M. WILSON, *A Critical and Exegetical Commentary on Colossians and Philemon,* International Critical Commentary (London—New York: T&T Clark, 2005, $100) xxxvi and 380 pp. Bibliography. Indexed. ISBN: 0-567-04471-8.

In his 61-page introduction to the letter to the Colossians, Wilson, emeritus professor of biblical criticism at the University of St. Andrews in Scotland, discusses the city, the church, the letter, and the heresy. Then he offers a commentary on the individual pericopes: opening salutation (1:1-2), thanksgiving for the faith of the Colossians (1:3-8), intercession for the Colossians (1:9-14), the Colossian "hymn" (1:15-20), relevance for the readers

(1:21-23), and so on. Then after a fourteen-page introduction to the letter to Philemon, he discusses the text according to the following outline: salutation (1-3), thanksgiving period (4-7), the plea for Onesimus (8-20), and conclusion and greetings (21-25).

N. T. WRIGHT, *Paul. In Fresh Perspective* (Minneapolis, MN: Fortress, 2005, $25) xii and 195 pp. Bibliography. Indexed. ISBN: 0-8006-3766-6.

Developing insights from his *The Climax of the Covenant* (1992) and *What St Paul Really Said* (1997), Wright, now Anglican bishop of Durham, first discusses Paul's world and Paul's legacy, and looks at three themes that have been highlighted in recent Pauline scholarship: creation and covenant, Messiah and apocalyptic, and gospel and empire. Then he explores the main theological contours of Paul's thought under the following headings: rethinking God, reworking God's people, and reimagining God's future. Finally he reflects on Jesus, Paul, and the task of the church. Wright concludes that Paul has a role to play in the church today in terms of the reconstruction of the self as a new way of being human, knowing as love, and the great story of the gospel, respectively.

BIBLICAL THEOLOGY

P. BALLA, *The Child-Parent Relationship in the New Testament and Its Environment* (Peabody, MA: Hendrickson, 2005, $29.95) xiii and 279 pp. Bibliography. Indexed. LCN: 2005032214. ISBN: 1-59856-034-4.

The paperback reprint of the 2003 work published by Mohr Siebeck [see *NTA* 48, p. 187], this volume first investigates the parent-child relationship in the environment of the NT: from Homer to the end of the Greek classical period, Greek and Latin sources from the Hellenistic period to the 3rd century A.D., and Jewish sources in the centuries around the turn of the Common Era. Then it deals with the child-parent relationship in various parts of the NT: the Gospel tradition, traditions in the Pauline corpus, and the rest of the NT. Balla is professor of NT at the Karoli Gaspar Reformed University in Budapest.

C. BARTHOLOMEW ET AL. (EDS.), *A Royal Priesthood? The Use of the Bible Ethically and Politically. A Dialogue with Oliver O'Donovan,* Scripture and Hermeneutics 3 (Carlisle, UK: Paternoster, 2002, £19.99; Grand Rapids: Zondervan) xxiv and 446 pp., 3 plates. Bibliographies. Indexed. LCN: 2002011428. ISBN: 1-84227-067-2 (P), 0-310-23413-1 (Z).

Of the various essays in this volume, the papers most pertinent to the NT field are by A. T. Lincoln on power, judgment, and possession—John's Gospel in political perspective; N. T. Wright on Paul and Caesar—a new reading of Romans; B. Wannenwetsch on "members of one another"—*charis,* ministry, and representation (a politico-ecclesial reading of Romans 12); G. de Kruijf on the function of Romans 13 in Christian ethics; C. Rowland on the Apocalypse and political theology; G. Meilaender on whether there is a great gulf between ethics and exegesis; and J. W. Skillen on the question of acting politically in biblical obedience. These and other papers were written in dialogue with the views of O'Donovan, and O'Donovan has written responses to fourteen of the chapters.

M. E. BIDDLE, *Missing the Mark. Sin and Its Consequences in Biblical Theology* (Nashville: Abingdon, 2005, paper $19) xviii and 190 pp. Indexed. LCN: 2005016004. ISBN: 0-687-49462-1.

In this investigation of sin and its consequences in biblical theology, Biddle, professor of Hebrew Bible/Old Testament at Baptist Theological Seminary in Richmond, VA, sets for himself three tasks: the recovery of biblical insights often overlooked in the dominant theological tradition; tests of these insights against those of contemporary theology, philosophy, and the social sciences; and explication of the value of these insights into sin for ministry to the wide range of human pain and sorrow. After a twelve-page introduction and an initial chapter devoted to "clearing the deck," he discusses sin as the attempt to be more than

human, as failure to embrace authentic freedom, and as basic mistrust, respectively. Then he considers the objective nature of sin—intention as (relatively) insignificant; and guilt as a condition and a consequence—sin and systems.

A. Cane, *The Place of Judas Iscariot in Christology* (Aldershot, UK—Burlington, VT: Ashgate, 2005, $94.95) vii and 211 pp. Bibliography. Indexed. LCN: 2005011002. ISBN: 0-7546-5284-X.

Cane, adult education officer in the Anglican diocese of Chichester, UK, contends that the place of Judas Iscariot in Christology can best be understood through an examination of the tension between providence and tragedy. After a twelve-page introduction, he treats Judas in the NT, Judas and the tension between providence and tragedy, Judas' participation in the footwashing and Last Supper, Judas' place in the "handing over" of the Son, Judas' repentance and death, and Judas and Christ's descent into hell. Cane concludes that a theologically crucial aspect of Jesus' engagement with temporality (as the eternal Word now made flesh) is his relation to Judas Iscariot, and that Judas should be understood as caught up in the suffering and cost of salvation rather than as one to be vilified and scapegoated.

K. D. Fedler, *Exploring Christian Ethics. Biblical Foundations for Morality* (Louisville, KY: Westminster John Knox, 2006, paper $29.95) xiii and 233 pp. Indexed. LCN: 2005042423. ISBN: 0-664-22898-4.

Writing for those Christians who want the foundations necessary to begin formulating a biblical worldview, Fedler, assistant professor of religion at Ashland University in Ashland, OH, first provides an introduction to basic ethical theory, with particular attention to the questions, What should we do? and How should we be? Then he explores biblical resources for creating a Christian moral framework: the use of Scripture and other sources of Christian guidance; God, humans, and creation in Genesis 1–3; the Mosaic covenant—new guidelines for a new people; prophets—spokespersons for God and troublers of Israel; discipleship and the teachings of Jesus; imitation and the life of Jesus; and the ethics of Paul—grace and new creation.

D. Flemming, *Contextualization in the New Testament. Patterns for Theology and Mission* (Downers Grove, IL: InterVarsity, 2005, paper $26) 344 pp. Bibliography. Indexed. LCN: 2005018512. ISBN: 0-8308-2831-1.

Flemming, professor of NT at European Nazarene College in Biisingen in Germany, seeks to study the NT writings in order to discover how they demonstrate the task of doing context-sensitive theology, and to reflect on what these patterns and precedents teach us about how the gospel might become embodied within our diverse cultures and life-settings today. After treating contextualization in Acts with reference to bridging cultural boundaries and to the preaching of Paul, he considers Paul's letters—doing theology in context; Paul and culture—engaging the Greco-Roman world; Paul as interpreter—contextualizing Scripture and tradition; case studies from Corinth—the gospel, food, and the future; Colossians—the gospel and syncretism; the Gospels—contextualizing the story for a target audience; Revelation—the gospel and the empire; and contextualizing the gospel today.

A. Fumagalli and F. Manzi, *Attirerò tutti a me. Ermeneutica biblica ed etica cristiana,* Trattati di etica teologica (Bologna: Dehoniane, 2005, paper €39) 482 pp. Bibliography. Indexed. ISBN: 88-10-50545-X.

The collaborative effort of a moral theologian (Fumagalli) and a biblical scholar (Manzi), this volume concerns not the ethics in Scripture but rather the ethics induced through greater familiarity with Scripture. After reviewing other approaches to the relationship between Scripture and ethics, they explain their concept of "biblical poetics" and develop it in four "acts of reading": the Passover of Jesus Christ, the OT (the Law, prophecy, wisdom, the theological unity between the OT and NT), the Gospels, and the proto-Christian writings.

Finally under the heading of "biblical ethics," they deal with biblical moral identity and the formation of biblical moral identity.

P. GAMBERINI, *Questo Gesù (At 2,32). Pensare la singolarità di Gesù Cristo,* Manuali (Bologna: Dehoniane, 2005, paper €22) 272 pp. Bibliographies. ISBN: 88-10-43009-3.

Taking Acts 2:32 as his starting point and providing a six-page introduction, Gamberini, who teaches dogmatic theology at the Pontificia Facoltà Teologica dell'Italia Meridionale (sezione San Luigi), presents an introduction to Christology in the form of twenty theses concerning historical research on Jesus (theses 1-11), the conciliar and dogmatic development of Christology (12-14), and systematic theology (15-20). The topics include the historical Jesus, the Jewishness of Jesus, his origins and formation, relation to John the Baptist, the kingdom of God, its relational dimension, Jesus' passion and death, the anthropological and theological dimension of Jesus' death, his resurrection, the Christology of the Gospels and the christological titles, and Jesus' divine and messianic self-consciousness. Questions for reflection and discussion appear at the end of each chapter.

I. GLASER, *The Bible and Other Faiths. Christian Responsibility in a World of Religions,* Christian Doctrine in Global Perspective (Downers Grove, IL: InterVarsity, 2005, paper $18) 255 pp. Indexed. ISBN: 0-8308-3304-8.

Glaser, senior teaching and research fellow for the Edinburgh Centre for Muslim-Christian Studies, offers a guide for conducting ourselves biblically among people of other faiths in such a way that our words and deeds will bring glory to God. After setting the scene with regard to people and places, the academic scene, and reading the Bible, she discusses reading the OT: peoples surrounding Israel and their gods; beginnings—Genesis; development—the calling of a people; God's nation among the nations; and God, gods, and nations. Then she deals with reading the NT: setting the scene—the world behind the text; a new people; facing Samaritan religion; facing Gentile religion; and the questions we want to ask. Finally she considers the Bible as a mirror and what the Lord requires of us. Glaser concludes that Christians are called to accept Christ, follow him, and live and speak his cross among all peoples.

H. HÜBNER, *Evangelische Fundamentaltheologie. Theologie der Bibel* (Göttingen: Vandenhoeck & Ruprecht, 2005, €74.90) 255 pp. Bibliography. Indexed. ISBN: 3-525-53563-5.

After a seven-page foreword, Hübner, author of the three volume *Biblische Theologie des Neuen Testaments* (1990-95) and *Nietzsche und das Neue Testament* (2000), discusses the following topics: biblical theology and fundamental theology; personal thinking and theology; the being of God; the being of humankind (*de homine iustificato, de homine sanctificato, de homine eschatolgico in aeternitate*); and whether God plays dice.

L. W. HURTADO, *How on Earth Did Jesus Become a God? Historical Questions about Earliest Devotion to Jesus* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $20/£11.99) xii and 234 pp. Indexed. ISBN: 0-8028-2861-2.

After a nine-page introduction, this volume presents four essays under the heading "issues and approaches": How on earth did Jesus become a god?—approaches to Jesus-devotion in earliest Christianity; devotion to Jesus and Second Temple Jewish monotheistic piety; to live and die for Jesus—social and political consequences of devotion to Jesus in earliest Christianity; and Phil 2:6-11 as a "case study" in early Christian devotion to Jesus. Then under "definitions and defense" there are papers on 1st-century Jewish monotheism; homage to the historical Jesus and early Christian devotion; early Jewish opposition to Jesus-devotion; and religious experience and religious innovation in the NT. Also included are the text of H.-H. Deichmann's opening remarks to the first Deichmann annual lecture series, and R. Deines's reflections on whether there are good reasons for studying early Christian literature at Ben-Gurion University. Hurtado is the author of *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity* (2003).

L. W. HURTADO, *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $35/£19.99) xxii and 746 pp. Bibliography. Indexed. LCN: 2003048048. ISBN: 0-8028-3167-2.

The paperback edition of the work described in *NTA* 48, p. 189, this volume traces the development of devotion to Jesus in ten chapters: forces and factors; early Pauline Christianity; Judean Jewish Christianity; Q and early devotion to Jesus; Jesus books; crises and Christology in Johannine Christianity; other early Jesus books; the 2nd century—importance and tributaries; radical diversity; and proto-orthodox devotion.

D. F. KINLAW, *Let's Start with Jesus. A New Way of Doing Theology* (Grand Rapids: Zondervan, 2005, $15.99) 165 pp. Indexed. LCN: 2005008718. ISBN: 0-310-26261-5.

After describing the new concept of God revealed by Jesus, Kinlaw, who served as president of Asbury College in Wilmore, Kentucky, for eighteen years, explores how our understanding would be affected if we took Jesus as our starting point for doing theology. Thus he discusses the following topics: three metaphors (royal/legal, familial, and nuptial) that illustrate God's purposes for us; personhood and the concept of God; the human problem—Why is identification with God impossible?; the way of salvation—it is all about the nature of God; and fulfillment of salvation—perfect love.

S. LÉGASSE, *Les fêtes de l'année. Fondements scripturaires. Que fêtons-nous?,* Lectio divina 205 (Paris: Cerf, 2006, paper €23) 242 pp. Bibliographies. ISBN: 2-204-07671-6.

Légasse, professor emeritus of NT exegesis and Semitic languages at the Institut catholique de Toulouse, explains the NT foundations of the principal liturgical feasts of the Roman rite: the Annunciation (Lk 1:26-38); the Visitation (Lk 1:39-56); Christmas and the birth of the Messiah (Lk 2:1-20); the Epiphany, or the adoration of the pagan Magi (Mt 2:1-12); the Presentation of Jesus at the Temple (Lk 2:22-39); the Baptism of Jesus (Mk 1:9-11 parr.); the Transfiguration (Mk 9:2-8 parr.); Easter—the resurrection (Mk 16:1-8 parr.; Jn 20:1-29); the Ascension (Lk 24:50-53; Acts 1:6-11); and Pentecost (Acts 2:1-13). Légasse concludes with a brief reflection on myth and liturgy.

J.-B. MATAND BULEMBAT (ED.), *The Church as Family and Biblical Perspectives. Proceedings of the Ninth Congress of the Panafrican Association of Catholic Exegetes. Abuja: September 25th-30th 1999* (Kinshasa: Panafrican Association of Catholic Exegetes, 2002, paper) 110 pp.

Of the five major papers in this volume, the three most pertinent to the NT field are by P. O. Kemdirim on the role of women in Luke and the African image of mother; A. I. Umoren on "one heart and soul" (Acts 4:32)—familial unity in the primitive church and the contemporary African church; and Matand Bulembat on Jesus' fraternal solidarity with believers—a rhetorical-exegetical reading of Heb 2:5-16.

J.-B. MATAND BULEMBAT (ED.), *Prophecy and Prophets in the Bible: Requirements of Prophetism in the Church as Family of God in Africa. Proceedings of the Eleventh Congress. Cairo, Egypt: September 6th-12th, 2003* (Kinshasa: Panafrican Association of Catholic Exegetes, 2004, paper) 254 pp. Indexed.

Of the eleven major papers in this volume, the four most pertinent to the NT field are by C. Umoh on Matthew's interpretation of the prophetic tradition as a challenge for African exegetes and theologians; G. LeMarquand on understanding Mk 14:65 ("Prophesy! Who struck you?") with African help; P. Adeso on prophets today for Africa—exegesis of Acts 2:14-21; and Matand Bulembat on ancient prophecy and new prophecy according to Paul—literary analysis of 1 Cor 14:20-25.

J.-B. MATAND, P. D. NJOROGE, AND C. MHAGAMA (EDS.), *The Church as Family and Biblical Perspectives. Melanges Paul Cardinal Zoungrana. Proceedings of the Eighth Congress of the Panafrican Association of Catholic Exegetes. Ouagadougou, Burkina Faso: 19-27*

juillet 1997 (Kinshasa: Panafrican Association of Catholic Exegetes, 1999, paper) 206 pp., plate.

Of the twelve major papers honoring Cardinal Zoungrana, those most pertinent to the NT field are by C. F. Esua on biblical foundations of the church as family; J. Onaiyekan on the church as the family of God on earth; L. K. Sanou on the genealogies of Jesus Christ in the NT; J.-N. Diouf on the new covenant in Jn 1:11-13; P. Buetubela Balembo on "the infant and his mother"—the ecclesial significance of the maternity of Mary; E. Djitangar on "out of Egypt I have called my son" (Mt 2:13-23); Matand Bulembat on "Christ has been raised from the dead, the first fruits of those who have died" (1 Cor 15:20)—belonging to Christ and family ties to the ancestral village; B. Standaert on 1 Peter as the apology of a humble and joyful church; and M. A. Umeagudosu on the legal role of the church in the NT.

D. McCready, *He Came Down from Heaven. The Preexistence of Christ and the Christian Faith* (Downers Grove, IL: InterVarsity, 2005, paper $26; Leicester, UK: Apollos) 349 pp. Bibliography. Indexed. LCN: 2005018541. ISBN: 0-8308-2774-9 (IV), 1-84474-104-4 (A).

In this volume, McCready, author of *Jesus Christ for the Modern World* (1991), weighs the evidence and engages the arguments for and against the Christian conviction of Christ's preexistence. After a 29-page introduction to the setting, he discusses the preexistence of Christ in the NT (especially in the Pauline and Johannine writings), and treats the Jewish and Hellenistic background, postapostolic development of the doctrine, theological issues, and the doctrine and modern theology. He concludes that removing the doctrine of Christ's preexistent deity from the deposit of faith trivializes Christianity and makes it irrelevant, and that this Christian doctrine confirms the glory of God's love and justifies the consolation and confidence of Christians.

W. McWilliams, *Where Is the God of Justice? Biblical Perspectives on Suffering* (Peabody, MA: Hendrickson, 2005, paper $16.95) xxvii and 259 pp. Bibliography. Indexed. LCN: 2005027800. ISBN: 1-56563-571-X.

In this study of biblical perspectives on suffering, McWilliams, professor of biblical studies at Oklahoma Baptist University in Shawnee, OK, and author of *The Passion of God. Divine Suffering in Contemporary Protestant Theology* (1985), first takes up some perennial questions: Is suffering a punishment for sin? Does God cause suffering? Does God suffer? and How long, O Lord? Then he considers various types of suffering from womb to tomb: infertility, illness and disability, betrayal of trust, violence, poverty and hunger, discrimination, aging, death and grief, and animal suffering. McWilliams concludes by sketching a theodicy for living in the real world.

J. Nelson-Pallmeyer, *Is Religion Killing Us? Violence in the Bible and the Quran* (New York—London: Continuum, 2005, paper $14.95) xvii and 169 pp. Indexed. LCN: 2002012930. ISBN: 0-8264-1779-5.

Nelson-Pallmeyer, assistant professor of justice and peace studies at the University of St. Thomas in St. Paul, MN, and author of *Jesus against Christianity. Reclaiming the Missing Jesus* (2001), contends that religiously justified violence is first and foremost a problem of "sacred" texts and not a problem of misinterpretation of the texts, and that our well-being depends on our willingness to doubt aspects of both our religious traditions and our political worldviews. After a seven-page introduction, he develops this thesis by treating the following topics: lunatics and messengers; religion and violence; violence-of-God traditions in the Hebrew Scriptures; violent story lines in the Hebrew Scriptures; violence-of-God traditions in the NT; violence-of-God traditions in the Quran; the possibility of room for doubt; saved by enemies; and saved by doubt. The cloth edition appeared in 2003.

D. Peterson (ed.), *Holiness and Sexuality. Homosexuality in a Biblical Context. Papers from the Seventh Oak Hill College Annual School of Theology* (Milton Keynes, UK: Paternoster, 2004, paper £7.99) xvi and 212 pp. Bibliography. ISBN: 1-84227-269-1.

Based on public presentations at Oak Hill College in London in 2003, the seven essays in

this volume seek to treat homosexuality in the context of biblical teachings about holiness and sexual sin. In the first three essays Peterson considers holiness and God's creation purpose, holiness and sexuality in the Pauline writings, and same-sex unions and Romans 1, respectively. There are two essays by D. Field on radical disorientation—fallen sexuality and the Christian doctrine of sin; along with papers by M. Hallett on homosexuality—handicap and gift; and P. Saunders on nature or nurture—the causes of homosexuality.

F. Rossi de Gasperis and A. Carfagna, *Da Dan a Bersabea. Pregare e camminare in tutta la Parola e la Terra di Dio,* Lettura pastorale della Bibbia, Bibbia e spiritualità (Bologna: Dehoniane, 2006, paper €8) 96 pp. ISBN: 88-10-21117-0.

The three chapters in this volume seek to bring together the "sacrament" of the Holy Land, the "sacrament" of the word of Scripture, and the sacrament of baptism as an approach to biblical spirituality. Rossi de Gasperis first discusses various facets of the spirituality developed in the OT and NT. Then both authors reflect on the Holy Land from the perspectives of archaeology, pilgrimage sites, and biblical texts. Finally Carfagna focuses on Jerusalem with reference to Zion and its hill, Gihon, the City of David and its water system, and Siloam.

G. Segalla, *Teologia biblica del Nuovo Testamento. Tra memoria escatologica di Gesù e promessa del futuro regno di Dio,* Logos - Corso di Studi Biblici 8/2 (Leumann [Torino]: Elledici, 2006, €37) 616 pp. Bibliographies. Indexed. ISBN: 88-01-03325-7.

The complement to M. Nobile's *Teologia biblica dell'Antico Testamento* (1998), this volume first discusses the foundations of the biblical theology of the NT: its history and problems, the memory of Jesus as its unifying center, and the language of memory and its articulation in the NT. Next it considers developments with regard to the theological memory of Jesus: the memory of the God of creation, election, and covenant in the memory of Jesus, the theological memory of the earthly Jesus, the singular prospective and retrospective memory of the paschal kerygma, and the second memory of Jesus in the earliest community as a response to the first memory. Then it treats the diverse literary forms of the one memory of Jesus: the memory of God in the Scriptures of Israel and the memory of Jesus in the NT writings, the memory of Jesus in the narrative form of the Synoptic Gospels and of Acts, the memory of Jesus in epistolary form, and the theological memory of Jesus in Johannine literature. Finally it deals with the canonical form of the memory of Jesus and the hermeneutical unity of the biblical theology of the NT: the memory of Jesus and the OT canon, the memory of Jesus at the center of the canonical process of the NT, and canonical hermeneutics and the integral memory of Jesus between identity and significance. Segalla is the author of *Vangelo secondo giovanni* (1997) and *Lettera ai romani* (1999).

U. Wilckens, *Theologie des Neuen Testaments.* Band 1, *Geschichte der urchristlichen Theologie.* Teilband 4, *Die Evangelien, die Apostelgeschichte, die Johannesbriefe, die Offenbarung und die Entstehung des Kanons* (Neukirchen-Vluyn: Neukirchener, 2005, paper €29.90) xiv and 377 pp. Bibliography. Indexed. ISBN: 3-7887-2092-1.

The previous three installments in the first volume of Wilckens's theology of the NT were described in *NTA* 49, pp. 182-183; 49, pp. 405-406; and 50, p. 423. This fourth installment continues tracing the history of early Christian theology under the following headings: the Sayings Source Q and Mark's Gospel, Matthew's Gospel, Luke's Gospel and Acts, John's Gospel and the Johannine letters, the Revelation to John, and the origin of the "canon" of Holy Scripture. In treating the individual NT books, Wilckens gives particular attention to their literary character, historical setting, and most significant theological concerns.

B. Witherington, *The Problem with Evangelical Theology: Testing the Exegetical Foundations of Calvinism, Dispensationalism, and Wesleyanism* (Waco, TX: Baylor University Press, 2005, paper $29.95) xi and 294 pp. Bibliography. LCN: 2005021029. ISBN: 1-932792-42-2.

Witherington, professor of NT at Asbury Theological Seminary and author of *The*

Brother of Jesus (2003) and *The Gospel Code* (2004), contends that contemporary evangelicalism has lost touch with its Reformation principles and in particular with its necessary rigorous attention to the details of the Bible and the need to stick to the biblical text and heed the cry of *sola scriptura.* After a three-page overture on the legacy of the Reformers, he presents twelve chapters under four major headings: Augustine's children—the problems with Reformed theology; on dispensing with dispensationalism; Mr. Wesley heading west; and the long journey home—Where do we go from here? Witherington concludes that evangelicals need to move not backward into fundamentalism but forward into a better grasp and embrace of biblical orthodoxy.

THE WORLD OF THE NEW TESTAMENT

L. ALLEN, *The Persian Empire* (Chicago—London: University of Chicago Press, 2005, $39.95) 208 pp. Illustrated. Bibliography. Indexed. LCN: 2005043096. ISBN: 0-226-01447-9.

This history of the Persian empire between the mid-6th and late 3rd centuries B.C. was written as an accompaniment to an exhibition at the British Museum. After a six-page introduction, Allen, currently a research fellow at Wolfson College, Oxford, treats the following topics: the roots of Persian rule; conquest and politics; royal capitals; the rivals—regional rulers and reflections of power; peoples, communication, and religion; Alexander and the end of empire; and legends, language, and archaeological discovery. She gives some attention to the place of the Jewish people within the Persian empire and their relevant writings (Ezra, Nehemiah, Daniel, Esther, Judith, etc.).

H. D. BETZ, *The "Mithras Liturgy." Text, Translation, and Commentary,* Studien und Texte zu Antike und Christentum 18 (Tübingen: Mohr Siebeck, 2005, paper €39) xviii and 274 pp., 16 plates. Bibliography. Indexed. ISBN: 3-16-148813-X.

The paperback edition of the work described in *NTA* 48, p. 442, this volume contains a 38-page introduction to the "Mithras Liturgy," the Greek text, a translation, a detailed literary analysis, and a commentary on its various parts (pp. 88-226). Betz is professor emeritus of NT at the University of Chicago.

C. R. BEYE, *Ancient Epic Poetry. Homer, Apollonius, Virgil, with a Chapter on the Gilgamesh Poems* (Wauconda, IL: Bolchazy-Carducci, 2006, paper $35) x and 313 pp. Bibliography. Indexed. LCN: 2005032689. ISBN: 0-86516-607-2.

In addition to providing a reprint of the interpretive introduction to the epic poetry and poets of ancient Greece and Rome published by Cornell University Press in 1993, this volume contains a new preface, a new chapter on *Gilgamesh,* and a new updated appendix on further reading. The main text first treats three general topics: oral poetry, the poet's world, and poetic technique. Then it discusses the specific epic poems known as the *Iliad, Odyssey, Argonautica,* and *Aeneid.* Beye is distinguished professor of classics emeritus at City University of New York and author of *Odysseus. A Life* (2004).

J. BOSWELL, *Christianity, Social Tolerance, and Homosexuality. Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century* (Chicago—London: University of Chicago Press, 2005, paper $23/£16.50) xviii and 424 pp., 12 plates. Bibliography. Indexed. LCN: 79-11171. ISBN: 0-226-06711-4.

The paperback reprint of the work first published in 1980, this now classic history of attitudes toward homosexuality in the early Christian west treats the topic in four major parts: points of departure (introduction; definitions; Rome as the foundation), the Christian tradition (the Scriptures; Christians and social change; theological traditions), shifting fortunes (early Middle Ages; the urban revival; the triumph of Ganymede—gay literature of the High Middle Ages), and the rise of intolerance (social change—making enemies; intellectual

change—men, beasts, and "nature"; conclusions). The two appendixes deal with (1) lexicography and Paul, and (2) texts and translations. Boswell (1947-94) was professor of history at Yale University.

D. Brakke, M. L. Satlow, and S. Weitzman (eds.), *Religion and the Self in Antiquity* (Bloomington—Indianapolis: Indiana University Press, 2005, cloth $60, paper $24.95) vii and 268 pp. Indexed. LCN: 2005008639. ISBN: 0-253-34649-5 (cloth), -21796-2 (paper).

After an eleven-page introduction, this volume presents six papers under the heading "seeking religious selves": P. C. Miller on shifting selves in late antiquity; S. M. Olyan on the search for the elusive self in texts of the Hebrew Bible; J. A. Harrill on Paul and the slave self; E. Menn on the prayer of the queen—Esther's religious self in the Septuagint; Satlow on giving for a return—Jewish votive offerings in late antiquity; and P. T. Struck on the self in Artemidorus' *Interpretation of Dreams.* Then under "sensing religious selves" there are three essays by Weitzman on sensory reform in Deuteronomy; S. A. Harvey on locating the sensing body—perception and religious identity in late antiquity; and G. Frank on dialogue and deliberation—the sensory self in the hymns of Romanos the Melodist. Finally under "teaching religious selves" there are four articles by G. G. Stroumsa on from master of wisdom to spiritual master in late antiquity; J. Schofer on the beastly body in rabbinic self-formation; Brakke on making public the monastic life—reading the self in Evagrius Ponticus; and E. Watts on the student self in late antiquity.

W. Braun (ed.), *Rhetoric and Reality in Early Christianities,* Studies in Christianity and Judaism 16 (Waterloo, ON: Wilfrid Laurier University Press, 2005, $59.95 Can.) xi and 257 pp. Bibliographies. Indexed. ISBN: 0-88920-462-4.

The nine essays in this volume explore questions about persuasion and its relationship to early Christianities: Braun on rhetoric, rhetoricality, and discourse performances; W. E. Arnal on the rhetoric of social construction—language and society in *Gospel of Thomas;* L. Broadhurst on Melito of Sardis, the Second Sophistic, and "Israel"; T. Penner on early Christian heroes and Lukan narrative—Stephen and the Hellenists in ancient historiographical perspective; M. Y. MacDonald on whether Nympha can rule this house—the rhetoric of domesticity in Colossians; J. Kitchen on "raised from the dung"—hagiography, liberation, and the social subversiveness of early medieval Christianity; T. S. de Bruyn on philosophical counsel versus customary lament in 4th-century Christian responses to death; L. H. Martin on performativity, narrative, and cognition—"demythologizing" the Roman cult of Mithras; and C. Kile on feeling persuaded—Christianization as social formation.

H. Cancik and H. Schneider (eds.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol. 7, *K-Lyc* (Leiden—Boston: Brill, 2005, €219/$249) lvi and 471 pp. (cols. 1-942), 31 figs., 16 maps, 2 stemmata, 2 tables. Bibliographies. ISBN: 90-04-12279-2.

Earlier volumes in the English edition of *Der Neue Pauly* were described in *NTA* 48, pp. 200-201; and 49, pp. 206, 431, 627. This seventh volume covers topics from the letter K to Lycus, and contains articles (among many others) on *katabasis,* kinship, kiss, *kyrios,* land transport, language, late antiquity, law, leather, *legio,* leisure, letter, lexicography, *Liber Antiquitatum Biblicarum,* library, *limes,* lion, literacy/orality, literary activity, literary theory, literature, liturgy, logic, *logos,* lot (election by), Lucas (Luke), and luxury. The managing editor of the English edition is C. F. Salazar, and the assistant editors are S. Buck, T. Chronopoulos, S. E. Hakenbeck, T. Jerke, I. R. Kitzberger, S. R. van der Mije, A. Ruppel, R. Selinger, M. Sommer, and E. Suyver.

G. Carey, *Ultimate Things. An Introduction to Jewish and Christian Apocalyptic Literature* (St. Louis, MO: Chalice, 2005, paper $24.99) xiii and 280 pp. Bibliographies. LCN: 2005003649. ISBN: 0-8272-3803-7.

Carey, associate professor of NT at Lancaster Theological Seminary in Pennsylvania and author of *Elusive Apocalypse. Reading Authority in the Revelation to John* (1999),

seeks to promote a way of reading early Jewish and Christian apocalyptic discourse that respects not only the historical context but also the religious, literary, and social dimensions of the texts. After an eighteen-page introduction to encountering apocalyptic discourse, he treats the following topics: the earliest apocalypses—*1 Enoch* and Daniel; emerging apocalyptic discourse in the Hebrew Scriptures; interpreting the times—Jewish apocalyptic discourse beyond the apocalypses; the Gospels and Jesus; the Pauline epistles; responses to tragedy—Jewish apocalypses after A.D. 70; Christian historical apocalypses; Christian ascents and the concerns they addressed; and legacies and prospects. Carey concludes that apocalyptic discourse starts with convictions concerning the character of God and what God is about in the world, and then projects those convictions upon unfamiliar or unknown circumstances.

S. C. CARLSON, *The Gospel Hoax. Morton Smith's Invention of* Secret Mark (Waco, TX: Baylor University Press, 2005, paper $19.95) xix and 151 pp., 8 plates. Bibliography. Indexed. LCN: 2005026081. ISBN: 1-932792-48-1.

Carlson, a partner in the law firm of Ditthavong & Carlson in Fairfax, VA, contends that the so-called *Secret Gospel of Mark* was a clever hoax perpetrated by Professor Smith. After a four-page introduction, he argues his case under the following headings: the revelation of *Secret Mark,* uncovering literary fakes, the modernity of the Mar Saba manuscript, the modernity of *Theodore,* the modernity of *Secret Mark,* M. Smith's *Secret* uncovered, and the anatomy of an academic hoax. A four-page appendix presents extracts from Smith's 1960 catalogue of Greek manuscripts in the monastery of Mar Saba. Carlson concludes that Smith had the rare combination of abilities, the right opportunity, and the motives to carry out such an academic hoax. L. W. Hurtado has provided a five-page foreword.

E. G. CHAZON, D. DIMANT, AND R. A. CLEMENTS (EDS.), *Reworking the Bible: Apocryphal and Related Texts at Qumran. Proceedings of a Joint Symposium by the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature and the Hebrew University Institute for Advanced Studies Research Group on Qumran, 15-17 January, 2002,* Studies on the Texts of the Desert of Judah 58 (Leiden—Boston: Brill, 2005, €94/$127) x and 245 pp. Indexed. LCN: 2005052634. ISBN: 90-04-14703-9.

The ten essays in this volume are by G. A. Anderson on from Israel's burden to Israel's debt—toward a theology of sin in biblical and early Second Temple sources; J. Baumgarten on the avoidance of the death penalty in Qumran law; M. J. Bernstein on from the Watchers to the flood—story and exegesis in the early columns of *Genesis Apocryphon;* S. Berrin on *Pesher Nahum, Psalms of Solomon,* and Pompey; G. J. Brooke on between authority and canon—the significance of reworking the Bible for understanding the canonical process; Dimant on between sectarian and nonsectarian—the case of *Apocryphon of Joshua;* B. Halpern-Amaru on burying the fathers—exegetical strategies and source traditions in *Jubilees* 46; M. Kister on physical and metaphysical measurements ordained by God in the literature of the Second Temple period; L. H. Schiffman on sacrificial halakah in the fragments of the *Aramaic Levi Document* from Qumran, the Cairo Genizah, and Mt. Athos; and M. Segal on the relationship between the legal and narrative passages in *Jubilees.*

R. CRIBIORE, *Gymnastics of the Mind. Greek Education in Hellenistic and Roman Egypt* (Princeton, NJ—Oxford: Princeton University Press, 2005, paper $19.95/£12.95) xiii and 270 pp., 24 halftones. Bibliography. Indexed. LCN: 2001021986. ISBN: 0-691-00264-9.

The paperback edition of a work first published in 2001, this investigation of Greek education in Egypt between the 3rd century B.C. and the 4th century A.D. focuses on the fixed order that characterized knowledge and its inculcation as well as the meticulous mental gymnastics required to master it. After a twelve-page introduction, Cribiore, associate curator of papyri and adjunct associate professor of classics at Columbia University, and author of *Writing, Teachers, and Students in Graeco-Roman Egypt* (1996), first discusses models of schooling, the teachers and their burden, women and education, and parents and students.

Then she deals with the following topics: tools of the trade—teachers' models, books, and writing materials; the first circle of education; the teaching of the grammarian—content and context; and learning to fly—rhetoric and imitation. Cribiore concludes that the most conspicuous legacy of ancient *paideia* was a system of training that assured good work habits and discipline, and consequently enhanced the likelihood of future success.

M. Del Verme, Didache *and Judaism. Jewish Roots of an Ancient Christian-Jewish Work* (New York—London: T&T Clark, 2004, cloth $100/£55, paper $29.95/£19.99) xv and 291 pp. Bibliographies. Indexed. LCN: 2004017561. ISBN: 0-567-02531-4 (cloth), -02541-1 (paper).

After a four-page introduction, Del Verme, professor of early Christianity and history of religions at the University of Naples "Federico II," first seeks to establish the *status quaestionis* regarding research on *Didache* by defining terms and perspectives starting from his extensive bibliographies. Then he presents essays on the following topics: beneficence/charity or community of goods—apropos of *Didache* 4:8; the identities of the persons labeled as "hypocrites" and "the others" in *Didache* 8; the ἀπαρχή of the Christian Jews (*Did.* 13:3-7) and some ancient ecclesiastical ordinances; and eschatology and/or apocalypse—*Didache* 16 and the so-called "Jewish apocalyptic." Some of the material has appeared previously in Italian. Del Verme concludes that *Didache* documents the "cohabitation" of "Christian Judaism" with contemporary strands of Judaism in Syria-Palestine and probably in the region of Antioch in the 1st century A.D. J. H. Charlesworth has provided a two-page preface.

K. De Troyer, *Die Septuaginta und die Endgestalt des Alten Testaments. Untersuchungen zur Entstehungsgeschichte alttestamentlicher Texte,* trans. G. Schenke Robinson, UTB 2599 (Göttingen: Vandenhoeck & Ruprecht, 2005, paper €19.90) 206 pp. Bibliography. Indexed. ISBN: 3-525-03606-X (V&R), 3-8252-2599-2 (UTB).

The German version of *Rewriting the Sacred Text. What the Old Greek Texts Tell Us about the Literary Growth of the Bible* [*NTA* 48, pp. 447-448], this volume treats the following topics: a rewritten Hebrew biblical text—on the help of God in the Old Greek of Esther; a pre-Masoretic biblical text—the final touches to an old book of Joshua; a rewritten Greek biblical text—the final chapter of AT Esther; and the question of a lost Hebrew Vorlage—a closer look at the Temple builder in 1 Esdras. De Troyer is professor of OT at the Claremont School of Theology in Claremont, CA.

K. De Troyer and A. Lange (eds.), *Reading the Present in the Qumran Library. The Perception of the Contemporary by Means of Scriptural Interpretations,* SBL Symposium 30 (Atlanta: Society of Biblical Literature, 2005, paper $32.95) viii and 236 pp. Bibliography. Indexed. LCN: 2005016896. ISBN: 1-58983-150-0.

With reference to Qumran and other early Jewish texts, the essays in this volume explore how ancient scribes interpreted their own reality by means of scriptural exegesis. After C. Helmer's seventeen-page introductory essay on hermeneutical reading of the present (Is it true?), it presents papers by J. Jokiranta on the Pesharim as a mirror of self-understanding; L. H. Schiffman on contemporizing halakic exegesis in the Dead Sea scrolls; L. Doering on Jeremiah and the "Diaspora letters" in ancient Judaism—epistolary communication with the Golah as medium for dealing with the present; G. J. Brooke on justifying deviance—the place of Scripture in converting to a Qumran self-understanding; L. T. Stuckenbruck on "reading the present" in the Animal Apocalypse (*1 Enoch* 85–90); U. Mittmann-Richert on why Daniel's prophecy has not been fulfilled—the question of political peace and independence in the Additions to Daniel; S. W. Crawford on reading Deuteronomy in the Second Temple period; De Troyer on building the altar and reading the Law—the journeys of Josh 8:30-35; B. Ego on interpreting the exile—the experience of the destruction of the Temple and devastation of the land as reflected in the non-Pentateuchal Abraham tradition; and

Lange on reading the decline of prophecy. De Troyer has provided a conclusion about linking the past, present, and future in the Hebrew Bible and the Dead Sea scrolls.

B. Ego and H. Merkel (eds.), *Religiöses Lernen in der biblischen, frühjüdischen und frühchristlichen Überlieferung,* Wissenschaftliche Untersuchungen zum Neuen Testament 180 (Tübingen: Mohr Siebeck, 2005, €84) xi and 336 pp. Bibliographies. Indexed. ISBN: 3-16-148562-9.

Of the sixteen essays in this volume, those most pertinent to the NT world are by Ego on theological implications of learning in the OT and early Jewish tradition—between task and gift; A. Steudel on "prepare the way of the Lord"—religious learning at Qumran; M. F. Mach on learning traditions in Hellenistic Judaism, with particular attention to Philo of Alexandria; G. Stemberger on "Set up a master for yourself, and get yourself a fellow disciple" (*m. Abot* 1:6)—learning as tradition and community; A. M. Böckler on prayer as learning, and learning as a commandment—the prayer book as a textbook in Judaism; T. Ilan on learned Jewish women in antiquity; S. Byrskog on learning the story of Jesus according to the Synoptic Gospels; F. G. Untergassmair on "Are you a teacher of Israel, and yet you do not understand these things?" (Jn 3:10b)—learning according to John; Merkel on Paul the teacher and his students—highlights from the history of research; and P. Pilhofer on from James to Justin—learning in the late NT writings and according to the Apologists.

C. D. Elledge, *The Bible and the Dead Sea Scrolls,* SBL Archaeology and Biblical Studies 14 (Atlanta: Society of Biblical Literature, 2005, paper $15.95) xii and 148 pp., 8 halftones, 2 maps, table. Indexed. LCN: 2005016939. ISBN: 1-58983-183-7.

Concentrating on what the Dead Sea scrolls can teach us about the world of the Bible and the unique place of the Qumran community within it, this volume addresses some of the most common questions asked by nonspecialists: What are the Dead Sea scrolls, and how were they discovered? What do we know about the archaeology of Qumran? Who lived at Qumran, and what was their story? What kinds of ancient writings are preserved among the scrolls? Why are the scrolls important for understanding the Hebrew Scriptures? Why are the scrolls important for understanding Second Temple Judaism? and Why are the scrolls important for understanding the NT? Elledge, assistant professor of religion at Gustavus Adolphus College in Saint Peter, MN, is the author of *The Statutes of the King. The Temple Scroll's Legislation on Kingship.*

P. F. Esler (ed.), *Ancient Israel. The Old Testament in Its Social Context* (Minneapolis, MN: Fortress, 2006, $35) xvii and 420 pp. Bibliography. Indexed. LCN: 2005015206. ISBN: 0-8006-3767-4.

Prepared for a conference held in 2004 at St. Mary's College in the University of St. Andrews, the twenty papers in this volume appear under four headings: foundations (two), themes (seven), texts (eight), and hermeneutics (three). The contributors include Esler on social scientific models in biblical interpretation; A. Destro and M. Pesce on sacrifice—the ritual for lepers in Leviticus 14; Z. A. Crook on reciprocity—covenantal exchange as a test case; M. Aguilar on symbolic wars and age sets—the anthropology of war in 1 Maccabees; J. Jokiranta on the prototypical teacher in the Qumran Pesharim—a social-identity approach; D. E. Oakman on Marcion's truth and a developmental perspective; and B. J. Malina on interfaith dialogue—challenging the received view.

C. A. Evans, *Ancient Texts for New Testament Studies. A Guide to the Background Literature* (Peabody, MA: Hendrickson, 2005, $34.95) xxxvi and 539 pp. Bibliographies. Indexed. LCN: 2005023156. ISBN: 1-56563-409-8.

Written to serve the needs of students who desire to become NT interpreters, this volume is an introduction to the diverse bodies of literature that are in various ways cognate to biblical literature, especially to the NT. After an eight-page introduction, it treats (with summaries, themes, and bibliographies) the OT Apocrypha, the OT Pseudepigrapha, the Dead

Sea scrolls, versions of the OT, Philo and Josephus, the Targums, rabbinic literature, the NT Apocrypha and Pseudepigrapha, early patristic writings, gnostic writings, other writings, and examples of NT exegesis. Also included are six appendixes on canons of Scripture that include the Apocrypha; quotations, allusions, and parallels to the NT; parallels between the NT Gospels and the pseudepigraphical Gospels; Jesus' parables and the parables of the rabbis; Jesus and Jewish miracle stories; and messianic claimants of the 1st and 2nd centuries. Evans is professor of NT at Acadia Divinity College, Acadia University, in Wolfville, Nova Scotia.

P. Faas, *Around the Roman Table,* trans. S. Whiteside (Chicago—London: University of Chicago Press, 2005, paper $18) xi and 371 pp., 29 figs., 28 halftones. Bibliography. Indexed. LCN: 2004062131. ISBN: 0-226-23347-2.

First published in Dutch in 1994 and then in English in 2003, this volume sketches the culinary history of ancient Rome from 753 B.C. to A.D. 476, and considers the meal (table manners and etiquette, courses, menu, carousal), wine and other drinks (wine, the orgy, wine production, other drinks), and the cook and his condiments (the cook, cooking, medicinal theory, flavors, etc.). Then it discusses various foods from the land (cereals, pulses, vegetables, fruit and nuts), from the fire (eating meat, sacrifice, meat distribution, animal suffering, pork, the sacred bull, sheep and goats, dogs, game), from the air (the farmyard, wild birds), and from the water. Also included are an appendix (on weights and measures, money, and prices) and a glossary. Faas is a food historian and chef.

D. Fishwick, *The Imperial Cult in the Latin West. Studies in the Ruler Cult of the Western Provinces of the Roman Empire.* Vol. 3, *Provincial Cult.* Part 4, *Bibliography, Indices, Addenda,* Religions in the Graeco-Roman World 148 (Leiden—Boston: Brill, 2005, €101/$136) vii and 256 pp. ISBN: 90-04-12807-7.

This volume completes Fishwick's study of worship of the Roman emperor at the provincial level in the Latin west. Earlier volumes were described in *NTA* 32, p. 263; 36, pp. 134-135; 37, p. 303; 47, p. 399; and 49, p. 632. This volume provides a list of abbreviated titles, bibliographical information, various indexes (names and subjects, places and localities, literary authorities, inscriptions, coins, bas-reliefs, Greek and Latin words and phrases), addenda, references, and corrigenda. Fishwick is emeritus professor of classics at the University of Alberta in Edmonton, Canada.

R. A. Freund, *Secrets of the Cave of Letters. Rediscovering a Dead Sea Mystery* (Amherst, NY: Prometheus, Humanity Books, 2004, $30) 280 pp., frontispiece, 4 maps, table. Illustrated. Bibliography. Indexed. LCN: 2004001119. ISBN: 1-59102-205-3.

After its excavation by Y. Yadin in 1960 and 1961, the Cave of Letters became the single most fruitful cave for both artifacts and writings in the history of Israeli archaeology. On the basis of subsequent research and additional archaeological exploration, Freund, professor of history and director of the Maurice Greenberg Center for Judaic Studies at the University of Hartford, discusses the following topics: secrets of the Cave of Letters; the origins of a cave; Bar Kokhba—the second coming of the messiah?; the minimalists and the maximalists of archaeology and the Bar Kokhba rebellion; returning to the cave—the road from Bethsaida to the Dead Sea; the Copper Scroll and the Dead Sea caves; the "Cave of the Column" and the Cave of Letters; X marks the spot—the rest of the story; a tale of two caves—Babatha and "her-story"; and future secrets of Dead Sea caves research.

D. Garribba and S. Tanzarella (eds.), *Giudei o cristiani? Quando nasce il Cristianesimo?,* Oi christianoi 2 (Trapani: Il Pozzo di Giacobbe, 2005, paper €20) 195 pp., 2 maps, table. Indexed. ISBN: 88-87324-67-0.

After E. Franco's five-page introduction to when, where, and how Christianity was born, this volume presents essays by G. Jossa on Jews or Christians; M. Pesce on how to study the birth of Christianity; M. Vitelli on the Pharisees in Palestinian Judaism at the time of Jesus

and the first Christians; R. Scibona on Jesus and the Judaism of his time; Garribba on the role of the God-fearers in the conflict between Jews and Christians in the Diaspora synagogues; C. Pagliara on the return of Elijah—from some Jewish eschatological expectations of the 1st century B.C. to the rise of Christology; R. Penna on the church at Rome as a test of the relationship between Judaism and Christianity in the first half of the 1st century A.D.; A. Guida on whether Mk 7:19a ("Thus he declared all foods clean") is a case of Mark interpreting Jesus in the light of Paul; L. Sembrano on between Jerusalem and Rome—the place of Antioch in Christian origins; L. Arcari on the relationship between the Apocalypse and "Jewish apocalyptic"—the basic lines of the scholarly debate from W. Bousset to recent contributions regarding "Jewish apocalyptic"; M. B. D. Mangoni on the episode of the Temple tax (Mt 17:24-27)—continuity and discontinuity in Matthew's Gospel; and Tanzarella on either silence or error—the birth of Christianity in the Italian manualist tradition.

A. M. GRAY, *A Talmud in Exile. The Influence of Yerushalmi Avodah Zarah on the Formation of Bavli Avodah Zarah,* Brown Judaic Studies 342 (Providence: Brown Judaic Studies, 2005, $42.95) xv and 275 pp. Bibliography. Indexed. LCN: 2005017041. ISBN: 1-930675-23-2. Distributed by the Society of Biblical Literature, Atlanta.

Based on a doctoral dissertation directed by R. Kalmin and presented to the Jewish Theological Seminary of America in New York City, this volume argues that the redactors of the tractate *Abodah Zarah* in the Babylonian Talmud were aware of and influenced by elements of the structure and content of the tractate *Abodah Zarah* in the Palestinian Talmud. Gray contends that they did not passively incorporate parts of the earlier Talmud but rather selected, rejected, and reworked the portions that they adopted in ways calculated to make them conform to Babylonian rabbinic linguistic, cultural, and religious norms. After a 39-page introduction, she shows by macroanalysis how *b. Abodah Zarah* drew sequences of sugyot and topics from *y. Abodah Zarah*. Then by way of microanalysis she considers *b. Abodah Zarah* sugyot as secondary reworkings of *y. Abodah Zarah, b. Abodah Zarah*'s awareness of *y. Abodah Zarah*'s editing, and the provenance of anonymous material in the Bavli and the role of anonymous material in *b. Abodah Zarah*'s appropriation of *y. Abodah Zarah*. Finally she deals with the historical context of *b. Abodah Zarah*'s appropriation of *y. Abodah Zarah,* and concludes that *y. Abodah Zarah* influenced the formation of *b. Abodah Zarah*. An appendix provides a complete list of sugyot drawn from *y. Abodah Zarah* by *b. Abodah Zarah.*

A. F. GREGORY AND C. M. TUCKETT (EDS.), *The Reception of the New Testament in the Apostolic Fathers* (Oxford—New York: Oxford University Press, 2005, £55/$99) xiii and 375 pp. Bibliography. Indexed. LCN: 2005018652. ISBN: 0-19-926782-0.

After a five-page introduction by the editors, this volume presents three essays on the text of the NT and the Apostolic Fathers: B. D. Ehrman on textual traditions compared—the NT and the Apostolic Fathers; W. L. Peterson on textual traditions examined—what the text of the Apostolic Fathers tells us about the text of the NT in the 2nd century A.D.; and J. K. Elliott on including the Apostolic Fathers in the critical apparatus to the Greek NT. Then there are eight papers on the textual transmission and reception of the writings that later formed the NT in the Apostolic Fathers: Gregory and Tuckett on what constitutes the use of the writings that later formed the NT in the Apostolic Fathers; Tuckett on *Didache;* Gregory on *1 Clement;* P. Foster on the epistles of Ignatius of Antioch; M. W. Holmes on Polycarp's *Letter to the Philippians;* J. Carleton-Paget on *Epistle of Barnabas;* Gregory and Tuckett on *2 Clement;* and J. Verheyden on *Shepherd of Hermas.*

L.-M. GÜNTHER, *Herodes der Grosse,* Gestalten der Antike (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, €34.90) 279 pp., 17 halftones, 2 stemmata, table. Bibliography. Indexed. ISBN: 3-534-15420-7.

In this biography of Herod the Great, Günther, professor of ancient history at the Ruhr-Universität in Bochum, portrays him not as a bloodthirsty despot but rather as a shrewd

politician in the tradition of Hellenistic monarchs who worked successfully within the context of the Roman empire and brought a measure of economic and cultural distinction to Palestine. After distinguishing him from his son Herod Antipas, she discusses the rise of Herod the Great between ca. 80 and 40 B.C., how Herod became king (40-37 B.C.) and remained king, Herod as a friend of Caesar Augustus, and his personal life and heritage. Then she considers whether Herod the Great was a Jew or a Hellenist, and whether he deserves the title "the Great." A chronological table and a glossary are included.

J. M. HALL, *Hellenicity. Between Ethnicity and Culture* (Chicago—London: University of Chicago Press, 2005, paper $29/£20.50) xxii and 312 pp., 6 figs., 5 maps. Bibliography. Indexed. LCN: 2001005993. ISBN: 0-226-31330-1.

The paperback edition of a work first published in 2002, this volume first presents general observations on theory and method in studying ethnicity. Then with reference to questions of ethnicity and national identity in ancient Greece, it treats the following topics: the question of origins; Hellen's sons—blood and belonging in early Greece; identity and alterity—the view from the margins; land and peoplehood—the ethnogenesis of the Hellenes; and from ethnicity to culture. Hall, professor in the departments of history and classics at the University of Chicago, and author of *Ethnic Identity in Greek Antiquity* (1997), concludes that a subjective sense of Hellenic identity emerged in Greece much later than is normally assumed, and that the terms of defining Hellenic identity shifted from ethnic to broader cultural criteria during the course of the 5th century B.C. chiefly due to the influence of Athens whose citizens formulated a new Athenocentric conception of "Greekness."

A. HARRAK, *The Acts of Mār Mārī the Apostle. Translated with an Introduction and Notes,* SBL Writings from the Greco-Roman World 11 (Atlanta: Society of Biblical Literature, 2005, paper $19.95; Leiden—Boston: Brill) xxxvii and 110 pp., 2 maps. Bibliography. Indexed. LCN: 2005016698. ISBN: 1-58983-093-8 (SBL), 90-04-13050-0 (B).

The Syriac *Acts of Mār Mārī the Apostle* discusses the introduction of Christianity into Upper Syria, Mesopotamia, and Persia at the end of or slightly after the apostolic age by Mār Mārī. In a 27-page introduction, Harrak, associate professor of Aramaic and Syriac at the University of Toronto, discusses the manuscripts, date, author, sources, literary features, and Mār Mārī and the Christianization of Mesopotamia. The main part of the volume (pp. 2-81) presents on facing pages the Syriac text and a fresh translation (with notes below) of *Acts of Mār Mārī the Apostle.* Also included is the Arabic text and a translation of the section in *Liber Turris* about Mār Mārī.

J. HAUPTMAN, *Rereading the Mishnah. A New Approach to Ancient Jewish Texts,* Texts and Studies in Ancient Judaism 109 (Tübingen: Mohr Siebeck, 2005, €84) xiii and 285 pp. Bibliography. Indexed. ISBN: 3-16-148713-3.

Hauptman, professor of Talmud and rabbinic culture at Jewish Theological Seminary in New York City and author of *Development of the Talmudic Sugya. Relationship Between Tannaitic and Amoraic Sources* (1988) and *Rereading the Rabbis* (1998), argues that the Tosefta is earlier than the Mishnah, that the redactor of the Mishnah drew upon the Tosefta and an older Mishnah, and that the redactor inserted many mnemonic devices to assist in transmission. After reflecting on rethinking the relationship between the Mishnah and the Tosefta, she discusses the Tosefta as a commentary on an early Mishnah, rewriting the Tosefta's halakic paragraphs for inclusion in the Mishnah, condensing haggadah, editing for ease of memory, the development from Tosefta to Mishnah to Talmud, and a new model of the Mishnah-Tosefta relationship. Hauptman concludes that new understandings result once one approaches the Mishnah from the perspective that the Tosefta and the Ur-Mishnah are its base documents.

J. HERZER, *4 Baruch (Paraleipomena Jeremiou). Translated with an Introduction and Commentary,* SBL Writings from the Greco-Roman World 22 (Atlanta: Society of Biblical Lit-

erature, 2005, paper $29.95) xlii and 212 pp. Bibliography. Indexed. LCN: 2005016700. ISBN: 1-58983-173-5.

The book known as *4 Baruch* or *Paraleipomena of Jeremiah* reflects the situation in Palestine on the eve of the Bar Kokhba War by retelling the story of the Babylonian captivity of the Jewish people. In his 28-page introduction, Herzer, professor of NT exegesis and theology on the faculty of theology at the University of Leipzig and author of *Die Paraleipomena Jeremiae. Studien zu Tradition und Redaktion einer Haggada des frühen Judentums* (1994), discusses the work's sources and literary character; its author, location, and date; and textual transmission. Then he provides on facing pages the Greek text and an English translation, and on pp. 43-157 offers a detailed exposition of the nine chapters in the work.

R. A. HORSLEY (ED.), *Christian Origins.* Vol. 1 of *A People's History of Christianity* (Minneapolis, MN: Fortress, 2005, $35) xviii and 318 pp., 8 plates, 4 maps. Illustrated. Bibliographies. Indexed. LCN: 2005024482. ISBN: 0-8006-3411-X.

After Horsley's twenty-page introduction to unearthing a people's history, this volume presents four essays on early Jesus movements: Horsley on Jesus movements and the renewal of Israel; W. R. Herzog on why peasants responded to Jesus; A. C. Wire on women's history from birth-prophecy stories; and J. J. Buckley on turning the tables on Jesus—the Mandaean view. Next there are four papers on cities and texts: R. Pickett on conflicts at Corinth; W. Carter on Matthew's people; A. D. Callahan on John's Gospel as people's history; and N. Elliott on disciplining the hope of the poor in ancient Rome. Then there are four articles on social patterns and practices: C. Osiek on family matters; C. J. Martin on the eyes have it—slaves in the communities of Christ-believers; S. J. Friesen on injustice or God's will—explanations of poverty in proto-Christian texts; and B. R. Rossing on prophets, prophetic movements, and the voices of women.

M. JASTROW, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* (2 vols. in 1; Peabody, MA: Hendrickson, 2005, $39.95) xviii and 1736 pp. Indexed. LCN: 2003056734. ISBN: 1-56563-860-3.

This book presents in a single volume the reprint of the classic dictionary of rabbinic Hebrew and Aramaic compiled by Jastrow (1829-1903) over a hundred years ago. After a nine-page preface, it provides for each Hebrew and Aramaic word a grammatical analysis, English translation(s), and examples of its uses in various rabbinic texts (with textual references, the word in contexts, and translations). In addition to the over 1700 double-column pages of the dictionary proper, there are sixteen pages (three columns each) of additions and corrections, as well as a fifteen-page index of talmudic and midrashic interpretations of scriptural verses quoted in the dictionary.

C. N. JEFFORD, *The Apostolic Fathers. An Essential Guide,* Abingdon Essential Guides (Nashville: Abingdon, 2005, paper $15) v and 133 pp. LCN: 2005017895. ISBN: 0-687-34204-X.

Jefford, professor of Scripture at Saint Meinrad School of Theology in Indiana, seeks to offer a simple and sensible approach to the small collection of early Christian writings known as the Apostolic Fathers. After a brief overview of the individual writings (*Epistle of Barnabas, 1 Clement, Didache,* etc.), he treats people and places, connections to Scripture, theological ideas, structures of the ancient church, and roots of the patristic tradition. Jefford concludes that the Apostolic Fathers offer key insights into the process of religious evolution and the nature of the transmission of Christian faith.

G. A. KENNEDY, *Invention and Method. Two Rhetorical Treatises from the Hermogenic Corpus,* SBL Writings from the Greco-Roman World 15 (Atlanta: Society of Biblical Literature, 2005, paper $32.95) xix and 271 pp. Indexed. LCN: 2005013283. ISBN: 1-58983-121-6.

This volume presents the Greek texts (with textual apparatus) and the first published

English translations of two ancient treatises on rhetoric, along with introductions and notes. Once attributed to Hermogenes of Tarsus, they are now believed to have been written by unknown authors in the 2nd or 3rd century A.D. or later. The first treatise, *On Invention,* is a handbook for students, providing formulas to help them in composing declamations on assigned themes. The second treatise, *On the Method of Forcefulness,* treats prose style with special attention to figures of speech. The Greek text and apparatus is (with minor changes and adaptation to a different pagination) that of H. Rabe in his 1913 edition of *Hermogenis opera.* Kennedy, professor emeritus of classics at the University of North Carolina in Chapel Hill, has provided new introductions, translations, and explanatory notes.

J. KIEFER, *Exil und Diaspora. Begrifflichkeit und Deutungen im antiken Judentum und in der Hebräischen Bibel,* Arbeiten zur Bibel und ihrer Geschichte 19 (Leipzig: Evangelische Verlagsanstalt, 2005, €88) 760 pp., CD-ROM. Bibliography. Indexed. ISBN: 3-374-02316-9.

The revised version of a doctoral dissertation directed by T. Willi and accepted in 2004 by the theological faculty of the Ernst-Moritz-Arndt-Universität in Greifswald, this volume explores how the concepts of "exile" and "dispersion" were understood and interpreted in ancient Judaism and in the Hebrew Bible. After an 82-page introduction to methodology and historical background, it discusses the Hebrew, Aramaic, and Greek terminology for exile and dispersion in the Hebrew Bible and ancient Judaism. Next it investigates interpretations of exile and dispersion in specific texts from the Hellenistic-Roman period (e.g. Qumran, Apocrypha and Pseudepigrapha, Philo, Josephus, NT). Then it considers interpretations of exile and dispersion in the Hebrew Bible with particular attention to the use of specific terms. Also included is a CD-ROM with lists of relevant terminology that constitute pp. 761-966 of the study.

G. A. KIRAZ (ED.), *Anton Kiraz's Archive on the Dead Sea Scrolls* (Piscataway, NJ: Gorgias, 2005, $75) l and 266 pp., 23 halftones, table. ISBN: 1-931956-38-3.

With regard to the Qumran scrolls Anton Kiraz (1917-93) served as the contact person between Mar Samuel and E. Sukenik, as well as a field researcher for J. C. Trever in the preparation of *The Untold Story of Qumran* (1965). Edited by his son, this volume presents Kiraz's correspondence and related materials that pertain to the Dead Sea scrolls under the following headings: claiming title to the scrolls (1948-52), Kiraz's own account (1957-58), research behind *The Untold Story of Qumran* (1960-65), Samuel's reaction to *The Untold Story* (1966), Kiraz's reaction to Samuel's *Treasure of Qumran* (1966-67), meeting Y. Yadin (1968), revising *The Untold Story of Qumran* (1975), at Gilda's baptism (1983), the last letter to Bethlehem (1985), and in America (1985-93). Also included are a short biography of Kiraz, a chronology of events from 1945 to 2004, and sixteen pages of photographs.

J. KLAWANS, *Purity, Sacrifice, and the Temple. Symbolism and Supersessionism in the Study of Ancient Judaism* (Oxford—New York: Oxford University Press, 2006, £45/$74) xi and 372 pp. Bibliography. Indexed. LCN: 2004066297. ISBN: 0-19-516263-3.

Klawans, associate professor of religion at Boston University and author of *Impurity and Sin in Ancient Judaism* (2000), seeks to examine critically modern scholarly approaches to ancient Judaism's Temple cult. After an eleven-page introduction to purity, sacrifice, and evolutionist analysis, he discusses purity and sacrifice in biblical Israel: sacrifice and purity—the twisted fortunes of related ritual structures; the sacrificial process of ancient Israel; and rethinking the prophetic critique. Then under the heading "the Second Temple, symbolism, and supersessionism," he treats the following topics: temple as cosmos, or temple in the cosmos—priests, purity, sacrifice, and angels; sinful people, impure priests, and inadequate structures—the Temple as defiled and rejected; the purity of the Second Temple in rabbinic literature; and the Last Supper, the Temple incident, and the "spiritualization" of sacrifice in the NT. Klawans concludes that contemporary scholarship on ancient Jewish cultic matters has been unduly influenced by Christian and Jewish supersessionisms and by

the modern link between animal sacrifice and human violence, and has approached them as unspiritual, unjust, and even immoral.

T. E. KLUTZ, *Rewriting the* Testament of Solomon. *Tradition, Conflict and Identity in a Late Antique Pseudepigraphon,* Library of Second Temple Studies 53 (London—New York: T&T Clark, 2006, cloth £65/$130, paper £30/$55) xii and 164 pp., halftone. Bibliography. Indexed. LCN: 2005048545. ISBN: 0-567-04392-4 (cloth), -08187-7 (paper).

This volume seeks to provide a thorough introduction to *Testament of Solomon,* to read the work in the light of tradition-historical and poststructuralist methods, and to propose an understanding of how the work developed over time and functioned in its final stages of redaction. After reintroducing *Testament of Solomon,* it treats the following topics: astrological schemes, "ancient superstitions," and literary structure; illness, morality, and echoes of Jewish Scripture; Solomon and Christ in comparative perspective; and poststructuralist perspectives. Klutz concludes that even though chapters 19–26 were composed only after a short version consisting of chapters 1–18 had already begun to circulate, *Testament of Solomon* in its long form(s) is lacking neither in cohesion nor in rhetorical coherence; and that its final redaction was the product of a Christian who was unhappy about all the honor attached to the name of Solomon in his milieu.

E. KOSKENNIEMI, *The Old Testament Miracle-Workers in Early Judaism,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 206 (Tübingen: Mohr Siebeck, 2005, paper €69) ix and 356 pp. Bibliography. Indexed. ISBN: 3-16-148604-8.

Koskenniemi, author of *Der philostrateische Apollonios* (1991) and *Apollonios von Tyana in der neutestamentlichen Exegese* (1994), investigates the ways in which the biblical miracles of OT figures such as Moses, Joshua, and Elijah were retold in early Judaism. After a sixteen-page introduction, he treats miracles and the glorious past (Wisdom of Ben Sira), miracles and the war between powers (*Jubilees*), dramatic miracles (Ezekiel the Tragedian), miracles in popular historiography (Artapanus), miracles in literal and allegorical interpretation (Philo), many miracles (*Lives of the Prophets*), militant miracles (ps.-Philo's *Biblical Antiquities*), and toning down the miracles? (Josephus). Koskenniemi concludes that the OT miracle stories were retold again and again with short summaries or with additional midrashic details, and that the human and divine figures were transformed and presented with many variations.

D. K. KRANZ, *Bibliografia delle bibliografie patristiche e materie affini. Un sussidio didattico e di ricerca,* Sussidi e strumenti didattici 3 (Rome: Ateneo Pontificio Regina Apostolorum, 2005, paper €12) 280 pp. Indexed. ISBN: 88-89174-30-7.

This bibliography of bibliographies on patristics and related fields first provides bibliographical information about general research tools: bibliographies of bibliographies; periodicals, bulletins, and multidisciplinary bibliographical indexes; and general bibliographical guides for antiquity and the Middle Ages (sources and history). Next it presents information about bibliographies in themes and related areas: hagiography; Apocrypha, Pseudepigrapha, intertestamental literature; art and archaeology; cartography; and so on. Then it treats patristic bibliographies with reference to geographical areas and to individual authors. Finally it considers bibliographies of *claves,* editions of texts, and reference works; translations; internet guides and other electronic tools for patristics and related fields; bibliographical tools on CD-ROM; and handbooks.

M. J. KRUGER, *The Gospel of the Savior. An Analysis of P.Oxy 840 and its Place in the Gospel Traditions of Early Christianity,* Texts and Editions for New Testament Study 1 (Leiden—Boston: Brill, 2005, €79/$113) xv and 299 pp., 4 halftones. Bibliography. Indexed. LCN: 2005047092. ISBN: 90-04-14393-9.

In 1905 at Oxyrhynchus in Egypt there was discovered a small fragment (now designated as P.Oxy. 840) containing forty-five well preserved lines in Greek from an uncanonical

Gospel. The slightly revised version of a doctoral dissertation directed by L. W. Hurtado and presented in 2004 to the University of Edinburgh, this volume seeks to provide the first full-scale evaluation of this text in the hope of finding its rightful place in the scope of early Gospel traditions. After a sixteen-page introduction, it treats the codicology and paleography of P.Oxy. 840, provides the text and translation of P.Oxy. 840 (with a commentary), considers the historical problems raised by the text, reflects on its relationship to the canonical Gospels, and attempts to situate it within early Christianity. Kruger concludes that P.Oxy. 840 provides a window into "orthodox" Jewish Christianity in the early 2nd century A.D., and confirms that not all apocryphal material was produced out of heterodox motives. A four-page appendix contends that the story in P.Oxy. 840 was not a reworking of an earlier story but an original composition by the author.

M. KUEFLER (ED.), *The Boswell Thesis. Essays on* Christianity, Social Tolerance, and Homosexuality (Chicago—London: University of Chicago Press, 2005, cloth $75/£47.50, paper $27.50/£17.50) viii and 348 pp. Indexed. LCN: 2005009157. ISBN: 0-226-45740-0 (cloth), -45741-9 (paper).

Marking the 25th anniversary of the publication of Boswell's now classic history of attitudes toward homosexuality in the early Christian west [see *NTA* 50, pp. 430-431], the seventeen essays in this volume seek to appraise the impact of the book, to consider the strength of some of its arguments, and to reflect on the different directions that the study of sexuality in antiquity and the Middle Ages has taken since its first publication. After Kuefler's statement of "the Boswell thesis," there are five essays on its "impact," five on "debates," and six on "innovations." The essay most pertinent to the NT field is by D. B. Martin on heterosexism and the interpretation of Rom 1:18-32 [§ 40-980]. Other contributors include R. Hexter, M. D. Jordan, A. Richlin, E. A. Matter, and C. M. Mooney.

R. LANGER AND S. FINE (EDS.), *Liturgy in the Life of the Synagogue. Studies in the History of Jewish Prayer,* Duke Judaic Studies 2 (Winona Lake, IN: Eisenbrauns, 2005, $49.50) xii and 280 pp. Illustrated. Indexed. LCN: 2005025472. ISBN: 1-57506-097-3.

Of the eleven papers in this volume, those most pertinent to the NT world are by R. Kimelman on blessing formulas and divine sovereignty in rabbinic liturgy; Fine on liturgy and the art of the Dura Europos synagogue; and S. C. Reif on whether the move from Hebrew manuscripts to printed prayer books in the 15th and 16th centuries was a novel liturgical transition. The other contributors are D. R. Blank, V. B. Mann, Langer, N. Feuchtwanger-Sarig, M. L. Kligman, J. D. Sarna, J. Tabory, and S. P. Wachs. Their papers reflect the diversity of approaches and the questions that modern scholars bring to bear on the study of Jewish liturgy today. The editors have provided a five-page introduction.

T. E. LEVY AND T. HIGHAM (EDS.), *The Bible and Radiocarbon Dating. Archaeology, Text and Science* (London—Oakville, CT: Equinox, 2005, cloth £75/$135, paper £24.99/$39.95) xii and 450 pp., 176 figs., 33 tables. Bibliographies. Indexed. ISBN: 1-84553-056-X (cloth), -057-8 (paper).

With particular attention to Iron-Age Palestine (ca. 1200-586 B.C.), the twenty-seven papers in this volume explore the value of radiocarbon dating as a way of illumining archaeological, historical, and biblical questions. They appear under seven headings: introduction to the problems (four), some methodological issues (two), around the eastern Mediterranean in the Iron Age (three), Jordan in the Iron Age (three), Israel in the Iron Age (ten), historical considerations (four), and conclusion (one). The contributors include A. Mazar, I. Finkelstein, W. M. Schniedewind, W. G. Dever, and B. Halpern. The papers were prepared for a conference held at Oxford. Levy is professor of anthropology and Judaic studies at the University of California at San Diego, and Higham is deputy director of the Oxford Radiocarbon Accelerator Unit, Research Laboratory for Archaeology and the History of Art, Oxford University.

D. R. MacDonald, *The Acts of Andrew,* Early Christian Apocrypha 1 (Santa Rosa, CA: Polebridge, 2005, paper $18) viii and 125 pp. Bibliography. Indexed. LCN: 2005048657. ISBN: 0-944344-55-0.

In this study edition MacDonald, professor of NT and Christian origins at Claremont School of Theology in California, and author of *The Acts of Andrew and the Acts of Andrew and Matthias in the City of the Cannibals* (1990), presents fresh translations, cross-references, notes on the translations and on original language manuscripts, and editorial comments for *Acts of Andrew and Matthias,* the *Epitome* by Gregory of Tours and related materials, *Passion of Andrew,* and miscellaneous traditions. In his seventeen-page introduction he discusses the challenge of recovering and reconstructing the original texts, their authorship, date and place of composition, content and literary design, and relationship to classical Greek literature.

D. B. Martin and P. C. Miller (eds.), *The Cultural Turn in Late Ancient Studies. Gender, Asceticism, and Historiography* (Durham, NC—London: Duke University Press, 2005, cloth, $89.95, paper $24.95) ix and 364 pp. Bibliography. Indexed. LCN: 2004019863. ISBN: 0-8223-3411-9 (cloth), -3422-4 (paper).

Written in honor of E. A. Clark, the fifteen essays in this volume appear under three headings: gender (five), asceticism (three), and historiography (seven). They are by D. Brakke on the lady appears—materializations of "woman" in early monastic literature; M. A. Tilley on no friendly letters—Augustine's correspondence with women; S. A. Harvey on Mary's voice—gendered words in Syriac Marian tradition; Miller on, "Is there a harlot in this text?"—hagiography and the grotesque; V. Burrus on Macrina's tatoo; D. G. Hunter on rereading the Jovinianist controversy—asceticism and clerical authority in late ancient Christianity; J. E. Goehring on the dark side of landscape—ideology and power in the Christian myth of the desert; B. Leyerle on monks and other animals; D. Boyarin on archives in the fiction—rabbinic historiography and church history; A. Cameron on how to read heresiology; T. M. Shaw on ascetic practice and the genealogy of heresy—problems in modern scholarship and ancient textual representation; M. Vessey on history, fiction, and figuralism in book 8 of Augustine's *Confessions;* S. Elm on Hellenism and historiography—Gregory of Nazianzus and Julian in dialogue; P. Rousseau on knowing Theodoret—text and self; and D. E. Trout on Damascus and the invention of early Christian Rome. Martin has provided a 21-page introduction. Eight of the essays originally appeared in the *Journal of Medieval and Early Modern Studies* 33 (3, '03).

M. Meyer, *The Gnostic Discoveries. The Impact of the Nag Hammadi Library* (San Francisco: HarperSanFrancisco, 2005, $21.95) vii and 239 pp., 23 halftones. Bibliography. LCN: 2005050329. ISBN: 0-06-082108-6.

In this volume Meyer, professor of Bible and Christian studies at Chapman University in Orange, CA, and author of *Secret Gospels. Essays on Thomas and the Secret Gospel of Mark* (2003), explores the significance of the Nag Hammadi documents for understanding the world of the NT and their impact on our modern world. After an eleven-page introduction, he discusses the following topics: fertilizer, blood vengeance, and codices—the discovery of the Nag Hammadi library; Coptic texts from the sands of Egypt—the Nag Hammadi library and the Berlin Gnostic Codex; "they will not taste death"—the wisdom of the living Jesus in *Gospel of Thomas* and other Thomas texts; the wisdom of insight—the fall and restoration of Sophia in *Secret Book of John* and Sethian texts; Valentinus the Christian mystic—salvation through knowledge in *Gospel of Truth* and Valentinian texts; and Hermes, Derdekeas, Thunder, and Mary—revealers of wisdom in other Nag Hammadi texts. Also included are reflections on discoveries after the Nag Hammadi library, and an appendix that surveys all the texts of the Nag Hammadi library and the Berlin Gnostic Codex.

J. Neusner, *Questions and Answers. Intellectual Foundations of Judaism* (Peabody, MA: Hendrickson, 2005, paper $19.95) xxvii and 254 pp. Indexed. LCN: 2005023160. ISBN: 1-56563-865-4.

This volume seeks to afford access to rabbinic Judaism in its own integrity and cate-

gories, as much as possible illustrated by its own authentic and authoritative texts, in English. After a six-page introduction and a chapter on defining rabbinic Judaism, it treats the sources of rabbinic Judaism: Scripture and midrash, law (halakah), and lore (haggadah). Then it discusses haggadah and the theology of rabbinic Judaism; halakah and the theology of rabbinic Judaism—how the law embodies the Torah's narrative theology; social doctrines of rabbinic Judaism—family, gender, virtue, and work; and rabbinic Judaism and Christianity—points of intersection of two coordinate scriptural systems. Within these general categories there are various subsections, and within them the material is presented according to a question-and-answer format.

J. NEUSNER (ED.), *The Law of Agriculture in the Mishnah and the Tosefta. Translation, Commentary, Theology,* Handbook of Oriental Studies. Section 1, Ancient Near East 79/1-3 (3 vols.; Leiden—Boston: Brill, 2005, €589/$795) xxi and 2787 pp. Bibliographies. Indexed. LCN: 2005054264. ISBN: 90-04-14503-6.

These three volumes present the Mishnah's and Tosefta's first division, *Zera'im* (Agriculture), together with a systematic history of the law of Agriculture in the Mishnah. The first volume provides A. J. Avery-Peck's history of the Mishnaic law of Agriculture (pp. 3-397) in which he treats the development of the individual tractates and traces the history of the Mishnah's division of Agriculture in three phases (before A.D. 70, from 70 to 140, and from 140 to 170), as well as introductions, translations, and commentaries by T. Zahavy on Mishnah-Tosefta *Berakhot* and by R. Brooks on Mishnah-Tosefta *Peah.* The second volume contains introductions, translations, and commentaries for the following Mishnah-Tosefta tractates: *Demai* (by R. S. Sarason), *Kilayim* (I. Mandelbaum), and *Shebiit* (L. E. Newman). The third volume consists of introductions, translations, and commentaries for these Mishnah-Tosefta tractates: *Terumot* (Avery-Peck), *Maaserot* (M. Jaffee), *Maaser Sheni* (P. J. Haas), *Hallah* (A. Havivi, Zahavy), *Orlah* (H. Essner, Avery-Peck), and *Bikkurim* (M. M. Wenig, D. Weiner, Avery-Peck). To each tractate in the three volumes Neusner has added a theological afterword that discusses how the halakah on a given topic has realized in patterns of behavior a component of the rabbinic theology that encompasses the entirety of the halakah. The remaining tractates of the Mishnah and Tosefta were treated by Neusner in *A History of the Mishnaic Law of Appointed Times* (5 vols., 1981-83); *A History of the Mishnaic Law of Women* (5 vols., 1979-80); *A History of the Mishnaic Law of Damages* (5 vols., 1983-85); *A History of the Mishnaic Law of Holy Things* (6 vols., 1979); and *A History of the Mishnaic Law of Purities* (22 vols., 1974-77).

J. NEUSNER AND B. D. CHILTON (EDS.), *Altruism in World Religions* (Washington: Georgetown University Press, 2005, paper $26.95/£16.95) xiv and 202 pp. Indexed. LCN: 2005008369. ISBN: 1-58901-065-5.

In addition to an introduction and an epilogue by W. S. Green, this volume presents nine essays on altruism in various religions: Greco-Roman philosophy (by R. M. Berchman); classical Judaism (Neusner and A. J. Avery-Peck); Christianity (Chilton); Islam (T. E. Homerin); classical Buddhism (T. Lewis); contemporary Buddhism—Thich Nhat Hanh's socially engaged Buddhism (B. S. Clough); Japanese religions—the case of Nichiren Buddhism (R. L. F. Habito); classical Hinduism (R. H. Davis); and Chinese religions (M. Csikszentmihalyi).

A. PASSARO AND G. BELLIA (EDS.), *The Book of Wisdom in Modern Research. Studies on Tradition, Redaction, and Theology,* Deuterocanonical and Cognate Literature Yearbook 2005 (Berlin—New York: de Gruyter, 2005, €92) xix and 363 pp. Bibliographies. Indexed. ISBN: 3-11-018659-4.

The fourteen papers in this volume are by D. Winston on a century of research on the book of Wisdom; M. Gilbert on the literary structure of the book of Wisdom—a study of various views; M.-F. Baslez on the author of Wisdom and the cultured environment of Alexandria; L. Mazzinghi on Wis 19:13-17 and the civil rights of the Jews of Alexandria;

Bellia on historical and anthropological reading of the book of Wisdom; É. Puech on the book of Wisdom and the Dead Sea scrolls—an overview; J. J. Collins on the reinterpretation of apocalyptic traditions in the Wisdom of Solomon; S. Manfredi on the trial of the righteous in Wis 5:1-14 (1-7) and in the prophetic traditions; Passaro on the serpent and the manna or the saving word—exegesis of Wisdom 16; R. Pistone on the lyre and the creation—music theory and persuasive strategy in Wisdom 19; G. Rizzi on hermeneutic phenomena in the translation of the Peshitta of Wisdom; R. Vignolo on wisdom, prayer, and kingly pattern—theology, anthropology, and spirituality of Wisdom 9; P. Iovino on "the only wise God" in the letter to the Romans—connections with the book of Wisdom; and Bellia and Passaro on the infinite passion for justice. Collins has provided a three-page introduction.

S. RADT (ED.), *Strabons Geographika.* Band 4, *Buch XIV–XVII: Text und Übersetzung* (Göttingen: Vandenhoeck & Ruprecht, 2005, €169) iv and 574 pp. ISBN: 3-525-25953-0.

The first three volumes in Radt's edition and translation of Strabo's *Geography* were described in *NTA* 47, p. 607; 48, p. 468; and 49, p. 642. This fourth volume presents on facing pages the Greek text (with a critical apparatus below) and a German translation for books 14 through 17 in the work. These books provide topographical and historical information about various places in Ionia, Caria, Lycia, Pamphylia, Cilicia, Cyprus, India, Iran, Persia, Assyria, Syria, the Persian Gulf, Arabia and the Arabian Gulf, Egypt, Libya, and the Roman empire. Also included are an eighteen-page appendix with variant readings and a three-page list of corrections to the first three volumes in the project.

J. C. REEVES, *Trajectories in Near Eastern Apocalyptic. A Postrabbinic Jewish Apocalypse Reader,* SBL Resources for Biblical Study 45 (Atlanta: Society of Biblical Literature, 2005, paper $29.95) xvi and 262 pp. Bibliography. Indexed. LCN: 2005015830. ISBN: 1-58983-102-0.

In this volume Reeves, professor of Judaic studies at the University of North Carolina at Charlotte, and author of *Heralds of That Good Realm. Syro-Mesopotamian Gnosis and Jewish Traditions* (1996), provides an English-language anthology of influential Jewish apocalypses emanating from the Near East from roughly the early 7th to the mid-12th century A.D. After a 25-page introduction, he presents a gallery of Jewish apocalypses under nine headings: *Sefer Elijah, Sefer Zerubbabel, Pirqe de R. Eliezer* §30 (end), R. Simon b. Yoḥai complex, apocalypses featuring "ten signs," responsum of R. Hai Gaon on redemption, *Aggadat ha-Masiah, Pirqe Masiah,* and *Midrash Wa-Yosha'* (end). For each apocalypse Reeves provides an introduction, translation, and comments elucidating the historical, literary, and religious context. Also included are thematic excursuses on Metatron as apocalyptic persona, the eschatological appearance of the staff of Moses, and the "people of Moses."

J.-M. ROSENSTIEHL AND M. KALER, *L'Apocalypse de Paul (NH V, 2),* Bibliothèque Copte de Nag Hammadi, Section "Textes" 31 (Sainte-Foy, QC: Les Presses de l'Université Laval, 2005, paper; Leuven: Peeters, €70) xxvii and 326 pp. Bibliography. Indexed. LCN: 2004060218. ISBN: 90-429-1600-1 (P).

After a eighteen-page general bibliography prepared by Kaler and M.-P. Brussières, this volume presents Rosenstiehl's 96-page introduction (in French) to the texts and the motifs of *Apocalypse of Paul* (NHC V, 2), as well as his Coptic text and French translation with a critical apparatus and notes below. Then it provides Kaler's 166-page commentary (in English) that includes observations on the history of research on *Apocalypse of Paul,* its context, literary dimensions, and use of sources, as well as an exposition of the various parts of the text. In his commentary Kaler seeks to clear up problems that hinder the reading of the text, to provide a history-of-religions investigation, and to clarify the nature and intention of the document. He argues that *Apocalypse of Paul* sought to show that Paul's ascent was a gnostic revelation in order to reclaim the figure of Paul for gnosticism and more specifically for Valentinianism.

J. L. RUBENSTEIN, *The Culture of the Babylonian Talmud* (Baltimore—London: Johns Hopkins University Press, 2005, paper $19) xii and 232 pp. Bibliography. Indexed. LCN: 2002156775. ISBN: 0-8018-8265-6.

First published in 2003, this volume builds upon Rubenstein's *Talmudic Stories. Narrative Art, Composition, and Culture* (1999) by focusing on narratives in the Babylonian Talmud that shed light on late Babylonian rabbinic culture. After a fifteen-page introduction, he discusses the following topics: the hierarchical structure of the rabbinic academy; the use of dialectics in teaching; the functions of violence and shame within the academy; the role of lineage in rabbinic leadership; the marital and family lives of the rabbis; and the relationship between the rabbis and the rest of the Jewish population. Rubenstein concludes that the Stammaim (the redactors of the Babylonian Talmud), though they saw themselves as living in a postclassical age and explicating inherited traditions, stamped the Babylonian Talmud with the values, worldview, and ethos of their own culture. Rubenstein is professor in the department of Hebrew and Judaic studies at New York University.

D. A. RUSSELL AND D. KONSTAN, *Heraclitus: Homeric Problems,* SBL Writings from the Greco-Roman World 14 (Atlanta: Society of Biblical Literature, 2005, paper $20.95) xxx and 144 pp. Bibliography. Indexed. LCN: 2005013284. ISBN: 1-58983-122-3.

The treatise by Heraclitus (late 1st or early 2nd century A.D.), who is sometimes called "the grammarian" or "the allegorist" to distinguish him from the more famous pre-Socratic philosopher, provides a detailed allegorical discussion of controversial passages in the *Iliad* and *Odyssey,* and is thus a mine of information on approaches to allegory and literary criticism in antiquity. The twenty-page introduction to the work in this volume deals with name and date, the beginnings of allegory, the authority of Homer, the nature of allegory, approaches to myth, and so on. The main part of the volume consists of the Greek text (with textual notes below) and a translation (with explanatory notes below) on facing pages. Heraclitus' work was intended to rescue Homer from the charge of blasphemy by demonstrating that what Homer says about the gods is in fact meant allegorically. Russell is professor emeritus of classical literature at Oxford University, and Konstan is professor of classics and comparative literature at Brown University.

G. SCHENKE ROBINSON (ED.), *Das Berliner "Koptische Buch" (P 20915). Eine wiederhergestellte frühchristlich-theologische Abhandlung,* Corpus Scriptorum Christianorum Orientalium 610-611, Scriptores Coptici 49-50 (2 vols.; Leuven: Peeters, 2004, paper €115 and €85) xli and 461 pp., xv and 263 pp., plates. Indexed. ISBN: 90-429-1453-X (vol. 610), -1454-8 (vol. 611).

Preserved in the papyrus collection of the Egyptian Museum of the Staatliche Museum at Berlin, the "Coptic Book" designated as Codex Berolinensis P 20915 is a Sahidic Coptic papyrus codex from the 4th century A.D. [see § 45-1500]. The 27-page introduction in the first volume discusses its state of preservation, its provenance, previous research on it, the reconstruction of the pages and of the codex, and its paleography and orthography. Next follow on facing pages photographs of each of the pages and transcriptions of the Sahidic text. After a nine-page introduction to the content and significance of the Coptic Book, the second volume provides German translations for the individual pages, along with translations of unplaced fragments, a list of references to biblical texts in the codex, and indexes of Greek words and proper names in the Coptic text. The volumes were prepared by Schenke Robinson in collaboration with the late H.-M. Schenke and U.-K. Plisch.

M. SCOPELLO, *Femme, Gnose et Manichéisme. De l'espace mythique au territoire du réel,* Nag Hammadi and Manichaean Studies 53 (Leiden—Boston: Brill, 2005, €116/$150) xiv and 406 pp., map, table. Bibliography. Indexed. ISBN: 90-04-11452-1.

The twelve essays in this collection appear under three headings: images and symbols (five), passages (three), and history and reality (four). Those most pertinent to the NT world

concern Mary Magdalene and the tower—Pistis and Sophia; "they taught them spells and incantations"—the myth of the fallen angels in *Apocryphon of John* and related texts [§ 25-759]; the figures of Youel and Barbelo at Nag Hammadi; an ideal ritual of enthronement at Nag Hammadi; James of Sarug and *Exegesis of the Soul;* titles in the feminine in the Nag Hammadi library; Jewish and Greek heroines in the Nag Hammadi library; the soul and allegory according to the gnostics; women and society in the antignostic polemics of Irenaeus and Tertullian; and the story of Charitine in *Acts of Philip* IV. Scopello is the author of *Les gnostiques* (1991).

E. SEGAL, *From Sermon to Commentary. Expounding the Bible in Talmudic Babylonia,* Studies in Christianity and Judaism 17 (Waterloo, ON: Wilfrid Laurier University Press, 2005, $49.95 Can.) vii and 164 pp. Bibliography. Indexed. ISBN: 0-88920-482-9.

After an eight-page introduction to haggadic midrash in talmudic Babylonia, Segal, professor of religious studies at the University of Calgary and author of *The Babylonian Esther Midrash* (1994), analyzes thirty-two passages of a haggadic midrashic character that are introduced by the formula "Rav and Samuel—one says x; and one says y": a chamber on the wall (*b. Ber.* 10b); a holy man of God (*b. Ber.* 10b); two faces (*b. Ber.* 61a and *b. Erub.* 18a); daughters of Zion (*b. Shab.* 62b); the cave of Machpelah (*b. Erub.* 53a); Amraphel and Nimrod (*b. Erub.* 53b); a new king (*b. Erub.* 53b; *b. Sot.* 11a); the fish (*b. Yoma* 75a); and so on. Segal concludes that in singling out the names of the two most prominent Babylonian rabbis of the first Amoraic generation the editors of the Babylonian Talmud intended to draw attention to the peculiarly Babylonian character of these haggadic midrashic interpretations.

J. SKLAR, *Sin, Impurity, Sacrifice, Atonement. The Priestly Conceptions,* Hebrew Bible Monographs 2 (Sheffield, UK: Sheffield Phoenix, 2005, £70/$95) xi and 212 pp. Bibliography. Indexed. ISBN: 1-905048-12-2.

The revision of a doctoral dissertation directed by G. Wenham and presented to the University of Gloucestershire in Cheltenham, UK, this volume seeks to explain why in the priestly texts of the Hebrew Bible the verb *kipper,* traditionally translated "atone," refers to ways of dealing both with sin and with impurity. After an eight-page introduction, it treats *kipper* in contexts of sin: the consequences of sin in the priestly literature, the definition of *kipper,* and the verb *kipper* in the contexts of sin. Next it deals with the verb *kipper* in contexts of impurity, and explores the relationship between sin and impurity and its relevance to *kipper.* Then it considers the role of blood in sacrificial atonement with special reference to Lev 17:11. A six-page appendix concerns *kipper* and its syntagmatic relations in the priestly literature. Sklar concludes that since both inadvertent sin and major impurity endanger (requiring ransom) and pollute (requiring purgation), sacrificial atonement must both ransom and cleanse; and that the verb used to describe this dual event is *kipper,* and the power of the *kipper*-rite to accomplish both is due to the lifeblood of the animal.

Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich, ed. P. W. Flint, E. Tov, and J. C. VanderKam, Supplements to Vetus Testamentum 101 (Leiden—Boston: Brill, 2006, €139/$188) xxxvii and 460 pp., frontispiece, 2 plates. Bibliographies. Indexed. LCN: 2003065324. ISBN: 90-04-13738-6.

The first ten essays honoring Professor Ulrich treat OT texts and topics (including biblical scrolls from the Judean Desert): H. R. Page on myth, metanarrative, and historical reconstruction—rethinking the nature of scholarship on Israelite origins; S. Pace on Diaspora dangers, Diaspora dreams; T. Veijola on King Og's iron bed (Deut 3:11) once again; F. M. Cross on a new reconstruction of 4QSamuel^{a} 24:16-22; D. W. Parry on "How many vessels?"—an examination of MT 1 Sam 2:14/4QSam^{a} 1 Sam 2:16; J. Trebolle on Samuel/Kings and Chronicles—book division and text composition; J. Blenkinsopp on the identity of the *ṣaddîq* of Isa 57:1-2; R. A. Kraft on Daniel outside the traditional Jewish

canon—in the footsteps of M. R. James; J. A. Sanders on Origen and the first Christian Testament; and D. O. Wenthe on the social configuration of the rabbi-disciple relationship—evidence and implications for 1st-century Palestine. Then nine papers deal with Qumran and the nonbiblical scrolls from the Judean Desert: D. J. Harrington on "holy war" texts among the Qumran scrolls; É. Puech on the manuscripts 4QJudges[a] (= 4Q50[a]) and 1QJudges (= 1Q6); M. Abegg on "and he shall answer and say"—a little backlighting on *m. Sotah* 7:2; J. J. Collins on the time of the Teacher—an old debate renewed; D. Dimant on two "scientific" fictions—the so-called *Book of Noah* and the alleged quotation of *Jubilees* in CD xvi 3-4; C. Niccum on the blessing of Judah in 4Q252; R. A. Kugler on Joseph at Qumran—the importance of 4Q372 frg. 1 in extending a tradition; S. Metso on creating community halakah; and VanderKam on functions of scriptural interpretation in Qumran texts. Finally six papers concern the Septuagint and other ancient versions: N. Fernández Marcos on rewritten Bible or *imitatio*—the vestments of the high priest; Tov on the use of computers in biblical research; A. Aejmelaeus on faith, hope, and interpretation—a lexical and syntactical study of the semantic field of hope in the Greek Psalter; A. van der Kooij on the Septuagint of Isaiah and the Hebrew text of Isa 2:22 and 36:7; J. Lust on Edom-Adam in Ezekiel in the MT and LXX; and A. Pietersma on Greek Jeremiah and the land of Azazel. Also included are a photograph of the honoree and a list of his publications.

M. A. Sweeney, *Form and Intertextuality in Prophetic and Apocalyptic Literature,* Forschungen zum Alten Testament 45 (Tübingen: Mohr Siebeck, 2005, €79) xiii and 295 pp. Indexed. ISBN: 3-16-148655-2.

After a ten-page introduction, this volume presents nineteen essays (some previously unpublished) that focus on the role of literary form and intertextuality in the study of prophetic and apocalyptic literature under five headings: Isaiah (four), Jeremiah (four), Ezekiel (three), the Book of the Twelve Prophets (four), and apocalyptic and protoapocalyptic texts (four). The papers most pertinent to the NT field concern the possible end of eschatology in Daniel—theological and sociopolitical ramifications of the changing contexts of interpretation; Davidic typology in the forty-year war between the sons of light and the sons of darkness; and "Pardes" revisited once more—a reassessment of the rabbinic legend concerning the four who entered "Pardes." Sweeney is professor of Hebrew Bible at the Claremont School of Theology and professor of religion at the Claremont Graduate University in Claremont, CA.

E. M. Tetlow, *Women, Crime, and Punishment in Ancient Law and Society.* Vol. 1, *The Ancient Near East;* vol. 2, *Ancient Greece* (New York—London: Continuum, 2004-5, £25/$35 each) xiv and 338 pp., 24 halftones, map; xiv and 353 pp., 36 halftones, 2 maps, 10 tables. Bibliographies. Indexed. LCN: 2004022023. ISBN: 0-8264-1628-4 (vol. 1), -1629-2 (vol. 2).

In her two-volume study of women, crime, and punishment in antiquity, Tetlow discusses information that has been newly discovered, underreported, or omitted from previous works on ancient law and civilizations in order to bring more facets of the lives of ancient women into the light of scholarship. After a four-page introduction to ancient Near Eastern law and society, the first volume treats the pertinent information from Sumer, Babylonia, Assyria, and Khatti, respectively. Tetlow concludes that the earliest lawgivers passionately stated that the purpose and goal of law was to do justice and eliminate oppression, but that the extant ancient Near Eastern texts show a negative development, albeit nonlinear, of the status and rights of women. The second volume deals with women, crime, and punishment in ancient Greek law and society under three major headings: Mycenean and archaic Greece (Homer, Hesiod, Sappho, formal laws and lawgivers), classical Greece (orators, historians, art and archaeology; drama; the philosophical ideal), and the Hellenistic period (Macedonia, Alexander the Great, and the empire; the Hellenistic kingdoms). Tetlow observes that in the Hellenistic period the lives of women changed radically, and that they acquired legal rights, including access to the courts.

J. C. THOM, *Cleanthes' Hymn to Zeus. Text, Translation, and Commentary,* Studien und Texte zu Antike und Christentum 33 (Tübingen: Mohr Siebeck, 2005, €64) xi and 207 pp. Bibliography. Indexed. ISBN: 3-16-148660-9.

The "Hymn to Zeus" by the Stoic philosopher Cleanthes is the only complete writing that we have of an early Stoic author and therefore of immense significance for the history of Hellenistic philosophy and one of the most important witnesses to the interaction between philosophy and religion in antiquity. After a 29-page introduction, Thom, who teaches Greek language and literature at the University of Stellenbosch, treats author and date; genre, style, function, and setting; composition; the relation between religion and philosophy in the hymn; and the transmission of the text. Then he presents the Greek text and a translation, along with an extensive commentary (pp. 43-163) on the three parts: invocation—praise of Zeus (vv. 1-6); argument—Zeus' rule and human recalcitrance (vv. 7-31); and prayer—deliverance and insight (vv. 32-39).

E. THOMASSEN, *The Spiritual Seed. The Church of the "Valentinians,"* Nag Hammadi and Manichaean Studies 60 (Leiden—Boston: Brill, 2006, €129/$174) xv and 545 pp. Bibliography. Indexed. LCN: 2005054253. ISBN: 90-04-14802-7.

Thomassen, professor of religious studies at the University of Bergen and author of *Le Traité Tripartite* (1989), attempts to give a coherent account of "Valentinianism" by making full use of all the sources now available for understanding this peculiar form of ancient Christianity. After surveying Valentinian sources from the viewpoint of their positions regarding the incarnation of the Savior, he discusses three basic dimensions of Valentinian theology: the historical appearance of the Savior, protological speculation about the origin of plurality, and ritually enacted redemption. Next he focuses on Valentinian protology and the initiation rituals on their own terms in the form of broad surveys of sources. Then he considers the figure of Valentinus, and sketches the history of Valentinianism. Thomassen contends that while Valentinus was not a "Valentinian" in the same sense as Ptolemy or the author of *The Tripartite Tractate,* there are enough themes in the fragments that resonate with later Valentinianism to make us perceive continuity between the nebulous founder and his better-known disciples.

T. L. THOMPSON WITH S. K. JAYYUSI (EDS.), *Jerusalem in Ancient History and Tradition,* JSOT Supplement Series 381, Copenhagen International Seminar 13 (London—New York: T&T Clark, 2004, paper £35/$69.95) xxii and 301 pp., 25 figs. Indexed. ISBN: 0-567-08360-8.

After Thompson's fifteen-page introduction about whether a history of ancient Jerusalem and Palestine can be written, this volume presents essays by M. Prior on a moral reading of the Bible in Jerusalem; N. P. Lemche on "house of David"—the Tel Dan inscription(s); M. Steiner on expanding borders—the development of Jerusalem in the Iron Age; S. Mandell on Rome, Syria, and the Jerusalem high priest—the international bases of the high priest's rule of the Jerusalem city-state between 175 and 63 B.C.; J. Strange on Herod and Jerusalem—the Hellenization of an oriental city; F. Sawah on Jerusalem in the time of the kingdom of Judah; L. L. Grabbe on ethnic groups in Jerusalem; P. R. Davies on from Zion to Zion—Jerusalem in the Dead Sea scrolls; T. M. Bolin on the making of the holy city—the foundations of Jerusalem in the Hebrew Bible; I. Hjelm on brothers fighting brothers—Jewish and Samaritan ethnocentrism in tradition and history; Thompson on holy war at the center of biblical theology—*shalom* and the cleansing of Jerusalem; D. M. Gunn on "next year in Jerusalem"—Bible, identity, and myth on the Web; and K. W. Whitelam on imagining Jerusalem. The cloth edition appeared in 2003.

M. TILLY, *Einführung in die Septuaginta* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, paper €14.90) 135 pp. Bibliography. Indexed. ISBN: 3-534-15631-5.

Tilly, Hochschuldozent for Jewish studies at the Johannes Gutenberg-Universität in Mainz, seeks to provide basic information for all those interested in the content and history

of the Septuagint. After a three-page introduction, he treats the text of the Septuagint (manuscripts, modern editions, etc.), the origin of the Septuagint (the Greek translation of the Torah, its translation in Ptolemaic Alexandria, reasons for the translation and its function, original form and sequence, the Greek translation of the Prophets and Writings), the Septuagint as a translation (relationship between the Hebrew and Greek texts, translation techniques, translation tendencies), the transmission history of the Septuagint (later translations and revisions, Origen's Hexapla, post-Hexaplaric recensions, daughter translations), the Septuagint in the Christian tradition (the LXX and the NT, the use of the LXX in the early church), and the distancing of rabbinic Judaism from the Septuagint.

E. Tov, *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert,* Studies on the Texts of the Desert of Judah 54 (Leiden—Boston: Brill, 2004, €143/$186) xxi and 398 pp. and 21 plates, 79 figs., 65 tables. Bibliography. Indexed. LCN: 2004051834. ISBN: 90-04-14001-8.

This analysis of scribal practices pertains to all the texts, nondocumentary (literary) as well as documentary, with special emphasis on literary texts, from the following sites in the Judean Desert: Wadi Daliyeh, Ketef Jericho, Qumran, Khirbet Mird, Wadi Murabbaʿat, Wadi Sdeir, Naḥal Ḥever, Naḥal Mishmar, Naḥal Ṣeʾelim, and Masada. After a six-page introduction, it discusses the scribes (identity, nature, and status; learning scribal skills; possible production of scrolls in the Judean Desert; etc.), writing and writing materials (papyrus, leather, sheets, scrolls, etc.), technical aspects of scroll writing (ruling, guide dots/strokes; opisthographs and palimpsests; length and contents of scrolls; etc.), writing practices (divisions between words, small sense units, sections, poetical units, and books; special layout and superscriptions, scribal marks and procedures; etc.), scripts (square [Jewish] script; writing in the paleo-Hebrew script and its background), special scribal characteristics of some groups of texts (biblical texts, texts written in paleo-Hebrew script, *tefillin* and *mezuzot*, etc.), and scribal traditions (common scribal practices, continuation of scribal traditions in documents inscribed in the square script, possible influence from Greek scribal practices, scribal practices mentioned in rabbinic sources). Nine appendixes are included. Tov prepared this volume over the course of twelve years alongside his editorial work for the Discoveries in the Judaean Desert series.

C. Wassen, *Women in the Damascus Document,* SBL Academia Biblica 21 (Atlanta: Society of Biblical Literature, 2005, paper $39.95) xiv and 257 pp., 4 tables. Bibliography. Indexed. LCN: 2005017607. ISBN: 1-58983-168-1.

Based on a doctoral dissertation directed by E. Schuller and presented to McMaster University in Hamilton, Ontario, this volume seeks to provide detailed analyses of all the references to women in *Damascus Document* and to investigate the role of women and their status in the community behind the texts and the changes that appear over time. After a seventeen-page introduction and general comments about *Damascus Document,* Wassen discusses the role and status of women in the early law code, the catalogue of transgressors, the admonition, and the communal laws, respectively. She concludes that while overall *Damascus Document* was written from an androcentric viewpoint and reflects a patriarchal attitude toward women, there are several regulations that improve women's legal position compared to biblical and communal laws, such as the prohibition against polygyny.

A. J. M. Wedderburn, *A History of the First Christians* (London—New York: T&T Clark, 2004, cloth £65/$130, paper £25/$49.95) xii and 296 pp. Bibliography. Indexed. ISBN: 0-567-08423-X (cloth), -08413-2 (paper).

After a fifteen-page introduction to methodology and sources, this volume traces the history of the early Christians under the following headings: the first beginnings, Stephen and his group, the spread of Christianity, Paul in the hidden years, agreement and strife, Paul the missionary, Judaizing Christianity, Pauline Christianity after Paul, Johannine Christianity, and the church in the Roman empire. Wedderburn, author of *Beyond Resurrection* (1999),

concludes that a critical study of the history of the earliest church serves to banish the ideals of a perfect and ideal primal time of the church and of an original perfect unity in doctrine and practice.

W. T. WILSON, *The Sentences of Pseudo-Phocylides,* Commentaries on Early Jewish Literature (Berlin—New York: de Gruyter, 2005, €69) xiv and 302 pp. Bibliography. Indexed. LCN: 2005022076. ISBN: 3-11-018241-6.

In his 61-page introduction to *Sentences of Pseudo-Phocylides,* Wilson, associate professor of NT at Emory University and author of *The Mysteries of Righteousness. The Literary Composition and Genre of the Sentences of Pseudo-Phocylides* (1994), treats the work's character as pseudonymous Jewish-Greek poetry and as Hellenistic gnomic poetry, its sources, literary structure, moral outlook, and manuscript evidence, and provides a 22-page bibliography. Then he presents his translation and commentary according to the following outline: prologue (1-2) and epilogue (228-230), summary of the Decalogue (3-8), justice and mercy (9-54), moderation and harmony (55-96), fortitude and fortune (97-121), speech and wisdom (122-131), enemies and evildoers (132-152), earning a living (153-174), and sex and the household (175-227). The Greek text is presented in an appendix.

B. G. WOLD, *Women, Men, and Angels. The Qumran Wisdom Document* Musar leMevin *and its Allusions to Genesis Creation Traditions*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 201 (Tübingen: Mohr Siebeck, 2005, paper €54) xii and 286 pp. Bibliography. Indexed. ISBN: 3-16-148691-9.

The revised version of a doctoral dissertation directed by L. T. Stuckenbruck and accepted by the department of theology and religion at Durham University in 2004, this volume investigates the use and influence of creation traditions as derived from Genesis 1–3 in the Qumran wisdom text known as *Musar leMevin* (or 4QInstruction). After introducing the document and surveying research on it, Wold discusses the following topics: a methodology for identifying nonexplicit uses of biblical traditions; identification of allusions to Genesis creation accounts in various parts of *Musar leMevin;* angelology and anthropology in the work; and women, wives, and daughters in the work. Wold concludes that creation traditions are operative in many passages in the document, appear to be an underlying thread in it, and provide the key to understanding its recurrent expression "mystery of existence" (*rāz nihyeh*).

J. ZANGENBERG (ED.), *Neues Testament und Antike Kultur.* Band 3, *Weltauffassung — Kult — Ethos* (Neukirchen-Vluyn: Neukirchener, 2005, paper €29.90) viii and 253 pp. Bibliographies. ISBN: 3-7887-2038-7.

Previously published volumes in this project were described in *NTA* 49, pp. 209-210 and 50, p. 222. This third volume first deals with various worldviews and the groups behind them: Hellenistic-Roman philosophy (by H. Rosenau), mysteries and mystery cults (H. Kloft), the religious diversity of Palestine (R. Heiligenthal, G. Fassbeck, Erlemann, etc.), the religious diversity of Asia Minor (E. Winter), and gnosis (P. Schneemelcher, C. Markschies). Then it treats various themes: perceptions of the world and worldviews (J. Kreuzer), God and divine beings (W. Kahl), concepts of time and history (Kreuzer), the understanding of humanity (Rosenau), and so on. Finally it considers worship and ethics: ethics and teaching about virtues (H. Löhr), temple and temple cult (G. Röhser, H.-M. Döpp), the Jewish synagogue (C. Claussen), ruler worship and emperor worship (W. C. Schneider), prayer (N. Förster), and so on.

SOFTWARE

BibleWorks (version 7.0; Norfolk, VA: BibleWorks, 2006, $349) 6 CD-ROMs. For Windows 98/Me/NT/2000/XP. System requirements: CD drive; minimum 64 MB RAM; mini-

mum of 600 MB to a maximum of 5.5 GB hard drive space; 1024x768 screen for videos; sound card for video demos; Internet connection for updates. Macintosh users may operate *BibleWorks* 7 using a Windows emulator, such as Microsoft VirtualPC for Mac. BibleWorks, P.O. Box 6158, Norfolk, VA 23508. Telephone: 888-747-8200. E-mail: service@bibleworks.com. Web: www.bibleworks.com.

The latest version of *BibleWorks* [see *NTA* 49, pp. 227-228] offers a new set of features designed to present users with a comfortable balance between power and ease of use, as well as additional databases (Bible versions, foreign-language translations, grammars, lexicons, original-language reference works). Thus it contains all major original language texts, plus every major English translation and numerous non-English translations, for a total of 112 major versions in 32 languages. More than thirty major lexical and grammatical reference works and numerous dictionaries and related reference works are included without unlock codes. For the full contents of the current version of the program, see the lists on the *BibleWorks'* website (http://www.bibleworks.com/content/full.html).

BibleWorks remains a powerful and easy to use Bible concordance and morphological analysis program that can display the texts of numerous ancient and modern versions. Basic searches may be performed simply by double-clicking on a word to see a list of every place it occurs, while more complex Boolean searches for phrases, parts of speech, morphological constructions, and so forth are readily executed. But for this version the user interface has been redesigned with the goal of making the program more intuitive and easier to use insofar as the layout of the three main windows suggests a progression from searching to browsing to analysis. Moreover, the *BibleWorks* editor has been completely rewritten and includes full support for Unicode and produces files that are fully compatible with Microsoft Word and WordPad. The editor also includes the following capabilities: full undo and redo functions, hypertext links, graphics inserts, RTL typing in Hebrew with left-wrapped text (Unicode only), a full array of text formatting options, and so on. Other new features for this version are: a set of task-oriented study guides (detailed instructions along with four hours of videos explain how to use *BibleWorks* to search Hebrew and Greek text, write exegetical papers, etc.); a new tool to build "key word in context" (KWIC) lexicons and collocation tables for any word in any version; support for both Unicode and non-Unicode Greek and Hebrew (standard SBL and SIL Unicode Greek and Hebrew fonts are included); improved lexicon links (all lexicons now have hypertext links for Scripture references and are also indexed so users can find all citations of a particular verse with the click of the mouse); and a set of satellite maps, including a full set of editable site and terrain overlays for major locations in Israel and Egypt, a comprehensive list of archaeological sites, and the ability to produce custom map views, annotate key locations, etc.

Among the new databases included with *BibleWorks* 7.0 and that do not require unlocking are: F. C. Conybeare and St. G. Stock, *Grammar of Septuagint Greek;* F. W. Gingrich and F. W. Danker (eds.), *Shorter Lexicon of the Greek New Testament* (2nd ed.); W. Holladay (ed.), *A Concise Hebrew and Aramaic Lexicon of the Old Testament;* J. Lust et al., *A Greek-English Lexicon of the Septuagint;* and B. M. Metzger, *Textual Commentary on the Greek New Testament* (2nd ed.). Complete descriptions of the features and contents of *BibleWorks* 7.0 may be found online (http://www.bibleworks.com/). For a listing of "essential modules" (resources that can be unlocked for an additional fee), such as the third edition of W. Bauer's *A Greek-English Lexicon of the New Testament and other Early Christian Literature,* revised and edited by F. W. Danker [*NTA* 45, p. 367], along with pricing details, see the *BibleWorks* website (http://store.bibleworks.com/modules.html).

As was the case with previous versions, the program comes with extensive online help resources. For beginners, a series of "getting started" videos cover the following topics: the *BibleWorks* user interface—features; the search window—searching for words and displaying verses; the browse window—reading the text and comparing Bible versions; the analysis window—consulting lexicons and grammatical parsing; and the *BibleWorks* editor—creating user notes. A series of "study guides" explain how users can perform any of the numerous tasks that the program has been designed to execute, for example: using

BibleWorks in the classroom, doing NT textual criticism, displaying multiple passages for comparison, coloring text and search results, displaying a Bible dictionary entry, searching the Greek and Hebrew text, finding all the verbs in a book, using *BibleWorks* as a concordance, copying text to other programs, creating more than one set of user notes, making a lexicon for a passage, using shortcut keys, and much more. Still more assistance is available through the indexed online help section, which covers some 47 topics. If necessary, free technical support by phone, e-mail, and fax is available for registered users. Ongoing program and database updates are available at no charge via the Internet—select "check for updates" under "BibleWorks on the Internet" in the Help Menu.—C.R.M.

ADDITIONAL BOOKS RECEIVED

G. ATHAS, *The Tel Dan Inscription. A Reappraisal and a New Interpretation* (London—New York: T&T Clark, 2005, paper £25/$49.95) xii and 331 pp., 30 figs., 44 tables. Bibliography. Indexed. ISBN: 0-567-04043-7.

A. BONAVOGLIA, *Good Catholic Girls. How Women Are Leading the Fight to Change the Church* (New York: HarperCollins, ReganBooks, 2006, paper $15.95) xiv and 338 pp., timeline. Bibliography. Indexed. LCN: 2004064936. ISBN: 0-06-057061-X.

D. BRINKLEY AND J. E. FENSTER, *Parish Priest. Father Michael McGivney and American Catholicism* (New York: HarperCollins, William Morrow, 2006, $24.95) xiv and 240 pp., 8 plates. Bibliography. Indexed. LCN: 2005044382. ISBN: 0-06-077684-8.

B. COOKE AND G. MACY, *Christian Symbol and Ritual. An Introduction* (Oxford—New York: Oxford University Press, 2005, cloth £26.99/$45, paper £10.99/$17.95) xi and 178 pp. Bibliography. Indexed. LCN: 2004029400. ISBN: 0-19-515411-8 (cloth), -515412-6 (paper).

J. S. DUNNE, *A Vision Quest* (Notre Dame, IN: University of Notre Dame Press, 2006, paper $25) ix and 147 pp. Indexed. LCN: 2005034405. ISBN: 0-268-02584-3.

J. F. KELLY, *The Collegeville Church History Time-Line* (Collegeville, MN: Liturgical Press, 2005, paper $12.95) 24 pp., folding timeline, 10 maps. Illustrated. LCN: 2004114342. ISBN: 0-8146-2834-6.

J. SAWARD, *Sweet and Blessed Country. The Christian Hope for Heaven* (Oxford—New York: Oxford University Press, 2005, £12.99/$19.95) xi and 195 pp., frontispiece. Bibliography. Indexed. ISBN: 0-19-928009-6.

P. TURNER, *Confirmation. The Baby in Solomon's Court* (rev. ed.; Chicago: Hillenbrand Books, 2006, paper $17.95) xii and 161 pp. Bibliography. Indexed. LCN: 2005932802. ISBN: 1-59525-014-X.

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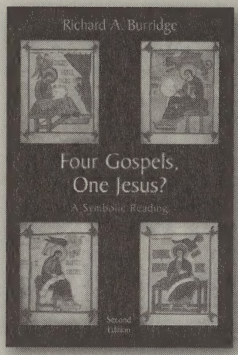

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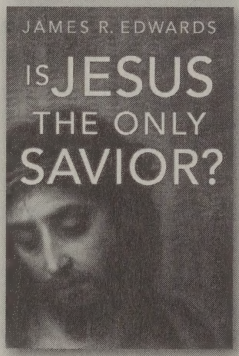

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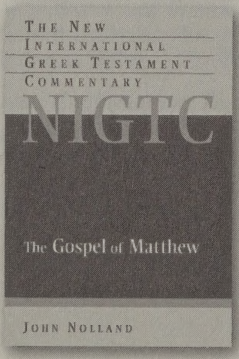

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1501. M. De Groote, "Die Johannesapokalypse und die Kanonbildung im Osten," *ZeitKirchGesch* 116 (2, '05) 147-160.

In contrast to the western church [see § 49-1] where in the transition from the 2nd to the 3rd century A.D. Revelation had attained a fixed place in the NT canon (which at the end of the 4th century contained twenty-seven books), the eastern churches came only slowly and hesitantly to a consensus about the NT canon (without resolving the problem of Revelation).—D.J.H.

1502. K. Greschat, "Die Entstehung des neutestamentlichen Kanons. Fragestellungen und Themen der neueren Forschung," *VerkForsch* 51 (1, '06) 56-63.

This survey of recent research on the origin of the NT canon treats the principal foci of current investigations, interest in canon catalogues and lists, and new assessments of Marcion and the 2nd century with respect to the development of the canon. While in 1970 H. von Campenhausen's portrayal of the history of the Christian Bible was accepted as standard, in the last two decades new perspectives on the origin of the NT canon have suddenly left us with more questions than answers.—C.R.M.

1503. K. van der Toorn, "From Catalogue to Canon? An Assessment of the Library Hypothesis as a Contribution to the Debate about the Biblical Canon," *BiblOr* 63 (1-2, '06) 5-16.

On the assumption that the canon of the Hebrew Bible was a list before it became one book, the article assesses parallels between this list and library catalogues in the ancient Near East. It discusses the canon as a list, the three-stage theory of canonization (first the Law, then the Prophets, finally the Writings) and the library hypothesis (the canon derives from the list of books available in the Temple library), the Temple library in Jerusalem, the nature of ancient Near Eastern libraries, and the catalogue as a precursor of the canon. It concludes that it is doubtful whether the selective catalogues of the Hellenistic era had a formative influence on the canon of the Hebrew Bible.—C.R.M.

1504. H. von Lips, "Was bedeutet uns der Kanon? Neuere Diskussion zur theologischen Bedeutung des Kanons," *VerkForsch* 51 (1, '06) 41-56.

The article first presents a survey of views about the significance of the biblical canon for the church and for the interpretation of Scripture. Then it considers recent discussions of these topics by individual scholars (J. Assmann, G. Stroumsa, B. S. Childs) and in several collections of essays. It notes that besides the traditional concerns two topics of special importance are (1) the correlation between the canon and the religious community receiving it, and (2) canonical exegesis of the Bible.—D.J.H.

Canon, §§ 50-1723, 2066.

1505. K. P. ALEAZ, "The *Sabda-Dhvani* Methods of Biblical-Theological Hermeneutics," *BangalTheolFor* 37 (2, '05) 130-151.

Although the *sabda* (verbal testimony or scripture) method of hermeneutics is ideal for Indian Christians as it keeps the continuity of understanding and interpretation of Scripture started in India by the Mimamsakas and continued by the Vedantins, there is no harm in adding to it the insights of the *dhvani* (the evocative process) method of interpretation. In fact, the *dhvani* method can only enrich the *sabda* method of biblical-theological hermeneutics in India.—D.J.H.

1506. F.-X. AMHERDT, "Théologiens, exégètes et prédicateurs à l'école de Paul Ricoeur," *Theoforum* 36 (3, '05) 279-291; *FoiVie* 105 (1, '06) 19-34.

The article reflects on the variety of ways in which theologians, exegetes, and preachers, both Protestant and Catholic, are all equally indebted to Ricoeur's philosophical and biblical work. It concludes with a seven-point synthesis of some of the most salient traits of Ricoeur's approach to the exegesis and interpretation of the Bible today.—C.R.M.

1507. G. BILLON ET AL., "Se former à l'analyse narrative — I-V," *EspVie* 116 (141, '06) 12-18; (142, '06) 13-16; (143, '06) 20-26; (144, '06) 18-22; (145, '06) 19-21.

The first installment begins by explaining the basic concerns of narrative analysis: extent of the text, plot, characters, time frame, framework, narrative "voice," and text and readers. Then with Mk 7:24-30 as a focus it illustrates the process of narrative analysis with regard to the extent of the passage and its main characters (Jesus, the Syrophoenician woman). The second installment shows how a group can practice narrative analysis with regard to Mk 7:24-30, and applies narrative analysis to Gen 22:1-19 and Mk 4:35-41, respectively. The third installment continues the narrative analysis of Mk 7:24-30 with reference to the plot and the framework, and carries on the group readings of this text as well as Gen 22:1-19 and Mk 4:35-41. The fourth installment considers the time frame, narrative voice, and text and reader in Mk 7:24-30 (with group readings). The fifth installment deals with some less evident dimensions of narrative analysis with regard to Gen 22:1-19, and ends with a complementary exercise on Mk 4:35-41. The five articles were prepared by Billon, D. Morin, P. Rolin, and S. Schlumberger.—D.J.H.

1508r. C. BUZZETTI AND M. CIMOSA, *Bibbia, Parola scritta e Spirito, sempre* (Rome: LAS, 2004).

S. PALUMBIERI, "Bibbia, Parola scritta e Spirito, sempre," *Salesianum* 68 (1, '06) 157-164.—The authors are especially concerned with the connection between revelation, inspiration, and incarnation, as well as that between inspiration and inerrancy. They regard the Bible as totally human and totally divine, and their presentation is a distillation of knowledge (*epistēmē*) and wisdom (*sophia*).—D.J.H.

1509. D. A. CARSON, "Three More Books on the Bible: A Critical Review," *TrinJourn* 27 (1, '06) 1-62.

The article surveys the content and critiques three "interesting, helpful, and problematic" books on the Bible in the same essay insofar as the stance each adopts and the innovations each introduces shed light on the other two. Treated are J. Webster, *Holy Scripture. A Dog-*

matic Sketch (2003); P. Enns, *Inspiration and Incarnation. Evangelicals and the Problem of the Old Testament* (2005); and the UK edition of N. T. Wright, *Scripture and the Authority of God* (2005; published in the USA as *The Last Word. Beyond the Bible Wars to a New Understanding of the Authority of Scripture*).—C.R.M.

1510. C. Cox, "Twenty Years of Teaching a Bible Study in a Long-Term Care Facility," *RestorQuart* 48 (2, '06) 103-112.

The article describes the structure and content (expository lessons, personalities in the Bible, topics) of Bible studies conducted in a long-term care facility in Barrie, Ontario, over the past twenty years. The most meaningful Bible studies for the elderly are those that offer an intersection between human experience and God's revelation in Scripture.—D.J.H.

1511. R. F. Davis, "African-American Interpretation of Scripture," *JournRelThought* 57 (2, '01)/58 (1-2, '05) 93-105.

For African Americans the Bible has been an instrument of both oppression and liberation, as well as the path to challenge the Eurocentric interpretation, exegesis, and hermeneutics of Scripture that has so often left African Americans undignified and unimportant. African Americans view the Bible as a record not only of what God has done for his people but also of what God will soon bring to pass.—D.J.H.

1512. W. D. Dennison, "The Redemptive-Historical Hermeneutic and Preaching," *Kerux* [Lynnwood, WA] 21 (1, '06) 11-39.

After explaining the terminology of biblical theology and the redemptive-historical hermeneutic, the article discusses the redemptive-historical hermeneutic and the doctrine of Scripture, and considers redemptive-historical preaching and application. It concludes that biblical theology and redemptive-historical hermeneutics is the most biblical way to interpret and preach the whole counsel of God.—D.J.H.

1513. J. Díaz Sariego, "Palabra-fundación y Palabras-glosa. Escritura y renovación eclesial," *Ciencia Tomista* [Salamanca] 132 (3, '05) 473-502.

Vatican II's *Dei verbum* seeks to take account of both the word of God (the foundational word) and the human words in which divine revelation is expressed. After providing background information regarding the document, the article offers a theological reading of *Dei verbum* with reference to the human condition, the interpersonal experience of encounter with God, the "charism" of language, inspiration, and knowledge of revealed truth. Then it considers some theological questions related to the doctrine of revelation.—D.J.H.

1514. M. W. I. Dunn, "Origen Reconsidered as an Exegete of Scripture," *TorontoJourn Theol* 21 (2, '05) 153-168.

Attitudes toward Origen's scriptural interpretation have ranged from its utter uselessness to its latent dishonesty. However, careful attention to some examples of his scriptural exegesis shows that his exegetical method was more sophisticated and layered than it has been given credit for, and that it might inform to some extent modern discussions on the intertextuality, appropriation, and creation of meaning vis-à-vis Sacred Scripture.—D.J.H.

1515. T. Fabiny, "The 'Strange Acts of God': The Hermeneutics of Concealment and Revelation in Luther and Shakespeare," *Dialog* 45 (1, '06) 44-54.

Paul's set of paradoxical oppositions between folly and wisdom, concealment and revela-

tion, and suffering and redemption in 1 Corinthians 1–4 is often interpreted as foundational for Luther's theology of the cross. The essay shows that these paradoxical oppositions in Luther's theology find striking parallels in Shakespeare's tragic vision.—D.J.H.

1516. C. T. FERRETTI, "Il molteplice rapporto delle donne con la Bibbia," *RassTeol* 46 (6, '05) 917-925.

After reflecting on interest and disinterest in the history of biblical interpretation by women, the article discusses the contents of the essays on this topic in C. Leonardi, F. Santi, and A. Valerio (eds.), *La Bibbia nell'interpretazione delle donne* (2002). It concludes with brief reflections on the value of this kind of research.—D.J.H.

1517. J. GRANA, "On Developing a Hermeneutic for Preaching," *Stone-Campbell Journal* [Loveland, OH] 9 (1, '06) 29-40.

After comments on analyzing one's presuppositions, the article examines historical-critical, "text as text," and reader-response methodologies in order to evaluate their strengths and weaknesses for those who preach. It recommends employing all three, though with a keen awareness of each one's limitations.—C.R.M.

1518. B. GREEN, "This Old Text: An Analogy for Biblical Interpretation," *BibTheolBull* 36 (2, '06) 72-83.

After establishing an analogy between an old house and the Bible, the article sketches how the Bible was interpreted in the biblical period and in the precritical period (1st to the 16th century). Then it discusses modern approaches under the following headings: worlds behind the text—history-based studies; worlds within the text—literary-based studies; and advocacy stances—reader-centered studies. It concludes with reflections on the relationships among critical biblical study, Scripture, and biblical spirituality.—D.J.H.

1519. A. K. GRIEB, "'J. I. Packer: Anglicans and the Authority of Scripture': A Film Review," *Anglican and Episcopal History* [Austin, TX] 75 (1, '06) 93-97.

From the two lectures preserved in a 135-minute video (2004), it appears that for Packer truth is unproblematic, and that he moves from that to the authority of Scripture in which God speaks directly to us to tell us what sort of life he wants us to live. His oversimplified (and therefore falsified) picture is not well designed to foster the kind of faithful serious critical engagement with the biblical texts read as the word of God that we need today and in the church of every generation.—D.J.H.

1520. B. HÄGGLUND, "Vorkantianische Hermenutik," *KerDog* 52 (2, '06) 165-181.

The early Lutheran hermeneutical treatises by M. Flacius, J. Gerhard, W. Franz, and S. Glassius not only are of historical and antiquarian interest but also can be viewed as a useful development of the biblical theology of the Reformation. While new ideas under the influence of Kantian philosophy and Schleiermacher's doctrine of hermeneutics have taken their place, neglect of them has resulted in the loss of a significant and valuable approach to biblical studies.—D.J.H.

1521. D. J. HARRINGTON, "Bringing the Bible to Life," *America* 194 (9, '06) 32-36.

The article discusses eight recently published books, all in English, that deal in various

ways with the actualization of Scripture: G. W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah;* A. J. Heschel, *Heavenly Torah;* C. Bryan, *Render to Caesar;* M. Reasoner, *Romans in Full Circle;* E. J. Epp, *Junia the First Apostle;* J. Sandys-Wunsch, *What Have They Done to the Bible?;* P. F. Esler, *New Testament Theology;* and K. J. Vanhoozer, *The Drama of Doctrine.*—D.J.H.

1522. K. S. HAUG, "Christianity as a Religion of Wisdom and Kamma: A Thai Buddhist Interpretation of Selected Passages from the Gospels," *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 35 (2, '06) 42-46.

After a brief overview of Buddhadâsa Bhikkhu's "two-language" theory (everyday and Dhamma language), the article discusses his use of this theory in the interpretation of selected passages from the Gospels, highlights some important theoretical premises in the use of his theory in biblical interpretation, and compares his approach to premodern and modern methods of biblical interpretation.—C.R.M.

1523. E. M. HEEN, "The Bible among Lutherans in America: The ELCA as a Test Case," *Dialog* 45 (1, '06) 9-20.

In the 20th century both the Evangelical Lutheran Church in America and the Lutheran Church-Missouri Synod appropriated premodern hermeneutical impulses for countermodern biblical apologetics. In this process the LC-MS privileged the period of Lutheran Orthodoxy (17th century) while the ELCA constructed its hermeneutical paradigm through a recovery of the early Reformation (Luther). Both interpretive trajectories need further historical and theological review and revision.—D.J.H.

1524. D. HENDERSON, "Alexander Campbell on the Bible," *Stone-Campbell Journal* [Loveland, OH] 9 (1, '06) 3-17.

For Campbell, the biblical writers' choice of narrative as a genre was providential in that narrative best conveys God's involvement in the affairs of human history and thus facilitates human reasoning and faith formation. Thus to interpret the Bible responsibly one must understand ancient historiography and have a good grasp of an author's intention for writing. The article explains the first principles that guided Campbell's pursuit of teaching others to read the Bible responsibly under the following headings: the case for a populist hermeneutic, the Bible as a literary document, the Bible as a library of literary genres, God's word in human language, intentionality as the author's design, and the Bible and ancient historiography. —D.J.H.

1525. E. W. HUFFARD, "When Scholarship Goes South: Biblical Scholarship and Global Trends," *RestorQuart* 48 (2, '06) 65-72.

After noting the global shift of Christianity away from the industrialized West and some of the reasons behind it (political, linguistic, economic, technological), the article advises biblical scholarship to globalize its audience, equip the church to be a witness to the nations, and make scholarship accessible (share resources).—C.R.M.

1526. M. K. IVANCIC, "Imagining Faith: The Biblical Imagination in Theory and Practice," *Theological Education* [Pittsburgh, PA] 41 (2, '06) 127-139.

The biblical imagination is the process whereby God encounters the human person through images evoked by Scripture texts in order to nurture a faith relationship. An arts approach to

Scripture combines the cognitive formation imparted by exegesis with an affective experience of the sacred via various art media. The arts can facilitate contact between God and the human person, give rise to thought, and cultivate receptivity to faith.—D.J.H.

1527. D. L. JACOBSON, C. S. LAHURD, AND S. W. MCARVER, "Luther's Legacy in American Lutheran Women's Bible Study," *Dialog* 45 (1, '06) 29-35.

After McArver's history of Scripture study by Lutheran lay women in the USA (pp. 29-31), Jacobson reflects on the experiences of Lutheran women who have participated in such Bible studies (pp. 31-32). Then LaHurd considers reflections from the writers of the Bible studies about hermeneutics and Lutheran distinctiveness (pp. 32-35).—D.J.H.

1528. W. KASPER, "'Dei Verbum audiens at proclamans.' The Constitution on Divine Revelation *Dei Verbum*," *Bulletin Dei Verbum* [Stuttgart] 76-77 ('05) 14-19, 22-24.

The first words of Vatican II's *Dei verbum* (*Dei verbum religiose audiens et fideliter proclamans*) make it a fundamental document of the church's understanding of itself. The article discusses the historical problems leading up to the document, notes various approaches to a theology of the word of God, and reflects on the significance (pastoral, spiritual, and ecumenical) of *lectio divina*.—D.J.H.

1529. N. KING, "Rules for Reading the New Testament," *ScriptBull* 36 (1, '06) 12-23.

The NT documents require for their best or most effective reading a stance that may be described as committed. The seven key elements that run through the NT are the claim that Jesus was raised from the dead, the acclaim of Jesus as Lord, the fidelity of God, the power of the Spirit, the eccentricity of the love command, the ambiguity of the end time, and the unexpected access to God.—D.J.H.

1530. W. KIRCHSCHLÄGER, "Zum Heil aller Völker. Dei Verbum als Grundlage für einen neuen Zugang zur Bibel," *TheolPraktQuart* 154 (2, '06) 173-182.

After describing the background of *Dei verbum* and its promulgation in 1965 at Vatican II, the article considers the theological and pastoral challenges that it poses for the church, and reflects on its impact since Vatican II in church life and official documents.—D.J.H.

1531. M. KNOLL, "Battle for the Bible. The impasse over slavery," *ChristCent* 123 (9, '06) 20-25.

The article chronicles abolitionist and proslavery appeals to Scripture in 19th-century America up to the time of the Civil War. H. B. Stowe in *Uncle Tom's Cabin* exemplified the persuasive force of what she regarded as the Bible's overarching general message. But both radical and nuanced biblical arguments against slavery failed to make much headway in American public debate because they seemed so obviously to lead to the overthrow of the Bible itself. The supreme crisis over the Bible was that there existed no apparent biblical resolution to the slavery issue.—C.R.M.

1532. M. LANGFORD, "The Bible for Quakers," *Friends Quarterly* [Ashford, UK] 35 (2, '06) 45-53.

Quakers say that the Bible has been written and translated by inspired men and women, and therefore contains words from God. That the words are subject to human error and open

to interpretation does not make the Bible less special and important for them today. The inspiration of the people who wrote the words unites them with those who read their words in the same spirit.—D.J.H.

1533. G. LeMarquand, "'And the rulers of the nations shall bring their treasures into it': A Review of Biblical Exegesis in Africa," *AnglTheolRev* 88 (2, '06) 243-255.

In order to highlight the major issues present in contemporary biblical scholarship in Africa, the article surveys selected works from two different genres of literature: monographs, most of them published versions of doctoral theses (by J. S. Mbiti, J. S. Pobee, T. Okure, and M. Dube); and articles from journals and edited volumes (by P. Adeso, J. Ukpong, S. Githuku, etc.).—D.J.H.

1534. W. J. Levada, "Schriftauslegung als Herz der Theologie. Vierzig Jahre nach *Dei Verbum*," *ErbAuf* 82 (1, '06) 60-68.

Taking its starting point from the statement in Vatican II's *Dei verbum* 24 that study of Scripture is the soul of sacred theology, the article discusses three important themes in the document: the broad horizon provided by the Catholic biblical movement, the use of the historical-critical method in biblical interpretation, and the new perspective on the phenomenon of tradition.—D.J.H.

1535. J. P. Lewis, "Silence of Scripture in Reformation Thought," *RestorQuart* 48 (2, '06) 73-90.

The Reformation as represented by Zwingli, the Anabaptists, Luther, Calvin, and the English Reformers produced no systematic theology in which the silence of Scripture as a limiting or freeing factor was systematically expounded. While they agreed in opposing Catholic traditions unsupported by Scripture, a distinction was apparently made between accepting Scripture as final authority and attempting to see silence as regulative.—D.J.H.

1536. J. Lim, "The Empowered Reader and the Elusive Text," *Mission Today* [Shillong, India] 8 (2, '06) 145-158.

The reader-response reading of biblical texts asserts the inalienable right of the reader. But for a responsible reading, adequate and appropriate attention must be given to both reader and text. An empowered reader neither advocates unrestrained reading nor assigns unlimited power to the reader over the text.—D.J.H.

1537. J.-C. Loba-Mkole, "Rise of Intercultural Biblical Exegesis in Africa," *HekimaRev* 35 ('06) 9-22.

After noting some trends in biblical exegesis in Africa, the article traces the rise of intercultural biblical exegesis in Africa since 1996 with reference to contributions by J. S. Ukpong, J. B. Matand, A. C. N. Cilumba, C. U. Manus, and Loba-Mkole, respectively. In these cases a classical exegesis and a cultural analysis of a present situation constitute integral parts of the entire process of interpreting Scripture.—D.J.H.

1538. D. J. Lose, "The Need and the Art of Biblical Preaching," *WordWorld* 26 (2, '06) 207-213.

More than one form of preaching can be legitimately called "biblical," since each allows the biblical passage at hand to govern the sermon. The article describes three dominant pat-

terns of biblical preaching: cognitive, experiential, and eventful. Then it illustrates each approach with reference to the story of "doubting Thomas" in Jn 20:19-31.—D.J.H.

1539. E. MARINO, "L'*ermeneutica estetica* di Gadamer e la laicizzazione heideggeriana dell'*ermeneutica scritturistica* (I)," *Sapienza* 59 (1, '06) 29-62.

After noting E. D. Hirsch's criticism about the "nonvalidity" of H.-G. Gadamer's hermeneutics, the article discusses Gadamer's extension of literary hermeneutics to extralinguistic aesthetical objects, some precedents to Gadamer's philosophical hermeneutics (on the way toward M. Heidegger's language and thought), overcoming classical philology, the aesthetic judgment of a work of art as independent of the artist's intention, the openness of a work of art to new significance and the role of tradition, and the "laicization" of Scripture's revelation language (the word of God) to truth language (the word of humans).—D.J.H.

1540. C. M. MARTINI, "The Central Role of the Word of God in the Life of the Church. Biblical Animation of the Entire Pastoral Ministry," *Bulletin Dei Verbum* [Stuttgart] 76/77 ('05) 33-38.

The article underscores some practical aspects relating to the biblical animation of pastoral ministry with particular reference to Vatican II's *Dei verbum*. It observes that the proper *lectio divina* experience (*lectio, meditatio, contemplatio*) is in a sense the most fundamental and gives the basic method for the whole animation that follows from it.—C.R.M.

1541. O. MILLET, "Fondamentalismes?" *FoiVie* 105 (1, '06) 7-17.

The article first considers the definition of fundamentalism and its roots in the Protestant Reformation. Then it discusses how "literalism" and "fundamentalism" have been used as accusations by Christians against Jews and other Christians. Finally with reference to J. Marchand's *L'Idéologie biblique. Aux sources du fondamentalisme occidental* (2005), which combines ignorance of Judaism and hatred of Christianity, it illustrates how the accusation of fundamentalism can function today.—D.J.H.

1542. D. J. MUTHUNAYAGOM, "Biblical Hermeneutics in the Context of the Life Experience of Dalits and Burakumin Communities," *BangalTheolFor* 37 (1, '05) 1-26.

After describing the life experiences of the Dalits in India and the Burakumin in Japan, the article discusses various biblical hermeneutical strategies that are especially appropriate to their situations: liberative and transformative performance, critical suspicion of the text, resistant struggle and protest actions, and solidarity.—D.J.H.

1543. J. NEUSNER AND B. CHILTON, "Single Scripture, Multiple Meanings," *NewBlackfr* 87 (1009, '06) 276-287.

Neusner ("The Judaeo-Christian Divorce in the First Century and What It Means for the Twenty-First," pp. 276-281) suggests that rather than the metaphor of "divorce" the relationship between Christianity and Judaism is better described by the complex metaphor of a family sharing the common heritage that is Scripture. Chilton ("Covenantal Divide," pp. 281-287) notes that Paul embodies the covenantal argument that divides Judaism and Christianity, and that with the destruction of the Temple by the Romans the covenantal theologies that were already different became mutually exclusive.—D.J.H.

1544. V. K. NTUMBA, "Trois clés pour une lecture africaine du Nouveau Testament," *HekimaRev* 35 ('06) 23-32.

The article proposes three elements to be included in the African way of reading the NT:

making a genuine and faithful translation from the original text into African languages, making good use of the NT's symbolism and worldview, and contextualizing the message of the NT in African realities.—D.J.H.

1545. J. M. O'Brien, "Who Needs the Old Testament?" *NESTTheolRev* 27 (1, '06) 16-33.

The article explores how western feminist theology and Palestinian liberation theology employ similar interpretative strategies for dealing with "problems" they have with the OT, and evaluates the strengths and weaknesses of their various approaches under three headings: canon within a canon, Jesus as hermeneutical key, and historical contextualization. It concludes that ideological criticism, which seeks to name the assumptions of a text, particularly in terms of human power dynamics, can assist a faithful reading that finds the "yes" and the "no" in the biblical text.—C.R.M.

1546. D. T. Olson, "How Lutherans Read the Bible: A North American and Global Conversation," *Dialog* 45 (1, '06) 4-8.

After noting some distinctive Lutheran emphases in the use of Scripture, the article discusses the use of the Bible among North American Lutherans and the ELCA, and offers a sample of what Lutheran scholars outside the USA think about using the Bible in places like Malaysia and Argentina.—D.J.H.

1547. J. Onaiyekan, "From *Dei Verbum* to *Novo Millennio Ineunte*. The Reception Process of *Dei Verbum* in the Light of the Change of Paradigm in the Past 40 Years," *Bulletin Dei Verbum* [Stuttgart] 76-77 ('05) 24-32.

After situating *Dei verbum* (1965) in the general context of Vatican II, the article highlights aspects of the reception process over the past forty years with reference to the Bible as the book of the church, Scripture as the soul of theology, the flourishing of scientific exegesis, the ecumenical dimension, and the Jewish Scriptures. Then it considers the agenda for the years to come: consolidating our gains, vigilance for balance, scientific exegesis for all, wide access to Scripture, the challenge of new technologies, and the possibility of an ordinary synod on the word of God.—D.J.H.

1548. C. Osiek, "Catholic or catholic? Biblical Scholarship at the Center," *JournBibLit* 125 (1, '06) 5-22.

After reflecting on the various meanings of the word "catholic," the article discusses developments in Roman Catholic biblical interpretation through the centuries, with particular attention to the English-speaking world and to official Roman documents on biblical interpretation. It concludes that the challenge of holding together an ancient text, ongoing history of interpretation, modern science, and postmodern insights, within a conscious participation in a living tradition, has enabled and can continue to enable Roman Catholic biblical scholarship to make its contribution, so that it can take an important part in the common "catholic" tradition of biblical interpretation.—D.J.H.

1549. A. G. Padgett, "The Canonical Sense of Scripture: Trinitarian or Christocentric?" *Dialog* 45 (1, '06) 36-43.

A plain or conventional reading of the Bible is insufficient. Between the historical and contemporary senses there is the canonical level at which we find a hermeneutical principle that orients all we read toward Jesus Christ and our life with the triune God. A portion of the

Bible is authoritative for today only when particular texts pass through this canonical layer of meaning. In this way we allow Scripture to interpret Scripture.—D.J.H.

1550. B. E. PATTERSON, "James Leo Garrett Jr. and the Doctrine of Revelation," *PerspRel Stud* 33 (1, '06) 25-40.

The article discusses Garrett's views on general revelation, biblical revelation and non-Christian religions, worldviews and theistic arguments, special revelation, biblical inspiration, interpretation, and biblical authority. It concludes that Garrett has come to grips with the Enlightenment, historical criticism, and science while maintaining the divinity, humanity, and integrity of the Bible.—D.J.H.

1551. J. PUNT, "Queer Theory Intersecting with Postcolonial Theory in Biblical Interpretation," *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 35 (2, '06) 30-34.

The essay characterizes important aspects of Queer theory, considers intersections between Queer theory and postcolonial theory, and provides examples of a Queer optic on NT texts. It concludes that Queer theory requires that new attention be given not only to the interpretation of biblical material on corporeality and the body, on sex and sexuality, and on gender and gender performativity, but also to the very way in which such issues are addressed.—C.R.M.

1552. H. F. REISZ, "Reading the Bible in the Lutheran Tradition," *Dialog* 45 (1, '06) 21-28.

The Bible is read, studied, and explicated because of its ability directly to communicate the gospel with power and meaning. For Lutherans (and others) its authority involves the following dimensions: christological, referential-evangelical, contextual-spiritual, situational, performative, communal, orientational, pastoral, theological, and ethical.—D.J.H.

1553. C. ROWLAND, "*Wirkungsgeschichte*: Central or Peripheral to Biblical Exegesis?" *ScriptBull* 36 (1, '06) 1-11.

Wirkungsgeschichte is a plea to appreciate the history of texts through time as a key to their interpretation and to see that exegesis should not be confined to written explication of texts or to the views of a few academic exegetes, but should attend to other media of exegesis also. This approach is central to exegesis and not an optional extra, as it enables one to become aware of the inner dynamic of the text.—D.J.H.

1554. N. SEGARS, "What the Spirit Says to the Churches: A Critical Evaluation of Certain Liberationist Hermeneutics," *RestorQuart* 48 (2, '06) 91-102.

The article first identifies Luther's revolutionary approach to the interpretation of Scripture based on Christ as the incarnated Word as the beginning of a mode of interpretation that continues in multiple forms until today. Next it considers feminist approaches to hermeneutics and African American interpretation, respectively. Then it evaluates liberation experience as a hermeneutical guide. It concludes that claiming the experience of some overarching gospel theme as the hermeneutical guide for understanding the Bible is at best one-sided and at worst chauvinistic.—C.R.M.

1555. P. B. SMIT, "Wegweiser zu einer kontextuellen Exegese? Zu einem Nebeneffekt der kanonischen Hermeneutik von Brevard S. Childs," *TheolZeit* 62 (1, '06) 17-23.

Since the rule of faith and the church are not clearly defined, Childs's project of canonical

exegesis can ultimately lead to a hermeneutical and consciously contextual approach to Scripture.—D.J.H.

1556r. J. Z. SMITH, *Relating Religion* [*NTA* 49, p. 164; see §§ 50-816r–817r].

R. T. MCCUTCHEON, "Relating Smith," *JournRel* 86 (2, '06) 287-297.—After an opening chapter that provides some of the outlines of what Smith understands his project to be and chapters (2-6) examining the traditions and some of their representatives that form the context in which Smith's work has been carried out, the rest of the book illustrates what he considers to have been his "persistent preoccupations" and include such topics as classification and taxonomy, incongruity and difference, generalization and redescription, and translation. Smith's writing career has developed into a series of discrete and highly controlled experiments focused on situations of human novelty, each of which was brought to light by means of a provocative juxtaposition. His approach presumes that both the fact and the perception of incongruity are fundamental aspects of contingent (i.e. historical) existence, making human beings a group whose activities can be examined cross-culturally as those of ad hoc problem solvers who employ a delimited series of common tools and strategies when negotiating their way through their social and natural worlds.—C.R.M.

1557. S. SMITH, "Biblical Interpretation: A Power for Good or Evil?" *International Review of Mission* [Geneva] 94 (375, '05) 524-534.

Some of the newer critical methodologies characteristic of biblical studies can contribute to reimagining missiology as an important academic discipline. With particular attention to Gal 3:27-28, the article shows how postcolonial interpretation can provide opportunities for radically critiquing a divided society, offer ethnic minorities the chance to articulate an alternative vision for themselves, and allow those teaching biblical studies to engage in a prophetic critique of societal systems.—D.J.H.

1558. S. SZYMIK, "Historia oddziaływania tekstu (*Wirkungsgeschichte*) a studium Nowego Testamentu (History of the Influence of the Text [*Wirkungsgeschichte*] and the Study of the New Testament)," *RoczTeol* 51 (1, '04) 127-140.

The article reviews important aspects of the *Wirkungsgeschichte* (history of the influence of the text) approach to biblical texts. It first treats the philosophical foundations (H.-G. Gadamer) and the historical-theological origin of the method as one response to the shortcomings of historical-critical studies. Next it discusses various definitions and formulations of *Wirkungsgeschichte.* Then it presents a critical evaluation of the approach from the standpoint of Catholic hermeneutics and theological-dogmatic principles (see *Dei verbum* 12).—C.R.M.

1559. J.-M. TÉTAZ, "Vérité et convocation. L'herméneutique biblique comme problème philosophique," *Esprit* (3-4, '06) 138-155.

The biblical hermeneutic to which P. Ricoeur devoted so many articles and essays is philosophical in the sense that it proposes a "recapitulation" of questions raised by philosophy: Who speaks? Who acts? Who narrates? and Who is responsible? In articulating the problems of truth and attestation, it is inseparable from a triple hermeneutical circle: the word/writing pair, and the relation of this pair to the community and to the subject—which constitutes the aura of the biblical text.—D.J.H.

1560. F. G. UNTERGASSMAIR, "Ökumene und Kirche. Bibelauslegung als Promotor der Ökumene," *TrierTheolZeit* 114 (3, '05) 188-201.

This consideration of critical biblical interpretation as in some sense a forerunner of ecumenism first discusses the ecumenical movement in the 20th century, the Catholic church and the ecumenical movement, and Vatican II and ecumenism. Then it considers biblical exegesis as a promoter of ecumenism, and the contribution that professional biblical exegesis makes to ecumenism and the church, respectively.—C.R.M.

1561. A. VAN AARDE, "Cultural criticism as an imperative for Christians," *HTSTeolStud* 61 (3, '05) 683-708.

The article explains the concept of culture analysis, explores the role it might play in critiquing Eurocentric philosophical and theological thinking, and reflects on what Jesus' view on "cultural wisdom" might have been with regard to the culture of his day. It concludes that the only way that Jesus' gospel can live fully in the here and now is by taking momentous existential decisions about one's faith commitment—that is, to live cultural criticism.—C.R.M.

1562. C. VAN DER KOOI, "Kirche als Lesegemeinschaft. Schrifthermeneutik und Kanon," *VerkForsch* 51 (1, '06) 63-72.

After introductory comments on K. Barth's commentary on Romans as an attempt to remind biblical scholarship of its theological task and to build a bridge between dogmatics and exegesis, the article takes up this issue in recent work under the following headings: biblical theology and biblical dogmatics (e.g. J. Barr); the scriptural principle and method (e.g. J. Lauster); reception hermeneutics—the receiving community (e.g. M. Wolter); and canon and diversity (e.g. C. E. Braaten and R. W. Jenson [eds.], *Reclaiming the Bible for the Church* [1995]). It concludes that biblical scholarship is fruitful for dogmatics if it shows how much the latter's already formed identity has grown through time and has been fashioned by various quarrels and debates.—C.R.M.

1563. J. N. VORSTER, "'And God Became Human': Conversations within the Humanities," *RelTheol* 12 (3-4, '05) 239-261.

A major problem in teaching any religion is the maintenance of totalizing terminologies, that is, the discourse idiosyncratic to that particular religion. There is need for recontextualizing or "humanitizing" the inquiry processes concerned with religion. The academic study of religion requests recognition as a respectable, critical performance, historically conditioned to inquire into the cultural conditions of knowledge.—D.J.H.

Textual Criticism

1564. C. COX, "Biblical Studies and the Armenian Bible, 1980-2002," *RevBib* 112 (3, '05) 355-368.

After noting five symposia devoted to the Armenian Bible, the article [see § 27-456] treats the following topics: preparation of editions of biblical texts, patristics, theology, and Apocrypha and Pseudepigrapha. It concludes with a list of *desiderata* for future research.—D.J.H.

1565. E. CRISCI, "'Ratio delendi'. Pratiche di riscrittura nel mondo antico," *Aegyptus* 83 (1-2, '03) 53-80.

With reference to various ancient texts, the article discusses the methods and forms of

reusing manuscripts, the relationship between the lower and the upper texts, the conditions under which manuscripts were reused, and reasons why palimpsests were produced in particular historical-geographical contexts.—D.J.H.

1566. W. M. A. Hendriks, "Brevior lectio praeferenda est verbosiori," *RevBib* 112 (4, '05) 567-595.

The article first examines critically how scholars have used the text-critical principle that a shorter reading is to be preferred to a longer reading. Then on the basis of Mt 6:33 it shows how the principle can be applied more objectively than it has been in the past.—D.J.H.

1567. J. R. Howell, "The Characterization of Jesus in Codex W," *JournEarlyChristStud* 14 (1, '06) 47-75.

Codex Washingtonianus (W), a manuscript of the four canonical Gospels, dates to the late 4th or early 5th century A.D. and appears to have been written in Egypt. It heightens the role of Jesus as a well received teacher whose character exudes an approachable and nonthreatening demeanor. The essay considers singular readings (Lk 8:38; Mt 12:48; 26:52; Mk 1:27; 3:21; 6:50; 10:32; Jn 21:4) and two subsingular readings (Mt 4:23; Lk 24:36) in Codex W that affect the characterization of Jesus.—D.J.H.

1568. D. A. Kurek-Chomycz, "Is There an 'Anti-Priscan' Tendency in the Manuscripts? Some Textual Problems with Prisca and Aquila," *JournBibLit* 125 (1, '06) 107-128.

The article examines some text-critical variants in the NT passages dealing with Prisca and Aquila to demonstrate how they affect the overall presentation of the couple and consequently the interpretation of a potential reader. It first treats the Pauline texts in chronological order (1 Cor 16:19; Rom 16:3-5a; 2 Tim 4:19), and then discusses the case of Acts 18 with attention to the possible "Western" anti-woman tendency. It concludes that some of the textual variants in these texts (and to a greater extent in Acts) may be understood as intended to diminish the importance of Prisca.—C.R.M.

Textual Criticism, §§ 50-1608, 1650, 1672, 1685, 1739, 1764–1766, 1801r, 1810, 1826, 1829, 1846, 2032.

Biblical Linguistics and Philology

1569. P. Danove, "Λέγω Melding in the Septuagint and New Testament," *FilolNT* 16 (31-32, '03) 19-31.

The grammatical phenomenon known as λέγω melding arises when two or three verbs of communication, one of which usually is λέγω, govern the same object complement. The article first establishes the syntactic, semantic, and lexical requirements of the verbs of communication that participate in λέγω melding. Then it develops the distinctive characteristics of this phenomenon, and considers its implications for translation and the formulation of lexicon entries for the Greek words of the Septuagint and the NT.—D.J.H.

1570. H. Gzella, "Die Entstehung des Artikels im Semitischen: eine 'Phönizische' Perspektive," *JournSemStud* 51 (1, '06) 1-18.

A fresh examination of Phoenician material throws light on the earliest stages of the defi-

nite article as a feature of syntax in Semitic languages. The evidence suggests that it was originally used in order to mark subordination and syntactical dependence of elements already marked as definite rather than making this determination as such. The latter function, which is typical for later stages of Phoenician as well as for other Semitic languages, appears to be a result of language change. Survivals of the older usage suggest that a similar development took place in Hebrew as well.—C.R.M.

1571. H. Perdicoyianni-Paléologou, "Étude pragmatique des pronoms personnels dans le Nouveau Testament," *Rivista di Cultura Classica e Medioevale* [Pisa—Rome] 47 (2, '05) 305-320.

The article investigates the semantic-referential function of the personal pronouns in the Greek NT by taking into consideration the situation of communication. It focuses on the opposition between the first and second persons, and considers only the personal pronouns used as subjects. It deals with the Greek personal pronoun subjects in the arrangement and structure of the discourse, the personal pronoun subjects of the accomplishment of an action, and the role of the personal pronoun subjects in the writing of the text. It concludes that in the NT the use of personal pronoun subjects is rather restrained, and that the language of the NT represents a transitional step between classical and modern Greek.—D.J.H.

1572. A. Piñero, "New Testament Philology Bulletin N° 29-30," *FilolNT* 15 (29-30, '02) 171-194

This installment [see § 48-816] provides bibliographical information and (in most cases) summaries for 123 books and articles related to various aspects of NT philology.—D.J.H.

1573. A. Piñero, "New Testament Philology Bulletin N° 31-32," *FilolNT* 16 (31-32, '03) 157-184.

This installment [see § 50-1572] provides bibliographical information and (in most cases) summaries for 134 books and articles related to various aspects of NT philology.—D.J.H.

1574. C. Rico, "L'aspect verbal dans le Nouveau Testament: vers une définition," *RevBib* 112 (3, '05) 385-416.

The article first presents a synthesis of research on verbal aspect from the 19th century to the present. Then it offers a definition of this grammatical category that is based on the latest discoveries related to aspect in the fields of linguistics and psycholinguistics.—D.J.H.

1575. J. Swetnam, "*Zebach Tôdâ* (*zbḥ twdh*) in Tradition. A Study of 'Sacrifice of Praise' in Hebrew, Greek and Latin," *FilolNT* 15 (29-30, '02) 65-86.

The article surveys how the expression "sacrifice of praise" was understood in the cultic world of ancient Israel as set forth in Leviticus and other OT texts under the heading *zĕbaḥ tôdâ,* as well as its equivalents in the Septuagint, the NT, the Latin texts of Heb 13:15, and the Roman Canon of the Mass. It concludes that in Heb 13:15 the expression θυσία αἰνέσεως alludes to Christ's bloody death on the cross.—D.J.H.

1576. J. W. Voelz, "Word Order, Part III. Participles," *ConcJourn* 32 (2, '06) 211-213.

Participles, as do adjectives [see § 50-844], occur in both attributive and predicate positions. As with adjectives, those in attributive positions will follow an article directly, while

those in predicate positions will not be so placed. But some features of the participles are more complex than those of the adjectives.—D.J.H.

Biblical Linguistics and Philology, §§ 50-1725, 1770.

Biblical Translation

1577. M. O. Boyle, "Broken Hearts: The Violation of Biblical Law," *JournAmAcadRel* 73 (3, '05) 731-757.

In the OT "broken hearts" are lawless. They are embodied as crippled legs that have walked deviant paths, stumbled, and fallen against the Law. The NT is devoid of broken hearts. With the interpolation of Isa 58:6 in place of "to bind up the brokenhearted" in Jesus' text of Isa 61:1 in Lk 4:18-19, Luke retained the prophetic mission of mending the broken but detached it from "heart." Nevertheless, the biblical concept of lawlessness is implicit and important in Luke's Gospel. The use of "brokenhearted" to refer to the contrite, the grieving, or those disappointed in romance in biblical translations and secular literature are misappropriations of the biblical idiom.—D.J.H.

1578. T. Brekke, "Mission Impossible? Baptism and the Politics of Bible Translation in the Early Protestant Mission in Bengal," *HistRel* 45 (3, '06) 213-233.

The article discusses an interdenominational conflict over the translation of the word "baptism" by the earliest Protestant missionaries in Bengal. It was a matter of enormous importance to the Baptists that the Greek term βαπτίζω and all its cognates be translated by terms meaning immersion in Bengali. This was at the heart of their conflict with other denominations and with the British and Foreign Bible Society. There was no real solution to the problem because it was a matter of theology, of what religious conversion itself was to be. —D.J.H.

1579. N. M. Cross, "An amateur questions the NAB," *HomPastRev* 106 (7, '06) 45-49.

With reference to various examples in the OT and the NT, the article argues that the Revised Standard Version is superior to the New American Bible.—D.J.H.

1580. D. Dufner, "With What Language Will We Pray?" *Worship* 80 (2, '06) 140-161.

Against the background of the "seriously flawed" Roman document *Liturgiam authenticam* (2001), the article discusses inclusive language on the horizontal and vertical levels, the title "Lord," the vengeful/violent psalms, the characteristics of an ideal translation of the Psalms, liturgical language as a call to conversion, and so forth.—D.J.H.

1581. B. McLaren, "Found in Translation," *Sojourners* [Washington] 35 (3, '06) 14-19.

After noting the inadequacies of the expression "the kingdom of God" in the 21st century, the article proposes six promising substitutes: the dream of God, the revolution of God, the mission of God, the party of God, the network of God, and the dance of God.—D.J.H.

1582. J. A. Naudé, "Twentieth-century English Bible translations," *ActaTheol* 25 (2, '05) 70-89.

The article explores both the cultural and social circumstances under which English Bible

translations were produced in the 20th century under three main headings: futile efforts to replace the King James Version (1901-1952), the RSV as a transitional phase in Bible translation (1952-1975), and the break with the KJV-RSV tradition (1952-2000). It concludes that the new trend in Bible translation will be to instill a new sensitivity in readers of the sociocultural distance between them and the original contexts of the Bible.—C.R.M.

1583. R. J. NEUHAUS, "More on Bible Babel," *First Things* [New York] 159 ('06) 61-64.

Those responsible for the New American Bible and its perpetual updates are simply indifferent to the great tradition of the Bible in English, frequently indifferent to the history of scriptural interpretation in the church, and almost always indifferent to good English usage. Nevertheless, for the foreseeable future Catholics in the USA seem to be stuck with the NAB.—D.J.H.

1584. J. PELÁEZ, "Βασιλεία en el Nuevo Testamento. Factor contextual, definición y traducción," *FilolNT* 16 (31-32, '03) 69-83.

The article first provides a semantic analysis of the term βασιλεία in the NT and establishes three different Spanish translations for the word: *reino, reinado,* and *realeza*. Then it compares various Spanish translations, and shows that neglecting the contextual factor has very often produced false translations which in turn have facilitated wrong interpretations of the nature of the βασιλεία τοῦ θεοῦ.—D.J.H.

Biblical Translation, §§ 50-1608, 1820, 1825.

Computer-Assisted Research

1585. H. ASSEL, "Diaspora als Lesegemeinschaft. Das amerikanisch-jüdische Netzwerk 'Textual Reasoning,'" *VerkForsch* 51 (1, '06) 72-79.

The article describes the work of the American Jewish network "Textual Reasoning," with particular attention to the volume edited by P. Ochs and N. Levene, *Textual Reasonings. Jewish Philosophy and Text Study at the End of the Twentieth Century* (2003); the *E-Journal of Textual Reasoning* (http://etext.lib.virginia.edu/journals/tr); and the *Chat-Line of Textual Reasoning* (http://web.bu.edu/mznak/STR).—D.J.H.

Scholars

1586. K. BERGER, "Nichts als neue Legenden," *StimmZeit* 224 (4, '06) 279-280.

After accusing P. Neuner [see § 50-872] of creating new legends about him, Berger seeks to set the record straight regarding his doctoral dissertation at the Catholic faculty at Munich and his relationship to the Catholic church through the years. [The same issue (pp. 281-282) contains a response by Neuner.]—D.J.H.

1587. H.-G. BETHGE, "Hans-Martin Schenke — Erinnerungen an den Lehrer, Forscher und Freund," *ZeitAntChrist/JournAncChrist* 9 (1, '05) 53-63.

The article describes the academic achievements of Professor Schenke (1929-2002) with reference to his teaching and writing on the NT at the faculty of theology in Berlin, research on gnosticism and Nag Hammadi texts, and role as founder and leader of the *Berliner Arbeitskreis für koptisch-gnostische Schriften*.—D.J.H.

1588. C. C. Black, "Remembering Otto Piper," *PrincetonSemBull* 26 (3, '05) 310-327.

The article discusses Piper's life (1891-1982), his publications, principles for biblical interpretation, teaching of seminarians at Princeton Theological Seminary, work in "theological pedagogics," leadership in developing a graduate program for training doctoral students at Princeton, life as a "gentleman scholar," and legacy in biblical and theological study. A photograph of Piper is provided on p. 311.—D.J.H.

1589. P. Callaway, "In Memory of Professor Hartmut Stegemann," *QumChron* 13 (2-4, '06) 111-120.

The article offers personal memories of the late Professor Stegemann (1933-2005) and his work as well as a photograph of him. It concludes that he should be remembered foremost for his work on particular Qumran texts and manuscripts, for his willingness to assist others responsible for the official editions, and for his synthetic historical and interpretative works on the Dead Sea scrolls. [The same issue (pp. 121-124) contains a list of Stegemann's publications between 1998 and 2003 (compiled by U. Spuler-Stegemann) and three more photographs of him.]—D.J.H.

1590. M. Faggioni, "In memoria di Padre Lino Randellini (1904-2003)," *Homo Vivens* [Bologna] 16 (2, '05) 361-372.

The article first considers Randellini's academic and religious formation, his contributions to biblical studies and church life, love for the word of God, and the funeral homily celebrating his life by Cardinal S. Piovanelli. Then it provides a list of his principal publications. —D.J.H.

1591. A. García-Plaza, "Erik Peterson: una fe escatológica y sobrenatural, pero en viva tensión dialéctica," *Burgense* 46 (2, '05) 511-526.

After a brief introduction to Peterson's life (1890-1960) and works, the article discusses his insistence on the eschatological character of Christian faith and on the dialectic of faith on the part of both God and the believer.—D.J.H.

1592. P. Gray, "Presidential Addresses of the Society of Biblical Literature: A Quasquicentennial Review," *JournBibLit* 125 (1, '06) 167-177.

The article reflects on ways in which past presidents of the Society of Biblical Literature have cast their remarks to its members since its founding 125 years ago. After noting the different approaches (research reports, treatments of topics of general interest), it focuses on three "classics" of the genre delivered by S. Sandmel (1961), J. Muilenburg (1968), and E. Schüssler Fiorenza (1987). An appendix on pp. 172-177 lists all the SBL presidents and their addresses since 1880.—D.J.H.

1593. Z. J. Kapera, "Qumranologia polska: dokonania i perspektywy (Polish Qumranology: Attainments and Perspectives)," *CollTheol* 75 (3, '05) 21-54.

After general remarks and bibliographical information about Polish contributions to the study of the Qumran scrolls, the article focuses on the achievements of individual Polish scholars in this field: A. Klawek, J. Szeruda, S. Grzybek, E. Dąbrowski, L. Stefaniak, J. T. Milik, W. Tyloch, L. Stachowiak, H. Muszyński, S. Mędala, Kapera, P. Muchowski, A. Tronina, and J. Chmiel. It concludes with observations on the lack of institutional research

and of scholarly discussion, and notes some significant Polish achievements in Qumran studies.—D.J.H.

1594. Z. J. KAPERA, "The Reverend Dr. Fred E. Young (1919 – 2005). An Unbeatable Bibliographer and Unforgettable Collector of Qumran Literature," *QumChron* 13 (2-4, '06) 125-134.

After noting Young's interest in Dead Sea scrolls research, this memorial article focuses on his Kansas Qumran bibliographic project at Central Baptist Theological Seminary in Kansas City, Kansas, which aimed to collect everything in print on or about the Dead Sea scrolls. Five photographs are included.—C.R.M.

1595. Z. J. KAPERA, "Scholar's Scholar — Józef Tadeusz Milik (1922 – 2006)," *QumChron* 13 (2-4, '06) 77-106.

The article discusses Milik's academic formation, his involvement with the decipherment of the Dead Sea scrolls and related archaeological activities, other scholarly interests and achievements, his role in the publication of the Qumran manuscripts, and recognition of his contributions to scholarship. He was a scholar's scholar. Several photographs of Milik are included. [The same issue (pp. 107-110) contains Kapera's survey of publications about Milik in Polish, French, and English.]—D.J.H.

1596. L. C. MCGAUGHY, "Robert W. Funk—a Profile," *The Fourth R* [Santa Rosa, CA] 19 (2, '06) 4-6.

After describing Funk's formal academic career and scholarly contributions, the article discusses his work for the Society of Biblical Literature, the scholarly guild, Scholars Press, the University of Montana, and the Westar Institute and Polebridge Press. [The same fascicle includes a chronology of his life (1926-2005) and personal appreciations of him by K. L. King, G. Lüdemann, D. D. Schmidt, J. D. Crossan, M. H. Smith, E. F. Beutner, R. W. Hoover, S. J. Patterson, and A. J. Dewey, as well as his 2005 commencement address at Butler University, a list of his publications, and several photographs of him.]—D.J.H.

1597. G. R. O'DAY ET AL., "Editorial Reflections," *JournBibLit* 125 (1, '06) 153-165.

After O'Day's description of what the general editor of the *Journal of Biblical Literature* does, the article presents reflections from past editors about their experiences in that position: D. N. Freedman (1955-59), J. A. Fitzmyer (1971-76), J. H. Hayes (1977-82), V. P. Furnish (1983-88), J. J. Collins (1989-94), J. M. Bassler (1995-99), and O'Day (2000-2006).—D.J.H.

1598. R. SMEND, "Zur Vollendung der 'Religion in Geschichte und Gegenwart' und der 'Theologischen Realenzyklopädie,'" *ZeitTheolKirch* 103 (1, '06) 143-156.

Prepared for a "Night of the Encyclopedia" to celebrate the completion of the latest editions of the *RGG* and the *TRE,* the article discusses the fourth edition of the *RGG* against the background of the first three editions and the *TRE* against the background of J. J. Herzog and A. Hauck's *Realencyclopädie* as documents of the history of theology in the 20th century.—C.R.M.

1599. J. VAN DEN HENGEL, "In Memory of Paul Ricoeur, 1913-2005," *Theoforum* 36 (3, '05) 267-277.

Ricoeur belonged to the giants of 20th-century hermeneutics. The article reflects on his

overall contribution with attention to the categories of the modern turn, the naming of God, and aesthetics. Ricoeur's "vision of the world" as "the best thing to do" is an apt summary of his gift to theology.—C.R.M.

1600. G. VINCENT, "Reconnaissance. Paul Ricoeur 1913-2005," *RevHistPhilRel* 86 (1, '06) 3-5.

After brief reflections on the eight years Ricoeur spent at Strasbourg after World War II, the article identifies some of the salient traits of Ricoeur's scholarship that are underlined in the five essays devoted to him in the same fascicle: J. Porée on K. Jaspers and Ricoeur—the deciphering of existence (pp. 7-40); F. Jacques on transforming the philosophy of religion—continuing the dialogue with Ricoeur (pp. 41-65); M. Maesschalck on Ricoeur and procedural ethics (pp. 67-96); J.-L. Petit on Ricoeur's saying: "The brain does not think, I think" (pp. 97-109); and Vincent on the concept of tradition according to Ricoeur—hermeneutical and pragmatic perspectives (pp. 111-143).—C.R.M.

1601. D. WEIDNER, "Reading Gershom Scholem," *JewQuartRev* 96 (2, '06) 203-231.

After noting new sources and new ways for reading Scholem's writings, the article develops exemplary readings of three short texts that perform and imitate "tradition" and its paradoxes in modernity through different rhetorical and literary means. It concludes that Scholem should be located between two modes of citation: the faithful citation of tradition, and the critical citation of philology.—D.J.H.

1602. C. R. YODER AND T. C. PENNER, "Book Reviews in the *Journal of Biblical Literature.* 125 Years in Retrospect," *JournBibLit* 125 (1, '06) 179-212.

After describing how gradually and variously the *Journal of Biblical Literature* incorporated book reviews into its content, the article presents some classic reviews by such scholars as W. F. Albright, S. Lake, M. S. Enslin, and W. Eichrodt.—D.J.H.

Bulletins

1603. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 44 (2, '06) 127-132.

Descriptions and evaluations of twenty-five recently published books, all in English, on the NT and related matters.—D.J.H.

1604. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 44 (3, '06) 197-203.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—D.J.H.

1605. B. SZIER-KRAMAREK, "Polska bibliografia biblijna zu lata 2000-2002" [Polish Biblical Bibliography for 1998-2000], *RoczTeol* 51 (1, '04) 164-220.

An alphabetical listing according to the authors' names of books and articles in Polish on various aspects of OT and NT study [see § 48-1589].—D.J.H.

1606. H. WANSBROUGH, "New Testament Chronicle 2006," *Pastoral Review* [London] 2 (3, '06) 79-81.

Using the metaphor of a football match, the article compares J. Dunn and J. Rogerson

(eds.), *Eerdmans Commentary on the Bible* (2003); and J. Barton and J. Muddiman (eds.), *The Oxford Bible Commentary* (2001). It considers the strengths and weaknesses of each one-volume commentary.—D.J.H.

GOSPELS—ACTS

Gospels (General)

1607. E. HENSELL, "The Miracles of Jesus," *RevRel* 65 (2, '06) 202-205.

The real value and richness of the Gospel miracle stories is to be found in their inner meaning. They are designed to inspire us with hope and the good news that through faith and God's power working through Jesus we can be made whole.—D.J.H.

1608. H. VOCKE, "Auf der Suche nach dem wahren Wortlaut. Gedanken aus der Werkstatt eines Evangelien-Übersetzers," *IntKathZeit/Communio* 35 (1, '06) 84-94.

After noting that the wall separating theologians and philologists has become higher in recent times, the article calls attention to some convincing emendations proposed by philologists and textual critics such as P. Maas (on Mt 6:28) and G. Zuntz (on Mt 8:9). Then it complains that K. and B. Aland have effectively banished emendations and conjectures from the standard edition of the Greek NT, and warns translators of the Gospels to check the reliability of each sentence before beginning their translation.—D.J.H.

1609. R. WALSH, "The Gospel According to Judas: Myth and Parable," *BibInt* 14 (1-2, '06) 37-53.

Jesus films corroborate Christian imaginings about Judas. While some films vastly improve the Judas story by adding plot connections and amplifying Judas' character, they nevertheless testify to the continuing power of Christian discourse. The article explores the ways in which some fifteen Jesus films visualize Judas and identify his motivation. Of the four types of Judas presented by these films (traditional, modern-human, Christ-figure, parabolic), only the parabolic Judas (e.g. in *Life of Brian* and *Jesus of Montreal*) contests the continuing power of Christian discourse by telling stories alongside "the gospel" story.—C.R.M.

Gospels General, §§ 50-1626, 2097.

Jesus

1610. S. ANAND, "Born of a Virgin: A Response to Jane Schaberg," *IndTheolStud* 43 (1, '06) 9-34.

This critique of Schaberg's *The Illegitimacy of Jesus* (1987; 2nd ed., 1995) expresses disagreement not only with her conclusions but also with her methodology. The first installment deals with various presuppositions that she brings to the NT texts, as well as her treatment of Matthew's infancy narrative.—D.J.H.

1611. R. BIERINGER AND D. POLLEFEYT, "Wie zeggen de films dat Ik ben? Jezusfilms als actuele uitdagingen tot geloofscommunicatie rond Jezus' leven, lijden en sterven"

[Who Do the Films Say That I Am? Jesus Films as Current Challenges to Reliable Communication about Jesus' Life, Suffering and Death], *Collationes* 36 (1, '06) 31-64.

After opening remarks about the success of Jesus as a film star, the article discusses the use of film in religious education, problems with using the Gospels as a film script, the interpretative nature of film scripts, types of Jesus films, from cinematic taboo to divine resonance in films, Jesus films as "targums" of the Gospels, etc. Then it treats the contemporary stamp on the Jesus character with reference to *Jesus Christ Superstar* (1973), *The Last Temptation of Christ* (1988), *Jesus of Montreal* (1989), *De intrede* (2003), and *The Passion of the Christ* (2004), and the five visions of the suffering and death of Jesus that they present.—C.R.M.

1612. J. B. Breslin, "How to/Not to Novelize Jesus," *America* 194 (14, '06) 30-32.

W. Wangerin's *Jesus. A Novel* is successful largely because he has remained faithful to the contours of the Gospel genre and because he is an extraordinary writer. While there are some powerful passages in A. Rice's *Christ the Lord. Out of Egypt,* 90 percent of it has no basis in the Gospels and can only be called fantasy. Her 330-page novel puts an unbearable strain on the NT infancy narratives.—D.J.H.

1613. J. Chapa, "Antiguas y nuevas 'vidas de Jesús': a propósito de un libro reciente," *ScriptTheol* 38 (1, '06) 167-189.

After noting some recent books on Jesus, the article discusses in detail A. Puig i Tàrrech's *Jesús, un perfil biogràfic* (2004) and *Jesús. Una biografia* (2005), considers the question of writing a "critical biography" of Jesus, and relates his work to other "lives of Jesus."—D.J.H.

1614. J. Guillet, "Le Christ médecin," *Christus* 210 (hors-série, '06) 148-154.

While Jesus healed sick and suffering persons who came to him, he did not use the medical techniques of his or our day. He healed by word and action, and sought to do good for those in need of healing. Although he considered healing to be very important, he regarded as even more important the forgiveness of sins and the saving of what had been lost.—D.J.H.

1615. D. J. Harrington, "Jesus: What's Fact? What's Fiction?" *St. Anthony Messenger* [Cincinnati, OH] 114 (1, '06) 13-16.

After noting the difficult question of Jesus' identity, the article discusses the major sources (canonical and noncanonical), the nature of the canonical Gospels, what can be said confidently about Jesus' life and teachings, the quest of the historical Jesus, and its significance today. [The same issue contains sidebars by C. A. Morrow on *The Da Vinci Code* Jesus (p. 15) and D. M. Houdek on the "other" Gospels (p. 16).]—D.J.H.

1616. P. Largo Domínguez, "La concepción virginal de Jesús, ¿creación *ex nihilo*?" *Eph Mar* 56 (1-2, '06) 41-69.

Some exegetes understand Jesus' conception in Mary's womb as true *creatio ex nihilo.* After describing views about the masculine and feminine contributions to human reproduction in Jewish and Greek antiquity, the article surveys the pertinent texts in Scripture, the patristic tradition, and church councils regarding Jesus' conception. Finally it considers on the theological level Mary's contribution to the humanity of Jesus.—D.J.H.

1617. P. A. LAUGHLIN, "Putting the Historical Jesus in His Place. Part 2. A Spiral Dynamics Perspective," *The Fourth R* [Santa Rosa, CA] 19 (3, '06) 9-15, 20.

After providing a brief introduction to Spiral Dynamics (a theory of the evolution of human consciousness), this installment [see § 50-906] employs this perspective both to assess the past work of the Jesus Seminar and to determine the proper place and future of the historical Jesus it has defined.—C.R.M.

1618r. W. LOADER, *Sexuality and the Jesus Tradition* [*NTA* 49, p. 599].

D. INSTONE-BREWER, "Attitudes to Sexuality in the Teachings of Christ," *ExpTimes* 117 (8, '06) 322-324.—Loader has provided the best possible defense of the consensus scholarly positions on issues pertaining to sexuality in the Jesus tradition in a closely argued and well documented book. However, an important achievement of this book is to highlight the inconsistencies that exist either in the sources or in their interpretation.—D.J.H.

1619. W. F. E. MAHONEY, "A married Jesus?" *HomPastRev* 106 (8, '06) 29-32, 42-44.

Jesus could not have been married. To maintain that Jesus Christ, the incarnate Word, was married to one individual female of the human race would mean that he, through whom and for whom all things have been made, decided to share an exclusive human intimacy with one of those who was made through him and for him.—D.J.H.

1620. G. MARTIN, "Jesus Proclaims the Kingdom and Calls All to Conversion," *BibToday* 44 (3, '06) 151-156.

The central theme of Jesus' preaching and teaching was the arrival of the kingdom of God. He spoke of it as coming soon (though he admitted that he did not know the timetable) and as already being established on earth through his ministry. He invited those who heard his proclamation to repent and believe in the gospel.—D.J.H.

1621. H. MOXNES, "Jesus som europeer? Jesus-forskningen og Europas problemer i det 19. århundre" [Jesus as European? Jesus Research and the Problems of Europe in the 19th Century], *DanskTeolTids* 69 (1, '06) 62-78.

This essay uses E. Renan's *Vie de Jésus* to show how discussions of Jesus in 19th-century Europe were closely linked with the contemporary development of national identities associated with race. While German scholars argued that Jesus was a non-Jew, Renan contended that Jesus could not be categorized according to race. But by making Jesus represent "humanity," he created an ambiguity where the European or the "white" were not regarded as a "race," which became a category used of "the other." Race as a category was delegitimized after World War II both in Jesus studies and more generally, but some of the same ambiguities are associated with the terms "ethnicity" and "culture," which are also mostly used to designate "the other." Hermeneutically it is important to discuss Jesus within this context of differences and discrimination in Europe today.—C.R.M.

1622. K.-H. OSTMEYER, "Armenhaus und Räuberhöhle? Galiläa zur Zeit Jesu," *ZeitNTWiss* 96 (3-4, '05) 147-170.

Recent research on Galilee in the reign of Herod Antipas (4 B.C.-A.D. 39) indicates that the milieu of Jesus was much less spectacular than is often supposed. The population of Galilee was not generally oppressed by the Romans and exploited by wealthy landowners. There can

be no talk of a majority suffering hunger and on the edge of extermination. In Jesus' time Galilee was neither "pagan" nor in permanent unrest nor the home base of active robbers and zealots. Rather, Galilee was largely "Jewish" and relatively peaceful and prosperous.—D.J.H.

1623. M. Pahl, "Is Jesus Lost? Evangelicals and the Search for the Historical Jesus," *Themelios* 31 (2, '06) 6-19.

Evangelical students of Jesus and the Gospels with a high Christology and a high view of Scripture can and should critically engage in the quest for the historical Jesus. The nature of the Gospels allows for, even demands, critical historical inquiry about Jesus. Or more broadly, the nature of the incarnation allows for, even demands, critical historical inquiry about Jesus.—C.R.M.

1624. A. Reinhartz, "History and Pseudo-History in the Jesus Film Genre," *BibInt* 14 (1-2, '06) 1-17.

While most Jesus films plod through the story even as they claim to bring to life both the Jesus of history and the Christ of faith, M. Scorsese's *The Last Temptation of Christ* (1988) and D. Arcand's *Jesus of Montreal* (1989) break out of this pattern and mount a fundamental and explicit challenge to the links between Scripture, history, and faith. Paradoxically this challenge allows them a more profound and nuanced exploration of Christian faith than can be found in most other films of this genre.—C.R.M.

1625. R. Riesner, "Rückfrage nach Jesus. Teil 3: Umfassende Gesamtdarstellungen," *TheolBeitr* 37 (1, '06) 42-49.

This installment [see § 45-152] on recent work about Jesus treats the following volumes: G. Theissen and A. Merz, *Der historische Jesus* (1996); H.-J. Klauck, *Apokryphe Evangelien* (2002); J. Gnilka, *Jesus von Nazaret* (rev. ed., 2004); J. Becker, *Jesus von Nazaret* (1996); R. Augstein, *Jesus Menschensohn* (3rd ed., 1999); and K. Berger, *Jesus* (2004).—C.R.M.

1626. J. Schröter, "Jesus im frühen Christentum. Zur neueren Diskussion über kanonisch und apokryph gewordene Jesusüberlieferungen," *VerkForsch* 51 (1, '06) 25-41.

The article first presents an overview of recent publications (surveys, editions and translations of texts) on the NT and early Christian literature. Then it discusses research on *Gospel of Thomas* and other writings, with particular attention to their place in early Christianity. Finally it reflects on the consequences of these scholarly developments for research on the historical Jesus and on the history of early Christianity.—D.J.H.

1627. G. Trabucco, "Il testimone fedele. Coscienza e fede di Gesù," *Teologia* 31 (1, '06) 75-88.

In order to overcome the ambiguity of the phrase "the faith of Jesus," it is necessary to distinguish and correlate the question of consciousness with the question of faith, and to elaborate a theory producing a trinitarian ontology and a phenomenology of the self that is able to restore the relation which is constitutive of a person and of God.—D.J.H.

1628. G. M. Troughton, "Jesus and the Ideal of the Manly Man in New Zealand after World War One," *JournRelHist* 30 (1, '06) 45-60.

In some post-World War I Protestant circles in New Zealand the "manly" Jesus was

aligned with soldierly values and virtues because soldiers were both idealized and at high risk of leaving organized religion. However, the manly Jesus, while sympathetic to certain soldierly values, also restrained, subverted, and redefined others.—D.J.H.

1629. R. A. VARGHESE, "Ten hard facts about the doctrine of perpetual virginity," *Hom PastRev* 106 (9, '06) 24-31, 44-45.

The Christian community from the very beginning has consistently affirmed the perpetual virginity of Mary. A comprehensive study of the pertinent biblical texts and historical accounts from the early church substantiates the idea that the brothers and sisters of Jesus were not the children of Mary. The "ever-virgin" Mary is the spouse of the Holy Spirit and the spiritual mother of all Christians.—D.J.H.

1630. P. WELLS, "Jésus-Christ et l'eschatologie," *RevRéf* 57 (237, '06) 69-80.

After noting that the incarnation of Jesus was the eschatological event par excellence, the article discusses the relationship between the person of Jesus and eschatology, the notions of the "last things" and the "last days," and the coming of Jesus as the realization of OT expectation.—D.J.H.

1631. G. WILLS, "What Jesus Did," *American Scholar* [Washington] 75 (2, '06) 52-60.

To read the Gospels in the spirit in which they were written, it is not enough to ask what Jesus did or said. We must ask what Jesus meant by his strange deeds and words. What Jesus meant is conveyed to us by what the Gospels mean. There is no other Jesus but the Jesus of faith.—D.J.H.

1632r. G. WILLS, *What Jesus Meant* (New York: Viking, 2006).

J. MEACHAM, "The Radical," *New York Times Book Review* [New York] March 12 ('06) 28.—In his fascinating book about Jesus, Wills offers a sensible middle way. He convincingly shows that Jesus was a radical whose essential message to love one another totally and unconditionally is fundamentally at odds with the impulses of those living in a fallen world. He makes a trenchant case for why Jesus' earliest followers believed in their Lord's physical resurrection.—D.J.H.

Jesus, § 50-1567.

Passion and Death

1633r. M. BORG AND J. D. CROSSAN, *The Last Week* [*NTA* 50, p. 389].

R. B. STEWART (ED.), *The Resurrection of Jesus. John Dominic Crossan and N. T. Wright in Dialogue* [*NTA* 50, pp. 407-408].

M. A. POWELL, "Jesus' final days," *ChristCent* 123 (8, '06) 34-36.—*The Last Week* is beautifully written and thoroughly engaging, and its authors are well informed. While much of it operates in a relatively noncontroversial vein, many Christians will have trouble with their contention that the mode of Jesus' resurrection, whether literal or metaphorical, does not matter so long as the meaning is recognized. *The Resurrection of Jesus* provides an enlightening model of civil discourse. However, Crossan is not ready to accept appearances of the risen Jesus of the sort that might have been captured with a camcorder, and N. T. Wright

thinks that the historical evidence for the burial of Jesus is so compelling as to make the suggestion of a nonexistent tomb a desperate option.—D.J.H.

1634. M. Dever, "Nothing But the Blood," *ChristToday* 50 (5, '06) 28-33.

After noting some objections to the doctrine of Christ's substitutionary atonement, the article shows how central the theme is to the biblical witness. It concludes that when we give attention and authority to all parts of the NT canon, substitutionary atonement becomes the center and focus of the Bible's witness to the meaning of Christ's death and the measure of God's redeeming love.—D.J.H.

1635. C. M. Kreinecker, "Das Leben bejahen: Jesu Tod, ein Opfer. Zur Bedeutung der unterscheidenden Rede von *victima* und *oblatio*," *ZeitKathTheol* 128 (1, '06) 31-52.

The interpretation of Jesus' death as a sacrifice has led to many misunderstandings. The article contends that we must distinguish between *victima* and *oblatio,* and suggests that in theological terms Jesus' death can only be understood as an *oblatio* (and not as a sacrifice). *Oblatio* belongs to the category of "life" and includes aspects such as atonement/expiation, substitution, and offering.—D.J.H.

1636. G. Marchesi, "Eucaristia e croce," *CivCatt* 157 (3739, '06) 9-22.

The institution of the Eucharist at the Last Supper and Jesus' death on the cross constitute inseparable elements in the paschal mystery. The gift of himself made by Jesus out of love for the Father and for the salvation of the world is what inspired him to offer himself in the Eucharist and on the cross. In celebrating the Eucharist the Christian community experiences the efficacious presence of the risen Christ.—D.J.H.

1637. J. Marcus, "Crucifixion as Parodic Exaltation," *JournBibLit* 125 (1, '06) 73-87.

The central irony in the Gospel passion narratives is that Jesus' crucifixion turns out to be his elevation to kingship. This linkage was not a Christian invention, and seems to have served the interests of the elite of Greco-Roman society. This strangely "exalting" mode of execution was designed to mimic, parody, and puncture the pretensions of insubordinate transgressors by displaying a deliberately horrible mirror of their self-elevation. The hypothesis that crucifixion was often understood as a parody of the self-exaltation of the victim is supported by the observation that other Roman punishments included a similar element of mimicry.—D.J.H.

1638. J. Martin, "Why Did Judas Do It?" *America* 194 (19, '06) 12-15.

There are only two basic facts known about Judas: Jesus chose him to be one of the Twelve, and he handed Jesus over to the Jewish authorities. Many of the artistic speculations about him can be traced to the name "Iscariot." The biblical descriptions and traditional explanations of Judas' betrayal are both confusing and even contradictory. The most likely explanation is that Judas wanted an avenging God of his own making.—D.J.H.

1639. H. G. Pöhlmann, "Abgründige Wahrheit," *ZeitZeichen* 7 (4, '06) 47-48.

In recent times the interpretation of Jesus' death as an atoning sacrifice has been criticized from various perspectives. But the NT takes up the archaic concept of expiatory sacrifice in

order to reduce it to absurdity. The sacrifice of Jesus is the final sacrifice that brings all sacrifices to an end (see Heb 9:28; 10:12, 14).—D.J.H.

1640. B. E. Reid, "What's Biblical about . . . the Stations of the Cross?" *BibToday* 44 (3, '06) 179-184.

The article supplies the NT background for the various scenes commemorated in the traditional Stations of the Cross. Walking with Jesus on the way of the cross, we find one who walks with us in all of our suffering and whose way of life breaks cycles of violence and victimization.—D.J.H.

1641. W. H. Ritter, "Blutiges Verlustgeschäft?" *ZeitZeichen* 7 (4, '06) 45-47.

While the NT provides several different interpretations of Jesus' death, one prominent explanation involves sacrifice and atoning death. This concept is not as foreign today as some theologians say and should not be dismissed too quickly.—D.J.H.

1642. C. Vander Stichele and T. Penner, "Passion for (the) Real? *The Passion of the Christ* and Its Critics," *BibInt* 14 (1-2, '06) 18-36.

The article explores how the quest for the "real" through the use of spectacle, most notably in Hollywood, intersects with Mel Gibson's *Passion of the Christ* (2004) and also pursues the way in which the scholarly response to Gibson's film in some sense has participated in the same cultural dynamic. Special attention is given to the spectacle of violence in *The Passion of the Christ,* examining its particularities in the larger context of Gibson's cinematic work.—C.R.M.

1643. C. M. Yeary, "Jesus Gives Us the Eucharist," *BibToday* 44 (3, '06) 163-169.

In the Synoptic Gospels the Last Supper is a meal deliberately associated with the Jewish Passover. If the Last Supper is the model for the Eucharist, simply appreciating the experience of a meal with Jesus is the foundational model for appreciating the Last Supper. The Eucharist must also be approached in the context of Jesus' prophetic meals, his preaching of God's kingdom, and his presence as the presence of God.—D.J.H.

The Resurrection

1644. R. S. Goizueta, "From Cavalry to Galilee," *America* 194 (14, '06) 10-15.

In the Christian tradition the liberation and empowerment that God offers is symbolized above all in the crucified and risen Christ. It is the poor who are the unlikely witnesses to God's love for the world. This article illustrates these points with reference to the risen Jesus' appearances to Thomas and in Galilee.—D.J.H.

1645. H. Hempelmann, "'Wirklich auferstanden!' Zur Relevanz der historischen Rückfrage für das christliche Osterzeugnis," *TheolBeitr* 37 (2, '06) 62-79.

Taking its starting point from the affirmation in Lk 24:34 that "the Lord has risen indeed (ὄντως)," the article contends that the resurrection of Jesus is more than a fact (though it is at least a fact). Then it argues against those who dismiss the historical defense of Jesus' resurrection as irrelevant, unnecessary, dangerous, or unacceptable, with particular attention to the positions of I. U. Dalferth, R. Bultmann, and G. Lüdemann.—D.J.H.

1646. V. Sibilio, "La resurrezione di Gesù nei racconti dei quattro Vangeli," *Teresianum* 57 (1, '06) 3-66.

After providing an inventory of early Gospel texts from 7Q5 onward, the article discusses the evidence for the resurrection of Jesus in the Gospels of Matthew, Mark (including the endings), and Luke, respectively. It gives special attention to clarifying what the texts intend to say and how the differences among them can be explained. [To be continued]—D.J.H.

Resurrection, § 50-1633r.

Synoptics

1647. J. M. Caballero Cuesta, "La fuente 'Q.' El documento escrito más antiguo sobre Jesús," *Burgense* 46 (2, '05) 535-565.

The article first provides general information about the Sayings Source Q, including its content, composition, life-setting, community, Christology, approach to Jesus' death, Jesus in relation to John the Baptist, the message of Jesus, and the figure of Jesus. Then on pp. 547-565 it presents in Spanish the text of the Q document.—D.J.H.

Synoptics, §§ 50-1690, 1716, 1727.

Matthew

1648. W. Reinbold, "Das Matthäusevangelium, die Pharisäer und die Tora," *BibZeit* 50 (1, '06) 51-73.

After an inventory of references to the Pharisees in Matthew's Gospel, the article focuses on the most important texts (Mt 5:17-20; 7:12 and 22:34-40; 15:14 and 23:16-22, 24-26; 15:1-20; 16:1-12; 23:1-12; 23:23-24), and explores whether a synthesis is possible. It concludes that according to Matthew the Law and the Prophets (with the love commandment and the Golden Rule at their center) are to be followed, that the authority of the Torah taught by the scribes and Pharisees on the chair of Moses is to be recognized, and that the righteousness of Jesus' disciples should be greater qualitatively and quantitatively than that of the scribes and Pharisees.—D.J.H.

1649. M. F. Whitters, "Jesus in the Footsteps of Jeremiah," *CathBibQuart* 68 (2, '06) 229-247.

The study contends that Matthew alludes to the collective memory of Jeremiah in a robust way and draws upon key parts of the book of Jeremiah in a literary strategy of typology. After an overview of the parallels between Jesus and Jeremiah as characters in their respective narratives, it examines the two quotations from Jeremiah in Matthew (Mt 2:17-18; 27:9-10), and shows how the main themes of Jeremiah 31–32 are reiterated in Mt 28:16-20. It concludes that although the reader encounters Jeremiah as a model for Jesus only in the middle of the Gospel (16:14), Jeremiah (especially chaps. 31–32 [LXX 38–39]) seems to serve the author as a guidebook for the role and teaching of Jesus, and that just as Jesus walked in the typological footsteps of Moses, so does he walk in the footsteps and teaching of Jeremiah.—C.R.M.

1650. A. G. MARTIN, "Matthieu 1:16 dans le Palimpseste Syriaque du Sinaï," *FilolNT* 15 (29-30, '02) 87-94.

The text of Mt 1:16 according to the Syriac palimpsest discovered by A. S. Lewis in 1892 at St. Catherine's Monastery at Mount Sinai reads as follows: "Joseph to whom was betrothed the virgin Mary was the father of Jesus who is called the Christ." When read in its full context (Mt 1:16-25), it appears that the variant reading takes a different approach to the incarnation by supposing that Joseph was the biological father of Jesus.—D.J.H.

1651. B. REPSCHINSKI, "'For He Will Save His People from Their Sins' (Matthew 1:21): A Christology for Christian Jews," *CathBibQuart* 68 (2, '06) 248-267.

It is necessary to go back to the beginning of Matthew's Gospel to see how the Christology presented there ("he will save his people from their sins," 1:21) prepares a roadmap for the reader. By couching the Christology in terms of salvation for Israel, Matthew shows that he thought of this community as Jewish. He does not use Christology as the means of leading the community away from its Jewish heritage into a Gentile world. Matthew's Jesus opens this Jewish-Christian community in order to lead Gentiles into God's people. For Matthew's Gospel, Jesus is the Messiah who ensures the continuity of God's presence within the people of Israel.—D.J.H.

Mt 3:13-17, § 50-1680.

1652. [Mt 4:5] C. BLUMENTHAL, "Zur 'Zinne des Tempels'," *ZeitNTWiss* 96 (3-4, '05) 274-283.

After noting that it is not clear what is meant by the πτερύγιον τοῦ ἱεροῦ in Mt 4:5/Lk 4:9 or where it was located, the article examines statements concerning it in the following texts for the illumination that this traditional-historical comparison will shed on the topic: Hegesippus (in Eusebius, *Hist. eccl.* 2.23.4-18); *Testament of Solomon* 22:7-8; *Itinerarium Burdigalense;* and *(Second) Apocalypse of James* 61,20-24.—C.R.M.

1653. L. SÁNCHEZ NAVARRO, "El Padre en la enseñanza de la montaña (Mt 5-7): estructura y teología," *Revista Española de Teología* [Madrid] 65 (2, '05) 197-210.

The figure of God the Father is present throughout the Sermon on the Mount: in the exordium (5:16), the antithesis about love of neighbor (5:43-48), the instructions about relationships with creatures (6:26; 6:32; 7:11), and the final exhortation (7:21). But the Father is especially prominent in the central section devoted to the disciple's works of piety (6:1-18), with the Lord's Prayer (6:9-13) serving as the center of the Sermon.—D.J.H.

1654. [Mt 5:3] M. THOMPSON, "'Blessed are the poor': What did Jesus Mean by These Words?" *Friends Quarterly* [Ashford, UK] 35 (2, '06) 58-63.

In using the words "blessed are the poor" (Mt 5:3; Lk 6:20; *Gospel of Thomas* 54) Jesus was addressing a major socioeconomic group in Galilee. They were mainly peasant farmers and craftsmen who were scratching out a living from their small-holdings. Jesus felt that such persons would understand his message.—D.J.H.

1655. L. S. RUKUNDWA AND A. G. VAN AARDE, "Revisiting justice in the first four Beatitudes in Matthew (5:3-6) and the story of the Canaanite woman (Mt 15:21-28): A postcolonial reading," *HTSTeolStud* 61 (3, '05) 927-951.

Utilizing postcolonial theory, the article first examines the four beatitudes in Mt 5:3-6 and

the religious, political, social, and economic reforms that Jesus introduces there as he becomes the spokesperson of and for the oppressed. Then it turns to the story of the Canaanite mother in 15:21-28 with particular attention to social and political boundaries. Seen from the perspective of the beatitudes in 5:3-6, the Canaanite mother's encounter with Jesus helps him discover the wider scope of his healing mission, beyond geopolitical and cultural boundaries.—C.R.M.

1656. A. PACIOREK, "'Błogosławieni . . .' — etyczne wymogi Ośmiu Błogosławieństw (Mt 5, 3-12) ('Blessed . . .' — Ethical Requirements of the Eight Blessings [Matt 5, 3-12])," *RoczTeol* 51 (1, '04) 57-77.

After discussing some literary problems connected with the beatitudes in Mt 5:3-12, the article considers the meaning of the individual verses and the theological ideas contained in them, with particular attention to their ethical significance. For example, to hunger and thirst for righteousness (Mt 5:6) means desiring a life that is in accord with the Father's will.—D.J.H.

1657. M. S. WRÓBEL, "Błogosławieństwo prześladowanych (Mt 5, 10) (The Blessing of the Persecuted [Mt 5, 10])," *RoczTeol* 52 (1, '05) 55-66.

The article seeks to explain the blessing of the persecuted by exegetical analysis of Mt 5:10 in the context of Matthew's Gospel and by comparing different forms of persecution with the parallel text in Lk 6:22. It notes that the frequent use of διώκειν in Matthew's Gospel (six times) shows the importance of persecution in the Matthean community and so facilitates a better understanding of this Gospel.—D.J.H.

1658. H. ORDON, "'Powiedziano przodkom . . . a ja wam powiadam' (Mt 5, 21-48). Antytezy *Kazania na górze* ('Zu den Vätern ist gesagt worden . . . Ich aber sage euch' [Mt 5, 21-48]. Antithesen der Bergpredigt)," *RoczTeol* 51 (1, '04) 79-92.

The article first discusses some literary problems in Mt 5:21-48 with respect to the context, the structure of the entire Sermon on the Mount and the individual pericopes, and the nature of the antitheses. Then it engages in an exegetical analysis of the antitheses in order to discover the theological consequences of Jesus' message for the church. It observes that comparison with contemporary rabbinic interpretations of OT law highlights the authority of Jesus and the singularity of his teachings.—C.R.M.

1659. J. T. DENNISON, "The Law from the New Mount. Matthew 5:27-28," *Kerux* [Lynnwood, WA] 21 (1, '06) 42-48.

Jesus' teaching on sexual ethics in Mt 5:27-28 occurs in the context of the arrival of eschatological fullness. Here Jesus provides a new motivation for the sons and daughters of his kingdom.—C.R.M.

1660. [Mt 5:44] W. D. HALL, "The Economy of the Gift: Paul Ricoeur's Poetic Redescription of Reality," *LitTheol* 20 (2, '06) 189-204.

According to Ricoeur [see § 35-138], Jesus' commandment to love one's enemies (Mt 5:44; Lk 6:35) is supraethical, as is the whole economy of the gift to which it belongs. After discussing his views on the gift of metaphor and economy of narrative, the article considers narrative, moral imagination, and economy of the gift. Then it examines the possibilities

opened up for theology by conceiving biblical texts as a species of poetical discourse. —D.J.H.

Mt 5:48, § 50-1881.

Mt 6:9-13, § 50-1718.

Mt 6:33, § 50-1566.

1661. D. B. SADDINGTON, "The Centurion in Matthew 8:5-13: Consideration of the Proposal of Theodore W. Jennings, Jr., and Tat-Siong Benny Liew," *JournBibLit* 125 (1, '06) 140-142.

The proposals by Jennings and Liew [§ 49-200] that the παῖς of Mt 8:5-13 was the centurion's "boy-love," and that the centurion feared that Jesus might usurp his place in the boy's affections, are not supported by the Roman evidence adduced by them. All that can be said is that the centurion was a Gentile; his actual ethnicity cannot be determined. He may have had a homosexual relationship with his παῖς—who can tell?—D.J.H.

Mt 12:40, § 50-1707.

1662. [Mt 13:44-46] W. M. LINDEN, "'The Pearl, the Treasure, the Fool, and the Cross': A Response," *The Fourth R* [Santa Rosa, CA] 19 (3, '06) 16-17, 20.

Instead of interpreting the parables in Mt 13:44-46 as autobiographical statements of the historical Jesus as R. J. Miller proposes [see § 50-967], the article suggests that Matthew's versions of both parables are better viewed as metaphorical exaggerations not meant to be taken at face value but intended to provoke Jesus' audience into creative thought.—C.R.M.

1663. B. J. SYIEMLIEH, "Portrait of a Christian Scribe (Matthew 13:52)," *AsiaJournTheol* 20 (1, '06) 57-66.

The article discusses the etymology of the term "scribe" in the Bible, the role and function of scribes in Jewish sociocultural contexts, and the meaning of the phrase "a scribe trained for the kingdom of heaven" in Mt 13:52. It concludes that Jesus' statement refers to a disciple of Jesus who is taught by him to teach others.—C.R.M.

1664. M. BRADLEY, "Jesus' Dialectical-Hypocritical Act: Matthew 15.1-11," *JournHigh Crit* 11 (2, '05) 39-49.

After general criticisms of *The Navarre Bible* commentary on Matthew's Gospel, the article focuses on its treatment of Mt 15:1-20. It shows that *Navarre* overlooks the fact that when Jesus lodges his criticism of the scribes and Pharisees for being "hypocrites," Jesus deigns to play the "hypocrite" himself not only to reveal the hypocrisy of others but also to reveal what theologically such hypocrites would conceal. It first offers a critique of *Navarre*'s treatment of Mt 15:1-20 and then provides an alternative commentary on the passage.—D.J.H.

Mt 15:21-28, § 50-1655.

Mt 17:1-8, § 50-1688.

Mt 18:15-20, § 50-1665.

1665. C. LANGNER, "'. . . sei er dir wie der Heide und der Zöllner.' Das pragmatische Potential von Mt 18,17 in seinem Kontext (Mt 18,15-20)," *BibNotiz* 126 ('05) 83-101.

After introducing the issues raised by Mt 18:15-20 and providing a structured translation of the text, the article discusses the syntactical, semantic, and pragmatic coherence of the text: the unity of the text, the four instructions for action (vv. 15-17), the first conclusion (18), the second conclusion (19), and the basis (20). Finally it considers the pragmatic potential of v. 17. It concludes that the author offers a very precise instruction on how to treat the "sinner" in v. 17, which demands instead of exclusion a special type of care with the goal of integrating the sinful "brother" back into the community.—C.R.M.

1666. [Mt 19:11-12] R. TALBOTT, "Imagining the Matthean Eunuch Community. Kyriarchy on the Chopping Block," *JournFemStudRel* 22 (1, '06) 21-43.

Jesus' call for men to "make themselves eunuchs for the kingdom of heaven" in Mt 19:11-12 challenged male power and helped to redefine social roles for women in the Jesus movement. The preservation of this difficult saying suggests that the Matthean community(-ies) wrestled with Jesus' ideal for male and female relationships in the *basileia* movement. "Eunuchs for the sake of the *basileia* of heaven" meant becoming neither male nor female according to social scripts; that is, it meant stepping outside the structure of ancient Mediterranean kyriarchy.—D.J.H.

Mt 22:34-40, § 50-1690.

Mt 26:30, § 50-1694.

1667. [Mt 27:24-25] C. CALLON, "Pilate the Villain: An Alternative Reading of Matthew's Portrayal of Pilate," *BibTheolBull* 36 (2, '06) 62-71.

Viewing Matthew's depiction of Pilate as exonerating, even "christianizing," is inconsistent with Matthew's view of the Torah, other internal aspects of his Gospel, and his awareness of the political and social climates in which he lived as depicted in his Gospel. Portraying Pilate negatively enabled a further exoneration of Jesus, heightened the polemic against the Judean leaders, strengthened Matthew's contention that the exchange in Mt 27:24-25 was the decisive moment that led to the destruction of the Temple and the desolation of Jerusalem, and added an element of authenticity to his account by cohering with what he and his community held to be true about the historical Pilate.—D.J.H.

1668. [Mt 27:51] D. M. GURTNER, "The Veil of the Temple in History and Legend," *JournEvangTheolSoc* 49 (1, '06) 97-114.

The article discusses the pertinent data related to the veil of the Jerusalem Temple in Jewish history, in legend (Jewish Christian, and secular), and in the NT (Mt 27:51; Mk 15:38; Lk 23:45), respectively. For the Evangelists, the veil was torn as a result of Jesus' death. Similarly in Hebrews its prohibitive function is penetrated by means of Jesus' sacrificial death. Their collective voices indicate that the veil was torn to open the way for Jesus to ascend to God and offer his sacrifice there. What is especially important is the divine agency of its rending and the fact that the deed is irreparable.—D.J.H.

1669. G. AICHELE, "The Possibility of Error: *Minority Report* and the Gospel of Mark," *BibInt* 14 (1-2, '06) 143-157.

With particular attention to the paradoxes of "blindness and insight," the article plays S. Spielberg's 2002 film *Minority Report* against P. K. Dick's story upon which it is based, and the mutual relationship between them against Mark's Gospel, with the goal of exploring Mark's function as a "minority report" (in more ways than one) among the Synoptic Gospels, as well as the Christian "captivity" of the Gospels in the canon.—D.J.H.

1670. B. BYRNE, "The Scariest Gospel," *America* 194 (19, '06) 16-18.

Mark is perhaps the most frightening and challenging of the four Gospels. Its message is particularly attuned to address the darkness of unbelief and despair that characterize so much of human living today.—D.J.H.

1671. J. DART, "Unfinished Gospel? Mark's enigmatic ending," *ChristCent* 123 (8, '06) 28-30, 32.

Viewing Mark's Gospel through a literary-theological lens, D. H. Juel and other scholars working in narrative criticism have contributed to a new appreciation of Mark as a storyteller. The article illustrates this trend with reference to the enigmatic ending of the text, writing techniques that promote oral recitation, several puzzling characters (the "young man," the women, the Roman soldier), and the links between the beginning and the end of the Gospel.—D.J.H.

1672. J. K. ELLIOTT, C. AMPHOUX, AND J.-C. HAELEWYCK, "The *Marc Multilingue* Project," *FilolNT* 15 (29-30, '02) 3-17.

The article describes the aims and methods of the *Marc multilingue* project-in-progress, which aims to provide scholars with an objective presentation of all of the earliest textual materials in Greek, Latin, Coptic, and other ancient versions of the Gospel of Mark.—C.R.M.

1673. S. S. ELLIOTT, "'Witless in Your Own Cause': Divine Plots and Fractured Characters in the *Life of Aesop* and the Gospel of Mark," *RelTheol* 12 (3-4, '05) 397-418.

Juxtaposing the *Life of Aesop* and the life of Jesus as depicted in Mark's Gospel, the article explores how ancient novelistic literature destabilizes "characters," which signify complex and shifting products of storied intersections. On the one hand, characters are conscripted by discursive plots reflecting both the mysteries of divine "providence" and the interpellative power of "discourse" itself. On the other hand, plots are neither propelled by preexistent characters, nor connotative of the essence of characters. Rather, "subjects" are continually constructed and deconstructed in the fractured and ambiguous play of events and context. As a literary character, Jesus' many and varied traits are only creations of the narrator. Any individuality that he might come to possess as a character is a readerly construction.—D.J.H.

1674. A. FORTIN, "La Bible comme lettre d'amour volée," *SémiotBib* 121 ('06) 3-32.

Taking its title from E. A. Poe's "The Purloined Letter," the article discusses the Bible as a stolen love-letter with reference to Mark's Gospel under the following headings: the act of the word put into discourse—"According to Mark" (a word turned toward silence; the oxy-

moron); But who takes up the word? (see 11:2-6; 14:12-16; 14:3-9); and the text gives the key to its action (see Mk 10:33-34).—D.J.H.

1675. C. E. JOYNES, "The Reception History of Mark's Gospel," *ScriptBull* 36 (1, '06) 24-32.

The article outlines some of the benefits that reception history can bring to biblical studies, and more specifically illustrates how it can enrich our understanding of Mark's Gospel. It shows that reception history highlights the role of the interpreter in the act of interpretation, illustrates the multivalency of the text, exposes ways in which gaps in the text have been filled, and uncovers dimensions of the text neglected by historical-critical study.—D.J.H.

1676. A. LOBO, "Background of the Author of the Second Gospel: The Current Debate," *Vidyajyoti* 70 (2, '06) 85-103.

The article discusses the basic questions about the author, date, place, and community of the Gospel of Mark. After noting the NT traditions about John Mark (Acts) and Mark (Pauline letters, 1 Peter), it treats the traditional understanding of the external evidence and its reevaluation in modern scholarship, the bearing of the internal evidence on the circumstances surrounding Mark, and whether a precise position can be taken on the basic questions about Mark.—C.R.M.

1677. L. E. VAAGE, "En otra casa: el discipulado en Marcos como ascetismo doméstico," *EstBib* 63 (1, '05) 21-42.

The category of domestic asceticism is a key to interpreting Mark's Gospel. Discipleship in Mark is demanding and antifamilial, the project of the socially marginal. At the same time, it is not a call to homelessness. Rather, it is an invitation to inhabit "another home" whereby one enters the kingdom of God.—D.J.H.

1678. G. WEBB, "Bakhtin's Poetics and the Gospels: Genre-Memory and its Possible Application to the Gospel of Mark," *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 35 (2, '06) 38-42.

For M. M. Bakhtin genres are forms of thinking and conceptualizing reality and do not simply imitate their antecedents. His stress on the greater significance of generic traditions over individual genre models is an important potential breakthrough in comparative analysis of the Gospels. Mark's "genre-memory" (a certain way of seeing and understanding) involves a dialogical interaction of several "chronotopes" (basic units of literary analysis) including that of "adventure time" and "threshold." A modified form of biography or aretalogy may also lie behind Mark and form part of the genre-memory of the Gospel.—C.R.M.

1679. J. P. T. ZABATIERO, "Construindo a identidade messiânica de Jesus. Uma leitura sócio-semiótica de Marcos 1,1 - 3,35," *PerspTeol* 38 (104, '06) 65-87.

A semiotic analysis of Mark 1:1–3:35 shows that three characteristics shape the messianic identity of Jesus: his identity as the Son of God and loyalty to his Father, his solidarity with the impure and sinful people of his time, and his opposition to the legitimating identity of contemporary Jewish religion.—D.J.H.

1680. [Mk 1:9-11] M. M. PAZDAN, "Jesus Is Baptized in the Jordan," *BibToday* 44 (3, '06) 137-143.

Each of the Synoptic Gospels develops the story of Jesus' baptism with different emphases

(Mk 1:9-11—good news; Mt 3:13-17—Jesus' righteousness; Lk 3:21-22—Jesus as anointed for ministry) corresponding to the theological intention of the Evangelist. John has no scene of Jesus' baptism but offers another way of understanding how Jesus is God's beloved (see Jn 1:18).—C.R.M.

1681. F. Pérez Herrero, "Conversión y Fe: Respuesta del hombre al evangelio de Dios (Mc 1,14-15)," *Burgense* 46 (2, '05) 333-346.

With reference to phrases in Mk 1:14-15, the article examines the dynamics of conversion and faith with regard to what God has already accomplished ("the time is fulfilled"; "the kingdom of God has come near") and what humans are to accomplish ("repent"; "believe in the good news").—D.J.H.

1682. S. Harężga, "Powołanie Jezusowych uczniów w świetle tekstu Mk 1, 16-20 (La chiamata dei discepoli di Gesù nella luce del testo di Mc 1, 16-20)," *RoczTeol* 51 (1, '04) 45-55.

A synchronic reading of Mk 1:16-20 highlights the initiative of Jesus and the response of those called. The elements common to the actions of Jesus are movement, seeing the persons, the call to follow, and the motivation and scope of the calls. The response of those called consists of leaving behind the past and following Jesus in the community of disciples (the future).—D.J.H.

Mk 4:35-41, § 50-1507.

1683. C. I. D. Joy, "Mark 5:1-20: A Postcolonial Subaltern Reading," *BangalTheolFor* 37 (2, '05) 26-39.

After noting that it is important to create a space for the rereading of texts to accommodate emerging subaltern voices and interpretations, the article reviews the context, style, and structure of Mk 5:1-20 and offers a critique of traditional interpretations of the passage. Then it proposes a postcolonial reading of the text with particular attention to motifs useful for the struggle for the liberation of the marginalized (recognizing the frontiers of oppression, challenging the establishments, constructing a new space for subalterns).—C.R.M.

1684. A. Smith, "Tyranny Exposed: Mark's Typological Characterization of Herod Antipas (Mark 6:14-29)," *BibInt* 14 (3, '06) 259-293.

Careful examination of Mk 6:14-29 reveals that Mark repeatedly drew on stock features about a "tyrant" to portray Herod Antipas. After summary remarks on ancient typological characterization, the article treats the history of the ancient "tyrant" typology and some of its stock features (the tyrant's paranoia, possession of a bodyguard, display of excess, encounter with a philosopher). Then it discusses Mark's construction of Herod Antipas as a tyrant, and the textual implications of this characterization, respectively. It concludes that the exposure of tyranny in Herod was not only a critique of a brutal king but also a didactic challenge to Jesus' disciples within and beyond the narrative to avoid becoming tyrants among themselves.—C.R.M.

1685. H. Förster, "7Q5 = Mark 6.52-52: A Challenge for Textual Criticism?" *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 27-35.

The alleged identification of 7Q5 as the text of Mk 6:52-53 has several fundamental flaws

and is even more speculative than many others, albeit supported by well meaning believers.—D.J.H.

1686. C. Breytenbach, "Die Vorschriften des Mose im Markusevangelium. Erwägungen zur Komposition von Mk 7,9-13; 10,2-9 und 12,18-27," *ZeitNTWiss* 97 (1, '06) 23-43.

According to Mark what Moses said (Mk 7:10), permitted (10:4), or wrote (12:19) is derived from Deuteronomy. The study investigates each of these Markan texts with regard to how the pretext from Deuteronomy in combination with other OT texts functions in the subsequent Markan contexts. Thus it treats Deut 5:16 (cf. Exod 20:12) and Exod 21:17 in Mk 7:9-13 and the composition of the latter passage; Deut 24:1 and Gen 1:17 + 2:24 in Mk 10:2-9 and the composition of the latter passage; and Deut 25:5-6 and Gen 38:8 and Exod 3:6 in Mk 12:18-27 and the composition of the latter passage. The Evangelist allows his Jesus to take up Mosaic statements both positively (Mk 7:10; 12:26) and critically (10:4-5). His technique of combining several citations is a style of composition visible elsewhere in the Gospel. In this way he presents Jesus in controversy with Pharisaic and Sadducean interpretations of Deuteronomy as the one who authoritatively teaches about the commandment of God (7:10), the intention of the Creator (10:6), and the power of God the Father (12:24).—C.R.M.

Mk 7:24-30, § 50-1507.

1687. S. G. Mendes, "A normatividade de Mc 8,35 segundo a teologia narrativa," *PerspTeol* 38 (104, '06) 89-110.

After an exegetical analysis of Mk 8:35 ("those who want to save their life will lose it . . ."), the article discusses Mark's Gospel with reference to narrative moral theology, moral normativity, the importance of Mk 8:35 for the moral formation of the Christian community, and the moral normativity of Mk 8:35 according to a narrative approach.—D.J.H.

1688. [Mk 9:2-8] D. R. Dumm, "The Transfiguration of Jesus," *BibToday* 44 (3, '06) 157-162.

The transfiguration (Mk 9:2-8; Mt 17:1-8; Lk 9:28-36) signals the end of Jesus' Galilean ministry and sends him toward Jerusalem where he will find the cross and resurrection glory. The source of the light that enveloped him came from within Jesus himself and from the radical love of his total self-sacrifice. At this crucial point the voice from the cloud affirms that Jesus is more than ever the beloved Son of his heavenly Father.—D.J.H.

Mk 10:2-9, § 50-1686.

1689. [Mk 11:15-16] A. J. M. Wedderburn, "Jesus' Action in the Temple: A Key or a Puzzle?" *ZeitNTWiss* 97 (1, '06) 1-22.

After noting that scholarly opinion is more deeply divided over the interpretation of Jesus' action in the Temple described in Mk 11:15-16 than is the case with most other questions presented by NT texts, the article considers divergent interpretations of what happened, the scale of what happened, and what it symbolized. Then it discusses Jesus' saying about the destruction of the Temple—What did he say, why did he say it, and how if at all was it related to the action in the Temple?; whether Jesus was really arrested and condemned for the politically

subversive act in the Temple, which the Evangelists suppressed; and whether the Temple action can be used at all as a key to Jesus' ministry. It concludes that it is Jesus' ministry that may offer us the most reliable key to unlock the puzzle of his action in the Temple and fit this enigmatic event into a more or less coherent picture of his life and teaching.—C.R.M.

Mk 12:18-27, § 50-1686.

1690. A. FUCHS, "Problemy teorii dwóch źródeł. Na przykładzie perykopy o największym przykazaniu (Mk 12, 28-34; par. Mt 22, 34-40; Łk 10, 25-28) (Problems of the Two Sources Theory on the Basis of the Pericope About the Greatest Commandment [Mark 12, 28-34; Matt 22, 34-40; Luke 10, 25-28])," *RoczTeol* 51 (1, '04) 29-43.

The minor agreements between Mt 22:34-40 and Lk 10:25-28 against Mk 12:28-34 in the pericope about the "greatest commandment" are better explained on the basis of the use of "Deutero-Mark" (a rewriting of Mark's Gospel in the changed situation after A.D. 70) by Matthew and Luke than by the Two-Source (Mark and Q) hypothesis.—D.J.H.

1691. D. B. DEPPE, "Charting the Future or a Perspective on the Present? The Paraenetic Purpose of Mark 13," *CalvTheolJourn* 41 (1, '06) 89-101.

The article first notes various examples of apocalyptic texts in the NT to demonstrate their paraenetic emphasis for the present (i.e. instruction for the now consisting mainly of imperatives on how to live). Then it shows that Mark wanted the ethical application to discipleship to be more prominent than the future eschatological teaching itself in Mark 13 by examining (1) the structure of Mark 13 and its vocabulary, (2) the connection of Mark 13 to the passion narrative, and (3) the frame around Mark 13.—C.R.M.

1692. [Mk 14–15] C. KEITH, "The Role of the Cross in the Composition of the Markan Crucifixion Narrative," *Stone-Campbell Journal* [Loveland, OH] 9 (1, '06) 61-75.

J. D. Crossan's theory of "prophecy historicized," which describes how some OT texts became attached to the Jesus tradition, cannot adequately account for the presence of OT texts in the Markan passion narrative. This article puts forward a theoretical framework for asserting that the primary generative matrix for the construction of the crucifixion narrative was the cross itself, not the later christological convictions of the church in their context of worship. In the case of atrocities the resultant narrative is primarily impacted by the violence itself.—D.J.H.

1693. [Mk 14:1–16:8] T. LESCOW, "Die Markuspassion: eine antike Tragödie," *BibNotiz* 127 ('05) 91-104.

After summarizing H. Lausberg's presentation of the elements of ancient tragedy, the article discusses the structure of Mark's passion narrative as a tragedy (e.g. 14:1-11—Act 1; 14:12-26—Act 2; 14:27-53a—Act 3), Jesus' death on the cross, dramatic composition and the theology of tragedy, the result of the tragedy and the question of meaning, whether anti-Jewish tendencies can already be perceived in Mark, and fiction and truth. It concludes that Mark's passion narrative was modeled on ancient tragedy and thus is fiction, which was the perfect means by which to convey the truth to future generations.—C.R.M.

1694. [Mk 14:26] J. J. PILCH, "'After they had sung a hymn . . . ,'" *BibToday* 44 (3, '06) 185-189.

According to Mk 14:26 and Mt 26:30 Jesus and his disciples concluded the Last Supper

with a hymn. The article considers how we can imagine the scene, what the hymn might have been, how the melody might have sounded, how well it was sung, and whether music was a special feature of this meal or common at all meals.—D.J.H.

Mk 15:38, § 50-1668.

Luke

1695. J. NAVONE, "The Way and the Journey in Luke-Acts," *BibToday* 44 (2, '06) 99-105.

The article explores Luke's expression of the history of salvation in the terminology of a "Way" with attention to the OT background of the journey, the NT background, Luke's distinctive use of the motif, the great travel section (Lk 9:51–19:44), references to Samaria and Samaritans, the travel motif in Acts 19:21–28:31, and the journey to Rome.—C.R.M.

1696. R. F. O'TOOLE, "'Η ἐξουσία στήν Ἐκκλησία, σύμφωνα μέ τό κατά Λουκᾶν Εὐαγγέλιο καί τίς Πράξεις τῶν Ἀποστόλων (Authority in the Church, according to Luke - Acts)," *DeltBibMel* 20 (2, '01) 5-46.

The article explores, through the use of composition criticism, how authority is received and presented in Luke-Acts. After reviewing the place of authority in Luke's theology and the meaning of ἐκκλησία, it treats particular categories of the use of authority: missionary authority, the authority to work miracles, the authority to appoint successors, the authority of the seven deacons, the authority of the elders, the authority to make decisions for the Christian community, and the authority to baptize and to break bread. It concludes that all Christian authority is in essence service (Lk 22:24-27), and that the acceptance of Christian authority produces good results, rejoicing, and unity. [The article first appeared in English in *Vaiharai* 4 (1999) 77-86.]—J.A.H.

1697. M. C. PARSONS, "Luke Among Baptists," *PerspRelStud* 33 (2, '06) 137-154.

This study represents an effort to determine specific ways in which Baptists have actually used the Bible in their confessions, sermons, and other documents, with particular attention to the use of Luke-Acts. It first reports on an index of the 9,000+ references to Scripture in 25 Baptist confessions of faith between 1611 and 2005. Then it offers a sample catalogue of Baptist interpretations over the last 400 years, focusing on the parable of the Good Samaritan (Lk 10:25-37). It concludes that Baptist exegesis is rich, complicated, conflicting, and conflicted.—C.R.M.

Lk, § 50-1577.

1698. G. ROVIRA TARAZONA, "Dios te salve, llena de gracia (Luc 1,28/42)," *EphMar* 56 (1-2, '06) 71-79.

This account of the "Hail Mary" (Lk 1:28, 42) considers its archaeological, historical, liturgical, devotional, confessional, and ecumenical aspects. It also analyzes the structure of the prayer and the different forms of popular devotion in which it is used.—D.J.H.

Lk 1:42, § 50-1698.

1699. C. MARUCCI, "'Pace agli uomini di buona volontà'? La traduzione di εὐδοκία in Lc 2,14. 1. Storia dell'esegesi," *RassTeol* 46 (6, '05) 845-872.

The first installment devoted to the translation of εὐδοκία in Lk 2:14 deals with modern exegesis of the text under five headings: textual criticism, lexical and linguistic problems, grammatical and syntactical observations, the contribution of Qumran literature, and the relationship between human good will and peace/salvation in general and especially in Lukan theology.—D.J.H.

1700. A. TRONINA, "'Matka jego zachowywała wszystkie te słowa w sercu' (Łk 2, 51b) ('And his Mother Kept All These Things in her Heart' [Lk 2:51b])," *RoczTeol* 52 (1, '05) 67-79.

After introductory considerations, the article focuses on Luke's christological presentation of Jesus in relation to Jerusalem and the Temple by considering the accounts of the presentation of Jesus in the Temple (Lk 2:22-38) and the boy Jesus in the Temple (2:41-51a), respectively. Then it reflects on Mary's contemplation of all these things (see 2:19 and 2:51b) and her role in the history of salvation.—C.R.M.

Lk 3:21-22, § 50-1680.

Lk 4:9, § 50-1652.

Lk 5:36-38, § 50-1701.

1701. J. FLEBBE, "Alter und neuer Wein bei Lukas. Zum Verständnis der sogenannten 'Weinregel' Lk 5,39," *ZeitNTWiss* 96 (3-4, '05) 171-187.

The article first discusses critically the treatments in the recent German commentaries on Luke by W. Radl (2003) and W. Eckey (2004), which are taken as representative of the two main approaches in the secondary literature in general, of the problem of the relation of the "wine rule" saying in Lk 5:39 to the parabolic sayings in 5:36-38. Then in connection with some largely unnoticed observations by A. Jülicher and J. Dupont that have a bearing on this text, it suggests a new approach to the issue based on a careful analysis of 5:36-39 as a unified dialogue situation. It concludes that 5:39 is a further example of the basic incompatibility of old and new, as is already stated in 5:36-38, but now in contrast to vv. 37-38 not on the basis of a simple general rule (the present βάλλει), but rather on the basis of an observation about a continually occurring act (present) that is connected to and determined by a particular action (aorist).—C.R.M.

Lk 6:20, § 50-1654.

Lk 6:22, § 50-1657.

1702. K. MIELCAREK, "'Tak samo czynili prorokom ich ojcowie' (Łk 6, 23). Odrzucenie proroków w trzeciej Ewangelii w perspektywie Błogosławieństw ('For that is what their Ancestors did to the Prophets' [Luke 6, 23]. Rejecting of the Prophets in the Third Gospel in the Light of Beatitudes)," *RoczTeol* 51 (1, '04) 93-106.

The article first notes the almost identical closing phrase concerning the prophets/false

prophets found at the end of the Lukan beatitudes (Lk 6:23) and woes (6:26). Then it investigates how the affirmation that prophets sent by God experience persecution and hatred could possibly encourage Christians to live according to Jesus' beatitudes. It considers traditions about the prophets received by Luke from Q (see 11:47-51) as well as various other pertinent Lukan texts (e.g. 4:24-30; 24:13-35). It concludes that according to Luke those who reject Jesus and his beatitudes in order to avoid hardships will share the future fate of the false prophets (13:28).—C.R.M.

Lk 6:35, § 50-1660.

1703. J. J. KILGALLEN, "Faith and Forgiveness: Luke 7,36-50," *RevBib* 112 (3, '05) 372-384.

Through his use of ἀφέωνται in 7:47, Luke suggests that the woman had been forgiven before coming to Jesus at Simon's house. Her forgiveness resulted from her earlier response to Jesus' call to repentance. In Lk 7:36-50 the woman learns that Jesus is the one who forgave her.—D.J.H.

1704. M. N. PILLAY, "Luke 7:36-50: See this Woman? Toward a Theology of Gender Equality in the Context of HIV and AIDS," *Scriptura* 89 (2, '05) 441-455.

Written in the context of the HIV/AIDS crisis in Africa, the article explores how a woman deemed "invisible" by the natural order of things transcends oppressive attitudes and practices by claiming freedom and equality in public assembly. This rereading of Lk 7:36-50 is an invitation to rediscover the transformative potential of a NT text in the light of past (and present) discrimination and androcentric readings of biblical texts that contribute to and sustain the marginalization of women in the church and society.—D.J.H.

Lk 9:28-36, § 50-1688.

Lk 10:25-28, § 50-1690.

1705. G. GARDASCIA, "'Trahisons' bibliques. Nb 5,31 & Lc 10,25-37," *RevBib* 112 (3, '05) 369-371.

In Num 5:31 the culprit of the ordeal is not the husband but "the man," the accomplice. In Lk 10:25-37 there are three verbs that have often been misinterpreted.—D.J.H.

1706. [Lk 10:25-37] S. SANDO, "Medynk og nestekjærlighetsbudet. En lesning av en artikkel av Z. Bauman i lys av 'Den barmhjertige samaritan' — og omvendt (Empathy and the Commandment to Love One's Neighbour)," *TidsTeolKirk* 77 (1, '06) 20-39.

According to sociologist Z. Bauman, the OT Eden story is about becoming moral while the Sinai story gives rules and replaces moral responsibility by obedience. This article contends that the Good Samaritan story in Lk 10:25-37 has most in common with the Eden tradition because the Samaritan is not motivated by rules or laws but because he felt pity for the wounded man (i.e. by empathy). The commandment to love one's neighbor may be regarded as part of the canonical expectation that motivates altruistic actions. Thus empathy and command act together.—D.J.H.

1707. W. Rakocy, "The Sense of the *Logion* about the Sign of Jonah in the Gospel According to St Luke (11:29b-30)," *RoczTeol* 52 (1, '05) 81-94.

The article first discusses the redaction of the saying about the sign of Jonah in Mt 12:40 and Lk 11:30, and concludes that the Matthean version referring to the resurrection is secondary. Then it focuses on the meaning of the saying in Luke and the tradition he received (Q). It concludes that in the Lukan version of the saying the activity of Jonah corresponds mainly with the mission of Jesus in the sense that as God sent Jonah to sinners with a mission to become a sign of divine love (forgiveness) to them, so Jesus' mission is for sinners a sign of divine love (forgiveness).—C.R.M.

1708. H. Langkammer, "Zachęta do mężnego wyznania Chrystusa w ujęciu św. Łukasza (Łk 12, 1-12) (Incoraggiamento alla confessione publica di Cristo secondo Luca [Lk 12, 1-12])," *RoczTeol* 51 (1, '04) 107-113.

After noting the setting of Lk 12:1-12, the article comments on it section by section (vv. 1, 2-3, 4-5, 6-7, 8-9, 10, 11-12). Although a large crowd is present, Jesus speaks in particular to his disciples, warning them about the hypocrisy of the Pharisees. As "friends" of Jesus they are not to give way to fear in the face of threats, for the Holy Spirit will teach them what to say. While a word against the Son of Man will be pardoned, a word against the Spirit will not. Today as then fear in the face of suffering must not restrain Christian freedom or the public confession of Jesus.—C.R.M.

1709. [Lk 15] R. J. Karris, "Two Sermons of St. Lawrence of Brindisi," *The Cord* [St. Bonaventure, NY] 56 (3, '06) 136-144.

The article presents an annotated English translation of two sermons by Franciscan Capuchin preacher St. Lawrence of Brindisi (1559-1619) on Luke 15.—C.R.M.

1710. [Lk 15:11-32] G. Kitoko Mfinyi, "De la liberté à tout prix à la sagesse de la patience. Crises et salut des relations sociales dans la parabole du fils prodigue," *Telema* 123 ('05) 25-44.

After describing the catalysts of the parable of the prodigal son in Lk 15:11-32 (tax collectors, sinners, Pharisees and scribes), the article considers the younger son "plunged into the devil's pool" of the city and his resurrection (which is also that of the father), what happens with the various characters (younger son, father, older son, etc.), and the parable's function in describing a network of social relations (parents and children, brothers, friendships, employers and workers).—D.J.H.

1711. R. A. Baergen, "Servant, manager or slave? Reading the parable of the rich man and his steward (Luke 16:1-8a) through the lens of ancient slavery," *StudRel/SciRel* 35 (1, '06) 25-38.

This investigation of the status of the rich man's οἰκονόμος in Lk 16:1-8a (hired manager, indentured servant, or slave) explores the role of the οἰκονόμος in the steward parable in Luke 16, in the wider NT context, and in the Greco-Roman setting, respectively, with special attention to the question of legal status. It contends that the parable's original audience would have thought the rich man's οἰκονόμος to be of servile status. Thus the lens of ancient slavery substantiates the rich man's immediate response to the untested accusation against his steward, contextualizes the steward's intentions, and provides a way into the rich man's praise in 16:8a. It concludes that the parable appears to encode and overturn the conflictual

reality of powerful elite and powerless nonelite experienced by its 1st-century audience.—C.R.M.

1712. J. A. Artés Hernández, "Lc 19,1-10 — Hch 20,7-12 — *Passio Pauli* I (104.8-106.15): Análisis comparativo," *FilolNT* 16 (31-32, '03) 49-67.

In order to demonstrate the proposition that the canonical Gospels and the apocryphal Acts of the Apostles share certain similarities, the article compares two passages from Luke-Acts with sections of the *Passio Pauli.* It first offers a comparative analysis of Lk 19:1-10 and *Passio Pauli* 104.8–106.15. Then it considers the same passage in the *Passio Pauli* with Acts 20:7-12. It concludes that the parallels that may be observed between the texts from Luke-Acts and the *Passio Pauli* primarily concern matters of content and only occasionally extend to grammar and vocabulary.—C.R.M.

1713. G. Yamasaki, "Point of View in a Gospel Story: What Difference Does It Make? Luke 19:1-10 as a Test Case," *JournBibLit* 125 (1, '06) 89-105.

The article defines the literary concept of "point of view" (which relates to the position established by the teller of a story vis-à-vis the elements of the story itself), discusses the significance of point of view for exegesis, and engages in a point-of-view analysis of Lk 19:1-10. Attention to the way point of view is manipulated in the latter passage reveals an account in which Jesus is never the carrier of point of view; rather, the account is carefully crafted to maintain Zacchaeus in that role for all but a brief moment in the middle of the passage. The result is that the audience sees the events of this passage through his eyes and thus experiences Jesus' concluding words to Zacchaeus as if they were addressed directly to them.—C.R.M.

Lk 19:28–20:19, § 50-1714.

1714. A. F. Elvey, "Earth as Intertext: 'The Stones Would Shout Out' (Luke 19:40)," *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 35 (2, '06) 27-30.

Extending J. Kristeva's notion of intertextuality to include Earth as an intertext in biblical texts and drawing on the work of ecocritic K. Rigby, the article examines the intertextuality of "stone" in Luke (especially Lk 19:28–20:19). It suggests three ways in which we can read with an ear toward the intertextuality of Earth through attention to matter, grief, and resistance. Luke's narrative offers a pattern in which grief and resistance work together, opening up spaces for other voices, perhaps even the voices of stones (19:40).—C.R.M.

Lk 23:45, § 50-1668.

John

1715. R. Bieringer, "John with New Eyes: Always Greater," *BibToday* 44 (3, '06) 175-178.

The God of whom the Fourth Gospel speaks is the one we meet in the Bible of Israel. The contradictory elements in the characterization of God as relational and active in the world yet inaccessible are resolved in this Gospel by the mediating role of Jesus. Perhaps the most

important image for God and Jesus in John can be described by three expressions: shepherd, Messiah, and king.—C.R.M.

1716. L. CARDELLINO, "Priorità di Giovanni," *BibOr* 47 (4, '05) 187-276.

The article proposes and develops new arguments [see, e.g. § 41-1626] in support of the thesis that John's Gospel was well known to the Synoptic Evangelists as well as to Paul. It considers the testimony of John, the more spiritual and ideal message of Jesus in the Fourth Gospel, the rejection and then the ironic recovery of the OT, christological themes, and the numerous references in the Synoptic Gospels to John and his Gospel. A table (in Greek) of similar passages in John and the Synoptics (pp. 259-276) is included.—C.R.M.

1717. C. COWAN, "The Father and Son in the Fourth Gospel: Johannine Subordination Revisited," *JournEvangTheolSoc* 49 (1, '06) 115-135.

The article attempts to demonstrate the existence of the Son's subordination to the Father as a major theme in John's Gospel by addressing three interrelated Johannine concepts: the Son as "sent" from the Father, the Son's apparent unilateral dependence on and obedience to the Father, and John's recurrent use of "Father" and "Son" terminology for God and Jesus. It concludes that John not only depicts Jesus as equal to God in his essential nature but also displays him as the one who fulfills a subordinate role to his Father's authority.—D.J.H.

1718. L. DEVILLERS, "Dieu le Père dans le quatrième évangile," *RoczTeol* 52 (1, '05) 95-116.

After preliminary remarks pertaining to God the Father in the Fourth Gospel, the article discusses how the Gospel portrays the relationship between the Father and the Son. Then it considers how the Father is presented by John in relation to humans, and shows how the elements of the Lord's Prayer (Mt 6:9-13) are hidden throughout John's Gospel.—D.J.H.

1719. K. HALDIMANN AND H. WEDER, "Aus der Literatur zum Johannesevangelium 1985-1994. Dritter Teil: Theologische Akzentuierungen (I)," *TheolRund* 71 (1, '06) 91-113.

This first installment in the part of the survey [see §§ 47-931; 48-1710] devoted to research on aspects of Johannine theology first considers treatments of hermeneutical issues by A. Marchadour, E. Tobler, D. Rensberger, and J. H. Neyrey. Then it discusses contributions to Johannine Christology by A. T. Hanson, M.-É. Boismard, W. J. Bittner, and R. Kühschelm. [To be continued]—D.J.H.

1720. J. G. JANZEN, "'(Not) of My Own Accord': Listening for Scriptural Echoes in a Johannine Idiom," *Encounter* 67 (2, '06) 137-160.

The article examines the use of the expression "(not) of my own accord" in the Fourth Gospel. It suggests that the idiom is rooted in Numbers 16 in a way that draws that wilderness episode forward as one of the main scriptural props against the background of which this Gospel stages the drama of Jesus' interactions with his opponents. The Evangelist calls on his readers to find an analogue for the Jesus movement of his day in the crisis over Moses' leadership displayed in Numbers 16, which issues in a schism in the congregation that is not healed but turns on acceptance or rejection of Moses' claims to be sent by God.—C.R.M.

1721. JAYACHITRA L., "A Postcolonial Exploration of *Water* in the Fourth Gospel," *Bangal TheolFor* 37 (2, '05) 114-129.

In the Fourth Gospel water is associated with the colonized, although such narratives are presented from the viewpoint of colonizers. The article discusses the place of water in John's Gospel under the following headings: water or a luxurious drink? (Jn 2:1-11); water under power struggle (3:5); water—free or commodified? (4:7-15); and water's healing power at stake (5:1-9 and 9:1-14).—D.J.H.

1722. D. KIM, "Johannine Root of Pentecostalism: Johannine Self-Understanding as an Archetype of Pentecostal Self-Understanding," *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 9 (1, '06) 5-16.

After arguing that the essence of Pentecostalism is to be sought in the self-identity of the Pentecostal community rather than in its doctrines, the article suggests that the biblical roots of Pentecostalism can be traced to Johannine theology. Just as the Johannine community stood as a corrective and a challenge to other forms of Christianity in the 1st century, so do today's Pentecostal churches stand as correctives to the mainline churches with regard to right relationship to God.—C.R.M.

1723. F. J. MOLONEY, "What Came First - Scripture or Canon? The Gospel of John as a Test Case," *Salesianum* 68 (1, '06) 7-20.

Over against "new age" challenges to the widely accepted paradigm of the emergence of the NT canon principally associated with the names A. von Harnack and H. von Campenhausen, the article contends that narrative criticism finds indications in the text of the Fourth Gospel that suggest a Jesus-story that confessedly brings the biblical narratives to a conclusion. It explores this possibility with reference to the topic of the fulfillment of Scripture in John and the author's purpose in writing (Jn 20:30-31). It concludes that the author understood and passed on his life of Jesus as Scripture.—C.R.M.

1724. U. B. MÜLLER, "Die Heimat des Johannesevangeliums," *ZeitNTWiss* 97 (1, '06) 44-63.

In light of the ongoing difficulty of localizing the Fourth Gospel, the article endeavors to present a plausible case for its provenance from Ephesus or Asia Minor without appealing to the historically questionable Ephesian Johannine tradition of the Church Fathers. It focuses in particular on the close relationship that exists between John 1 and Acts 19:1-7 with regard to their treatments of the circle of John the Baptist's followers, which suggests an Ephesian (or Asian) localization for the Gospel. An additional line of argument in support of this conclusion comes from the recognition of the strong Jewish presence in Asia Minor that could have offered the environment for the conflict situation with Judaism visible in the Fourth Gospel. The fact that the letters in Revelation to Philadelphia (Rev 3:7-13) and Smyrna (2:8-11) appear to offer clear indications of such conflict with the synagogue suggests that Asia Minor may be presupposed as the home of the Fourth Gospel as well as Revelation.—C.R.M.

1725. D. PASTORELLI, "Le participe adverbial dans le corpus johannique," *Revue des Etudes Anciennes* [Bordeaux] 107 (2, '05) 713-726.

In John's Gospel and 1–3 John the "adverbial" participle maintains with the verb a temporal relation with regard to position. If the participle precedes the main verb, the action tends

to be described as antecedent. If the participle follows the main verb, the action tends to be seen as concomitant or even subsequent.—D.J.H.

1726. M. A. PROCTOR, "'Nothing Good from Nazareth': John and the Problem of Jesus' Natural Origins," *JournHighCrit* 11 (2, '05) 108-127.

Noting that the Fourth Gospel regards all criticisms of Jesus' natural paternity, provenance, and young age as functionally irrelevant in light of his weightier christological agenda, the article discusses what enables the Evangelist to speak of Jesus as both son of Joseph and Son of God, native of Nazareth and Christ from heaven, and mortal man and eternal Logos. John's narrative provides his readers with more than enough evidence to conclude that the Logos experienced spiritual birth from above, and so the factual particulars of Jesus' personal history need not concern them.—C.R.M.

1727. S. SCHREIBER, "Kannte Johannes die Synoptiker? Zur aktuellen Diskussion," *Verk Forsch* 51 (1, '06) 7-24.

After an overview of research on whether John knew the Synoptics, the article discusses the various positions under the following headings: literary-historical contexts, early datings, secondary orality, intertextuality models, and independence. It concludes that while there is a trend to accept that John knew the Synoptics, in what form he did so (Synoptics Gospels, oral tradition, secondary orality) is not clear.—D.J.H.

1728. G. SEGALLA, "Due grandi commenti recenti al Quarto Vangelo," *StudPat* 52 (3, '05) 905-922.

After noting the publication of several recent commentaries on John's Gospel, the article first focuses on K. Wengst's *Das Johannesevangelium* (2000-2001; Italian, 2005) under the heading "a Gospel for an oppressed community," and reflects on its hermeneutical perspective (the Shoah in Christian-Jewish dialogue), methodology, and results. Then it treats H. Thyen's *Das Johannesevangelium* (2005) under the heading "a Gospel for all Christians," and considers its guiding principles, emphasis on the Gospel's poetic and dramatic character, and semiotic reading.—D.J.H.

1729. T. SÖDING, "Kreuzerhöhung. Zur Deutung des Todes Jesu nach Johannes," *ZeitTheol Kirch* 103 (1, '06) 2-25.

While other NT writings stress the opposition between the death of Jesus and his exaltation, the Fourth Gospel characterizes Jesus' death as an exaltation and connects this exaltation with the crucifixion (see Jn 3:14; 8:28; 12:32). The article explores the Johannine exaltation Christology with particular attention to its implications for understanding the humanity of Jesus and his suffering and death. It treats the abasement of the Son of God (Gethsemane versus Jn 12:27-28; the *Ecce homo* scene [see 19:5]; martyrdom motifs), the exaltation of the crucified one (the use of the Son of Man title; the connection of the exaltation theology to the cross), and the way to God (the hour of Jesus, Passover, the way of Jesus). The uniting of the theology of the cross and the theology of resurrection in John does not lead to a relativization of the suffering of Jesus as a human being but shows the self-revelation of God in the Son, which is proclaimed as a way.—C.R.M.

Jn, §§ 50-1779, 1888.

1730. G. MLAKUZHYIL, "The Gospel of John. Introducing Jesus and His Witnesses in Jn 1," *Vidyajyoti* 70 (1, '06) 49-59.

The article treats the manifestation of Jesus as the enfleshed Word/Son of God in the Prologue of the Fourth Gospel (Jn 1:1-18), the testimony of John the Baptist (1:19-34) and the disciples' messianic discovery of Jesus (1:35-51), and the characterization of John the Baptist (1:6-37) and the disciples (1:35-51).—C.R.M.

Jn 1:1-51, § 50-1724.

1731. [Jn 1:18] L. DEVILLERS, "Le sein du père. La finale du prologue de Jean," *RevBib* 112 (1, '05) 63-79.

The reading of Jn 1:18b as "the *Monogenēs*, He who is [see Exod 3:14], into the bosom of the Father he did lead [us]" [see § 34-208] is in full harmony with Johannine theology and is echoed by Irenaeus.—D.J.H.

1732. V. STOLLE, "Jesus Christus, der göttliche Exeget (Joh 1,18). Zur theologischen Standortbestimmung neutestamentlicher Exegese," *ZeitNTWiss* 97 (1, '06) 64-87.

The use of the Greek verb ἐξηγέομαι with regard to Jesus in Jn 1:18 is very important for understanding exegesis in a theological context. After discussing the only begotten Son of God as the exegete of the Father, the article considers the divine exegete and his activity after his departure to the Father in terms of personal confessions of faith and written tradition. While NT exegesis must evaluate the texts from the perspectives of philology and history, it must also interpret them in the horizon of the revelation of God made by the exegete Jesus Christ that continues even after his departure to the Father.—D.J.H.

1733. G. MLAKUZHYIL, "The Gospel of John. Jesus, the Universal Messiah (Jn 2-4)," *Vidyajyoti* 70 (2, '06) 130-144.

In Jn 2–4 Jesus is shown to be the Messiah of all peoples—Jews, Samaritans, and Gentiles. The article first discusses the six episodes (2:1-12; 2:13-25; 3:1-21; etc.) of this first section of the "Book of Signs" (chaps. 2–12). Then it focuses on the various kinds and levels of faith portrayed in the responses of individuals and groups to Jesus in these stories.—C.R.M.

1734. [Jn 2:1-11] B. DOLNA, "Die Hochzeit zu Kana — eine jüdische Hochzeit?" *IntKathZeit/Communio* 35 (1, '06) 16-27.

With reference to various biblical texts and Jewish wedding customs, the article explores the symbolic and theological elements in the wedding at Cana according to Jn 2:1-11. It concludes that it was a Jewish wedding and still more: The whole history of Israel with God becomes visible in the life and activity of Jesus, and is bound up with the mystery of the church.—D.J.H.

1735. [Jn 2:1-12] R. D. WITHERUP, "The Wedding at Cana," *BibToday* 44 (3, '06) 145-150.

After situating the account of the wedding at Cana (Jn 2:1-12) in its broader context, the article discusses various details of the story, considers the miracle ("first sign") itself, highlights its connection with the "second sign" at Cana in 4:46-54, and draws attention to three aspects of its spiritual meaning.—C.R.M.

1736. [Jn 2:4] M. FIGURA, "Die Stunde Jesu im Johannesevangelium," *IntKathZeit/ Communio* 35 (1, '06) 9-15.

Taking its starting point from the reference to the "hour" of Jesus in Jn 2:4, the article considers the various aspects of Jesus' hour in John's Gospel: Jesus' resurrection, judgment, eternal life, and consummation or perfection. Then it discusses the interpretation of Jesus' hour in Jn 2:4 by Augustine and Bernard of Clairvaux, as well as the eucharistic dimension of the theme.—D.J.H.

1737. S. AGOURIDES, "Διαφορές προσέγγισης τῆς πίστεως στόν Ἰησοῦ (Ἰω. 2,23 - 3,36) (Varieties of approach to faith in Jesus [Jn. 2,23 - 3,36])," *DeltBibMel* 20 (2, '01) 99-137.

This article explores the varieties of faith in Jesus found among the characters in Jn 2:23-3:36, namely the "many" in Jerusalem (2:23-25), Nicodemus (3:1-21), and the disciples of John the Baptist (3:22-36). Each of these examples of faith in Jesus described by the Evangelist is in some way faulty. The first true model of faith is introduced with the Samaritan woman in chapter four.—J.A.H.

1738. S. WITMER, "Overlooked Evidence for Citation and Redaction in John 6,45a," *Zeit NTWiss* 97 (1, '06) 134-138.

The best explanation for the presence of the καί in Jn 6:45a is that it preserves the Hebrew or Greek text of Isa 54:13. The Evangelist clearly intends the καί to be considered as part of the citation. If he is drawing upon a specific textual tradition (written or memorized), it is justifiable and important to examine the ways in which he redacts the OT citation. The omission of "your sons" is likely intended to broaden the Isaianic promise to include Gentiles and to emphasize the importance of heavenly rather than earthly birth. The inclusion of ἔσονται may well emphasize the eschatological nature of the promise of Isa 54:13, which is now being fulfilled.—C.R.M.

1739. R. RIESNER, "John 7,1: Fehlender Wille oder fehlende Vollmacht Jesu?" *ZeitNTWiss* 96 (3-4, '05) 259-262.

The article discusses the arguments for and against the textual variants οὐ γὰρ ἤθελεν ("for he did not wish") and οὐ γὰρ εἶχεν ἐξουσίαν ("for he was not at liberty") in Jn 7:1 with regard to Jesus' avoidance of travel in Judea. It concludes that while ἤθελεν may be retained in editions of the NT, εἶχεν ἐξουσίαν deserves to be mentioned and taken seriously in commentaries.—D.J.H.

1740. J. G. JANZEN, "'I Am the Light of the World' (John 8:12): Connotation and Context," *Encounter* 67 (2, '06) 115-135.

The article first discusses the "precursory symbolic life" of the symbol "light of the world" and the new meaning that it receives in the Fourth Gospel. Then it treats the interplay of symbol and setting with respect to the seven "I am" passages found in John's Gospel. For John, Jesus' pronouncement in Jn 8:12 connects to the Evangelist's primary theme that Jesus is the Messiah, the Son of God, whose coming like the announced royal birth in Isaiah 9 brings light to those who walked in darkness.—C.R.M.

1741. C. P. PAPATHANASSIOU, "'Φῶς τοῦ κόσμου' (Ἰω. 8,12) καί ἀνθρωπολογική προοπτική. Συμβολή στήν παγκοσμιότητα τοῦ Εὐαγγελίου ('Light of the World' [John

8:12] and the Human Perspective [contribution to the universality of the Fourth Gospel])," *DeltBibMel* 20 (2, '01) 47-79.

In Jn 8:12 the "light of the world" as a title of Jesus contributes to the universality of the Fourth Gospel, with its special emphasis on the universal character of Jesus' mission and Jesus' offering of salvation to the whole world as the "light of the world." John's Gospel aims to announce the universal divine-human union that is offered in the person of Jesus. Through Christ's coming, every person is now able to partake in the life of God. John's "light Christology" portrays Christ as the universal human. No one lives a genuine life in Christ unless they desire the salvation of the whole world. This desire must translate into works for the propagation of the kingdom of God on earth.—J.A.H.

1742. C. Rico, "Jn 8,25 au risque de la philologie: l'histoire d'une expression grecque," *RevBib* 112 (4, '05) 596-627.

In order to shed light on the meaning of Jn 8:25, the article describes the development of the phrase τὴν ἀρχὴν ὅτι (ὅ τι) καὶ λαλῶ ὑμῖν within the history of the Greek language and tries to identify its usage in Palestinian Koine Greek.—D.J.H.

1743. É. Puech, "Le diable, homicide, menteur et père du mensonge en Jean 8,44," *RevBib* 112 (2, '05) 215-252.

After discussing the text of Jn 8:44 and some modern translations of it, the article considers the structure of the verse and surveys the pertinent patristic evidence from the first five centuries A.D. Then it proposes a retroversion of the text into 1st-century Palestinian Aramaic, a new version of the Greek text, and a fresh French translation.—D.J.H.

1744. I. Amouretti et al., "Guérison d'un aveugle-né. Évangile de Jean, chapitre 9," *SémiotBib* 121 ('06) 55-59.

The article presents a sketch of a group reading of John 9 (with M.-A. Comet, M. Dellu, and J. Hétier). The story of the man born blind, beyond the healing itself, sets in motion a series of dialogues and debates in which the participants consider the question of who can claim to see.—C.R.M.

1745. J. D. M. Derrett, "The True Meaning of Jn 9, 3-4," *FilolNT* 16 (31-32, '03) 103-106.

As some highly intelligent (Buddhist) readers of long ago understood Jn 9:3-4, we too must use the Greek syntax to render this text today: "It is not so much the case that this man sinned, or his parents, but rather that he is so in order that the works of God shall be made manifest in his case. We must work the works of him who sent me while it is still day."—D.J.H.

1746. S. Herzberg, "Glauben und Leben. Eine Betrachtung zu Joh 11,1-44," *GeistLeb* 79 (1, '06) 44-55.

After reflecting on the human desire for happiness and on the Johannine theme of desire for life, the article considers the raising of Lazarus according to Jn 11:1-44 under the following headings: surprising trust, false hopes?, life (ζωή) in its fullness, faith (πιστεύειν) according to John, and maturity in faith.—D.J.H.

1747. M. Theobald, "Trauer um Lazarus. Womit die Juden Martha und Maria zu trösten suchten (Joh 11,19)," *TrierTheolZeit* 114 (3, '05) 243-256.

After surveying explanations of Jn 11:19 from Origen to A. Schlatter, the article discusses

Jn 11:17-20 in the light of Jewish rituals of mourning and condolence: the mourning period, the time of "sitting," visits, and words of consolation. Then it shows how this scene provides the context for the revelation of the present dimension of resurrection in Jesus Christ (11:25-26). It concludes with reflections on 2 Cor 1:3 ("Blessed be . . . the God of all consolation").—D.J.H.

1748. B. D'ALMEIDA, "Il piano per uccidere Gesù (Gv 11,47-53): Un conflitto per l'unità," *Antonianum* 81 (1, '06) 43-61.

After setting out the structure of the text, this examination of the plot to kill Jesus in Jn 11:47-53 as a "conflict for unity" engages in a semantic analysis with particular attention to the significance of the use of the verb συνάγω in v. 47 (the gathering of the Sanhedrin) and v. 52 (the gathering of the dispersed people of God), respectively. Then it treats the *Sitz im Leben* with respect to the decision of the Sanhedrin, the memory of this event in the Johannine community, and the presentation of this event in the text. It concludes with seven observations on the historical, communitarian, and redactional aspects of the text and avenues for further research.—C.R.M.

1749. W. MOKA, "Jesus' Hour in the Fourth Gospel: A Reading of John 12: 20-36," *HekimaRev* 34 ('05) 56-65.

A close reading of Jn 12:20-36 shows that the hour of Jesus has a religious meaning that goes beyond the chronological understanding of time. It refers to decisive stages, moments, or events (Jesus' passion, death, resurrection, and exaltation) in God's plan of salvation. Thanks to these events, salvation is offered to everyone, though the response is left to individuals.—D.J.H.

1750. G. R. BIDZOGO, "Jesus, the Way to the Father in John 14: 1-14: A Link with the African Situation Today," *HekimaRev* 35 ('06) 33-45.

After examining the concept of the "way" (ὁδός) in Greek and Jewish traditions and in the NT, the article discusses Jesus as the way to the Father according to Jn 14:1-14. Then it reflects on the theology of Jesus as the way to the Father and deals with the theme in the African context (a situation of confusion).—D.J.H.

1751. J. G. JANZEN, "The Scope of Jesus's High Priestly Prayer in John 17," *Encounter* 67 (1, '06) 1-26.

The essay explores the scope of Jesus' priestly intercession in John 17 under the following headings: Jesus as the "tenting" Word; Does Jesus pray for the world or for the disciples?; Jesus transvalues the priestly understanding of sanctity; the cosmic scope of praying in God's name; and Jesus' universal prayer concern.—C.R.M.

1752. H. MARDAGA, "Note sur le triple mention des disciples en Jn 18,1-2," *FilolNT* 16 (31-32, '03) 117-131.

The triple mention of the disciples in Jn 18:1-2 illustrates the creative style of the Evangelist, fits well with the rest of the pericope, and coheres well with other passages in the Fourth Gospel. The reference to them in 18:1b forms an integral part of 18:1-2 and cannot be explained away as a later redactional addition.—D.J.H.

1753. D. LEYRER, "John 19:28 — 'I Am Thirsty' and the Fulfillment of Scripture," *Wisconsin Lutheran Quarterly* [Mequon, WI] 103 (2, '06) 119-121.

Jesus' statement "I am thirsty" (διψῶ) in Jn 19:28 should be understood as the suffering

request of the perfect substitute who knew that his sacrifice had been completed (τετέλεσται) according to God's plan. Then and only then would he accept a drink.—D.J.H.

1754. J. D. M. Derrett, "The Mission Originates in Captivation: ἁλιεύω, πιάζω, σύρω, ἕλκω. (Jn 21:6-11)," *FilolNT* 15 (29-30, '02) 95-109.

The description (especially in the verbs) of how the fish are caught in Jn 21:6-11 suggests that the Christian mission may pose difficult tasks for both the converts and the missioners. The big fish are trapped, entrapped, and treated with respect so far as their minds are concerned. They must by mass (not secret) action be made aware of their errors, ready to make a fresh start. Crafty fishermen deal with slippery fish, and so Jesus prepared his disciples to be arguers. The mission is not merely to Israel, but of Israel to the world.—D.J.H.

Acts of the Apostles

1755. J. M. Hamilton, "Rushing Wind and Organ Music: Toward Luke's Theology of the Spirit in Acts," *Reformed Theological Review* [Doncaster, Australia] 65 (1, '06) 15-33.

The verbs that Luke employs for the bestowal of the Spirit in Acts reflect three distinct manifestations of the Spirit: the Spirit as eschatological gift (λαμβάνω, δίδωμι, ἐκχέω, etc.), the Christian life as characterized by the Spirit (πληρόω), and particular fillings with the Spirit for inspired proclamation (πίμπλημι).—D.J.H.

1756. R. I. Pervo, "The Gates Have Been Closed (Acts 21:30): The Jews in Acts," *Journ HighCrit* 11 (2, '05) 128-149.

For Luke "we" includes all, Jews and Gentiles, who agree that Jesus fulfills the universal promises of God, and from Acts 9:22 on those who do not subscribe to this creed become "the Jews," effectively "the other." This view of "the Jews" presumes two distinct bodies that have gone their separate ways. By no reasonable "Jewish" criteria can Luke be described as a Jewish insider. The narrative of Acts shows that the opposition of Jews led to an ecumenical Gentile mission. While the narrative calls attention to followers of Jesus who remain observant, such believers hold no position of privilege in Luke's eyes. Luke's narrative is designed to make the followers of Jesus look innocent and the Jews in general look bad. Luke was willing to incorporate not only religious critiques of Judaism but also anti-Jewish sentiment into his argument.—C.R.M.

1757. G. H. Twelftree, "Prayer and the Coming of the Spirit in Acts," *ExpTimes* 117 (7, '06) 271-276.

After noting two passages at the beginning of Acts (1:12-14; 1:15-26) that provide a basic orientation to Luke's view of prayer, the article shows with reference to texts throughout Acts (2:42-47; 4:23-31; 7:59-60; 8:14-24; 8:26-40; 9:1-17; 10:1-48; 16:13-15) that for Luke the Spirit comes according to God's determination and timing to devoted and prayerful people, not in direct response to prayer. In Lk 11:13 Jesus does not say that those who ask for the Holy Spirit will receive the gift but that the Holy Spirit will be given to those who ask or pray (no direct object).—C.R.M.

1758. K. Warrington, "Acts and the Healing Narratives: Why?" *JournPentTheol* 14 (2, '06) 189-217.

The healings in Acts to a very large degree replicate the pattern of those performed by

Jesus in the Gospel. Luke's aim is not to indicate that Peter and Paul as well as Stephen, Philip, and Ananias are able to emulate the messianic mission of Jesus, for that is unique. Rather he is interested in demonstrating the presence and person of Jesus through their healings. Insofar as their healings are reminiscent of Jesus' healing ministry, Jesus is seen as permeating their ministry. Given Luke's focus, it is inappropriate to attempt to glean information that determines a set methodology of healing in the contemporary church from Acts. [J. B. Shelton responds in the same issue (pp. 219-227) that the evidence in Acts appears to militate against Warrington's thesis that Jesus' healing ministry is so unique as to be nonparadigmatic for the church.]—C.R.M.

Acts, §§ 50-1695–1697, 1783r, 1830.

1759. B. L. Melbourne, "Acts 1:8 Re-Examined: Is Acts 8 Its Fulfillment?" *Journ RelThought* 57 (2, '01)/58 (1-2, '05) 1-18.

The article critiques T. C. G. Thornton's view [§ 23-530] that Acts 8 fulfills the command in 1:8 and more particularly that the phrase ἕως ἐσχάτου τῆς γῆς in the latter text is fulfilled by the story of the Ethiopian in 8:26-40. It suggests that Luke understood the phrase from both a Jewish and a Greek perspective to indicate that the gospel was to be preached to the whole world, including the most distant lands, until it reaches Rome. Paul's activities and mission are consistent with a commission to bring salvation to the ends of the earth (13:47). Luke demonstrates the fulfillment of the command in 1:8 not just in one chapter but in all of Acts.—C.R.M.

1760. E. E. Puosi, "A Systematic Approach to the Christology of Peter's Address to the Crowd (Acts 2:14-36)," *NewBlackfr* 87 (1009, '06) 253-267.

This analysis of Acts 2:14-36 aims to demonstrate that the Scholastic method is a legitimate way to approach biblical texts by showing that even a piece of narrative preaching such as Peter's speech has theological and systematic elements without which no understanding of the text would be possible. It suggests that to some extent Acts 2:14-36 constitutes a first attempt to develop a systematic Christology. The text contains two sorts of christological syllogisms through which Peter explains the early kerygma, namely, that Jesus is the Messiah and that Jesus is the Lord. The primitive stage of Peter's Christology confirms that the Bible is not simply a narrative but reflects the church's systematic theological comprehension of God's acting in history.—C.R.M.

1761. V. K. Ntumba, "Ac 5, 1-11: Ananie et Saphire: Lecture exégètique et réflexions théologiques," *HekimaRev* 34 ('05) 43-55.

The article first discusses the context of Acts 5:1-11 and its literary genre, and offers a narrative analysis of the account focused on its characters (Ananias, Peter, the young men and the burial, Sapphira). Then it considers the perspective of the narrator and the main ideas of the narrative: correction of the ideal picture of the early Christian community, the double character of Ananias and Sapphira's sin, the church as a place where the Spirit exercises power, no member of the church escapes the divine view, the fear of the Lord, and ecclesial authority.—C.R.M.

1762. V. K. Ntumba, "La mort d'Ananie et de Saphire: le Dieu de la Bible cautionne-t-il la mort d'un être humain? De la nécéssité de mieux lire Ac 5,1-11," *Teresianum* 57 (1, '06) 115-134.

This attempt to understand what the difficult account of Ananias and Sapphira in Acts 5:1-

11 meant in the 1st century as well as what it means today also appears in *Hekima Review* [§ 50-1761].—C.R.M.

1763. F. Tasca, "La pia disobbedienza. L'esegesi di *Atti* 5,29 dalla patristica latina ai *libelli de lite*," *AnnStorEseg* 22 (1, '05) 223-254.

The article examines the uses of Acts 5:29 over a ten-century span (from Latin patristic authors until well into the 12th century) in various kinds of texts (biblical commentaries, hagiographic writings, papal epistles, legal sources, controversial texts). This survey illuminates important elements in the development of the concepts of *auctoritas* and *potestas* as well as the possibility of pious disobedience in middle-Latin *Christianitas*.—C.R.M.

1764. H. Klein, "Wie wird aus Kaiwan ein Romfan? Eine textkritische Miszelle zu Apg 7,42f," *ZeitNTWiss* 97 (1, '06) 139-140.

The article seeks to explain how the variant reading Ῥομφαν in Acts 7:43 could have been derived from the Ῥαιφαν of Amos 5:26 LXX. The fact that the way one wrote A and M was similar during the period of the later minuscule manuscripts makes it conceivable that Luke had written PAIΦAN and that an early copyist from this wrote POMΦAN.—C.R.M.

1765. J. Rius-Camps and J. Read-Heimerdinger, "The Variant Readings of the Western Text of the Acts of the Apostles (XIV) (Acts 8:1b-40)," *FilolNT* 15 (29-30, '02) 111-132.

This installment [see § 48-1064] discusses the textual variants in the Western text of Acts 8:1b-40 (vv. 1b-3—persecution and dispersion; vv. 4-40—Philip), with particular attention to Codex Bezae (D), in comparison with other Greek manuscripts. Read-Heimerdinger now collaborates with Rius-Camps, and the article appears in English. The first volume of their joint commentary comparing the message of the Bezan text of Acts with the Alexandrian tradition has appeared under the title: *The Message of Acts in Codex Bezae.* Vol. 1, *Acts 1.1–5.42* [*NTA* 49, p. 402].—C.R.M.

Acts 8:26-40, § 50-1759.

1766. J. Rius-Camps and J. Read-Heimerdinger, "The Variant Readings of the Western Text of the Acts of the Apostles (XV) (Acts 9:1-30)," *FilolNT* 16 (31-32, '03) 133-145.

This installment [see § 50-1765] discusses the "Western" textual variants in Acts 9:1-30 that differ from the Alexandrian text. The Greek pages of Codex Bezae are missing from 8:29–10:14 (and the Latin ones from 8:20b–10:4). The differences among the extant Western witnesses are considerable, and it is almost certain that there were readings of Codex Bezae that are represented by none of them.—C.R.M.

1767. F. Erichsen-Wendt, "Tabitha — Leben an der Grenze. Ein Beitrag zum Verständnis von Apg 9,36-43," *BibNotiz* 127 ('05) 67-87.

After a brief review of previous research on Acts 9:36-43, the article treats the Tabitha narrative in its literary context in Acts, the localization of the story as an indication of its cultural background, the explicit characterization of Tabitha (v. 36), and the raising of Tabitha. In this story the author presents the reader with transitions between Jewish and pagan cultures, urban civilization and the chaotic sea, religiously mandated purity and unavoidable impurity, emerging church structures and evolving networks, and life and death.—C.R.M.

Acts 18, § 50-1568.

Acts 19:1-7, § 50-1724.

Acts 20:7-12, § 50-1712.

Acts 21:30, § 50-1756.

1768. [Acts 21:40] J. C. POIRIER, "The Narrative Role of Semitic Languages in the Book of Acts," *FilolNT* 16 (31-32, '03) 107-116.

Although philological studies have concluded that "the Hebrew dialect" (τῇ Ἑβραΐδι διαλέκτῳ) in Acts 21:40; 22:2; and 26:14 indeed refers to Hebrew, scholars still widely presume that the phrase is best understood to mean that Paul addressed the crowd in Jerusalem in Aramaic. But the narrative logic of Acts 22–23 suggests that Paul speaks in Hebrew in order to be understood by the Jews but not by the Roman tribune (who would have understood Aramaic). This assessment is supported by a number of details in the account as well as a parallel case in 4 Maccabees. A similar narrative strategy appears to be at work in 26:14.—C.R.M.

Acts 22:2, § 50-1768.

Acts 26:14, § 50-1768.

EPISTLES—REVELATION

Paul

1769. W. R. BAKER, "The Chalcedon Definition, Pauline Christology, and the Postmodern Challenge of 'From Below' Christology," *Stone-Campbell Journal* [Loveland, OH] 9 (1, '06) 77-97.

After describing the Chalcedonian definition of Christ as "truly God and truly man," the article notes the challenges to it from theologians today who begin "from below." Then it considers four aspects of Pauline Christology based on activities associated with Christ: the one sent (Gal 4:4; Rom 8:3-4), the shining light (2 Cor 4:4, 6), the one who creates and sustains (1 Cor 8:6; Col 1:15-20; 1 Cor 1:24), and the one who comes to serve (Phil 2:7; 1 Cor 8:9). Finally it assesses the extent to which the Pauline and Chalcedonian Christologies agree.—D.J.H.

1770. N. BAUMERT, "Das Paulinische Wortspiel mit *κριν-*," *FilolNT* 15 (29-30, '02) 19-64.

In 1 Cor 11:29-34 Paul uses a derivative of the root κριν- seven times but never in exactly the same sense. There are also wordplays with the root in Rom 2:1–3:8 and in Rom 14:1-23. After a brief reflection on semantic structure, the article discusses the verbs διακρίνομαι (doubt?) and ἀνακρίνω and other composites, looks at the spectrum of meanings in the Pauline uses of the κριν- word family, and shows how in the light of this approach many of Paul's wordplays appear in a new light.—D.J.H.

1771. C. H. COSGROVE, "Did Paul Value Ethnicity?" *CathBibQuart* 68 (2, '06) 268-290.

After outlining similarities and differences between antiquity and (post)modernity with respect to the idea of ethnicity, the article explores Paul's attitude toward ethnicity. It discusses the term "Gentile" (not an ethnicity), Paul and ethnocentrism in the ancient Mediterranean world, whether Gal 3:28 concerns the end of difference or the affirmation of difference in equality or both, whether Paul's view of Israel implies that he values Jewish ethnicity, whether Paul's missionary program implies an ethnically diverse Gentile presence in Christ, and Paul and messianic Jewish identity. It concludes by summarizing Paul's perspective on ethnicity in connection with a framework of four ways of valuing ethnicity (e.g. Paul does not appear to be concerned in his letters with honoring or protecting specific ethnic identities of Gentiles).—C.R.M.

1772. Z. CROOK, "The Divine Benefactions of Paul the Client," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 9-26.

After commenting on the patron and client relationship in the ancient Mediterranean world and evidence that this social system was thoroughly understood by the NT writers, the article investigates Paul's use of patron-client language with reference to his conversion (1 Cor 9:1, 16-17; 15:8-10; Gal 1:11-17; Phil 3:4b-11) and apostleship, respectively. It concludes that Paul describes his apostleship in the same terms as he does his revelation of Jesus Christ, thus understanding his vision and his apostolic status both to be benefactions.—C.R.M.

1773. A. DENAUX, "De Verrijzenis van Jezus Christus in de brieven van Paulus" [The Resurrection of Jesus Christ in the Letters of Paul], *Collationes* 36 (1, '06) 5-30.

After discussing Paul's personal encounter with the risen Lord, the article considers Paul's reliance on tradition, and the early kerygma of Jesus' death and resurrection (e.g. 1 Cor 15:3-5). Then it reflects on the saving significance of Jesus' death and resurrection (soteriological aspect), Jesus' resurrection and the future resurrection of the dead (eschatological aspect), the bodily resurrection of the dead as transformation, and walking in newness of life (paraenetic-ethical aspect).—D.J.H.

1774. P.-D. DOGNIN, "La foi du Christ dans la théologie de saint Paul," *RevSciPhilThéol* 89 (4, '05) 713-728.

The Pauline concept of the "faith of Christ" is far from being widely accepted. While textual objections are inadequate, the real reason for rejecting it is the theological conviction that Jesus' relationship (as God's Son) with his Father is of an order different from ours (A. Vanhoye). But when one reads the pertinent texts without theological preconceptions, it appears that Pauline theology is structured around three poles: the faith of Christ, our faith in Christ, and our faith (lived out) in Christ.—D.J.H.

1775r. D. G. HORRELL, *Solidarity and Difference. A Contemporary Reading of Paul's Ethics* [*NTA* 50, p. 179].

L. HOULDEN, *Conversations in Religion and Theology* [Malden, MA] 4 (1, '06) 9-12.—In his reading of Paul's ethics Horrell has produced a work of thorough biblical scholarship that makes a serious contribution to theological ethics. Moreover, his treatment of the liberal and communitarian aspects of Paul's ethics gives his work unusually modern relevance. [In the same issue (pp. 12-16) Horrell responds to points raised by Houlden.]—D.J.H.

1776. A. S. JACOBS, "A Jew's Jew: Paul and the Early Christian Problem of Jewish Origins," *JournRel* 86 (2, '06) 258-286.

The perception of Paul's voice as doubled—simultaneously Jewish and non-Jewish—was captured by early Christian exegetes in order to articulate the perplexing religious boundaries of Judaism and Christianity in late antiquity. The article explores two modes by which early Christians (especially in the 4th and 5th centuries) exploited Paul's superlative Jewishness as a "Hebrew of Hebrews" to confront their troubling Jewish origins: through direct exegesis of Paul's Philippians boasting (see Phil 3:4-7), and by taking up and casting his epithet onto other significant figures of Jewish history. In both instances we see how Christians engaged the anxiety of Jewish otherness at the heart of their own religious identity through deft gestures of simultaneous appropriation and repudiation.—C.R.M.

1777. E. N. KABAMBA, "Pauline Qualities of a Preacher of the Word of God and the African Context," *HekimaRev* 35 ('06) 61-68.

After describing briefly Paul's background and message, the article considers the qualities of a preacher of God's word according to Paul: firmness and courage, meekness and gentleness, knowledge, kindness, patience, love, and prayerfulness. It concludes that these qualities can serve as benchmarks for quality preaching in Africa and elsewhere.—D.J.H.

1778. B. W. LONGENECKER, "On Critiquing the 'New Perspective' on Paul: A Case Study," *ZeitNTWiss* 96 (3-4, '05) 263-271.

The challenge to the "new perspective" on Paul in S. J. Gathercole's *Where Is Boasting?* (2002) is based on a skewed portrait of the new perspective (e.g. that the new perspective operates without eschatological categories). Moreover, Gathercole's handling of Jewish and Pauline texts is imbalanced insofar as he seems to highlight the "worst" features (from a Pauline perspective) of Jewish texts while marginalizing those that even from a Pauline perspective are admirable. This relatively overt double standard is apparently followed to make Paul's "soteriology" distinctive and thereby the superior of the two. Nevertheless, Gathercole's work does put the onus on advocates of the new perspective to be more cautious of the way in which they articulate the significance of nomistic observance.—C.R.M.

1779. F. J. MATERA, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology," *TheolStud* 67 (2, '06) 237-256.

After identifying three difficulties one encounters when comparing Paul and John with each other, the article treats the structure of Paul's Christology with respect to Paul's foundational experience, the significance of Christ's death, and the import of Christ's resurrection and parousia. Next it considers the structure of John's Christology with respect to the foundational experience rooted in the testimony of the Beloved Disciple, and the claim Jesus makes in the Fourth Gospel that he comes from and is returning to God ("the sending of the Son"). Then it explores three ways in which Johannine and Pauline Christologies witness to a common reality of God's revelation: Christ as the revelation of God, the human condition, and God's salvation. It concludes that Paul and John represent two Christologies, each of which reveals something that the other does not and perhaps cannot reveal.—C.R.M.

1780. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 112 (1, '05) 147-152; (3, '05) 465-470.

The first installment offers descriptions and evaluations of B. W. Winter, *Roman Wives,*

Roman Widows (2003); J. L. Hiigel, *Leadership in 1 Corinthians* (2003); J. Fotopoulos, *Food Offered to Idols in Roman Corinth* (2003); and E. C. Park, *Either Jew or Gentile* (2003). The second installment treats S. E. Porter (ed.), *The Pauline Canon* (2004); R. Griffith-Jones, *The Gospel according to Paul* (2004); and R. Schäfer, *Paulus bis zum Apostelkonzil* (2004).—D.J.H.

1781. J.-F. Riaux, "Paul de Tarse ou comment 'viser l'homme au vif même de son existence'? L'homme, son corps et questions corollaires," *EspVie* 116 (146, '06) 17-22.

Paul does not speak of humans except in their relationship to God. The article considers how Paul understood the concepts of *sōma* ("body," or the entire person) and *psychē* ("soul," or the vital principle), giving particular attention to the influences of his Jewish (Pharisaic) and Greco-Roman (Platonic) backgrounds.—D.J.H.

1782. R. Saarinen, "The Pauline Luther and the Law. Lutheran Theology Reengages the Study of Paul," *ProEccl* 15 (1, '06) 64-86.

After the liberation of Pauline studies from Lutheranism, we might reasonably initiate a counter-movement in which Lutheran theology aims at reengaging the study of Paul. This reengagement should not focus on criticism of the "new perspective" on Paul but rather should seek to demonstrate that Luther's theology is closer to the insights of the new perspective than has been previously assumed.—D.J.H.

1783r. R. Schäfer, *Paulus bis zum Apostelkonzil* [*NTA* 49, p. 191].

I. Broer, "Neues zur Pauluschronologie?" *BibZeit* 50 (1, '06) 99-104.—After an overview of Schäfer's book, the article states some results of her work for Pauline chronology and biography between Paul's conversion and the apostolic council with particular attention to Gal 1:13–2:21 and to related material in Acts. Then it offers a critical evaluation with regard to particular points and to methodological issues.—D.J.H.

1784. T. D. Still, "Pauline Theology and Ancient Slavery: Does the Former Support or Subvert the Latter?" *HorBibTheol* 27 (2, '05) 21-34.

By not explicitly and unequivocally denouncing slavery in Philemon or elsewhere in his extant letters, it can at least appear that Paul was offering tacit support to the institution. The article probes the complex and perplexing interplay between Paul's theology and ancient slavery in an attempt to ascertain whether the former reinforced or undermined the latter. It treats Philemon, 1 Cor 7:21-24, and four texts that most Pauline scholars presently regard as pseudonymous (Col 3:22–4:1; Eph 6:5-9; 1 Tim 6:1-2; Tit 2:9-10), respectively. It concludes that Pauline theology can and has been used both to support and to subvert the institution of slavery.—C.R.M.

1785. P.-E. Tang Abomo, "Church Tradition Dilemma on the Worth of the Human Body: St Paul or Plato?" *HekimaRev* 33 ('05) 45-55.

In Paul's perspective the flesh and the body cannot be intrinsically evil, since the body in which sanctification will take place will be raised at the coming of Christ and glorified. Whereas σάρξ signifies the person in otherness from God, σῶμα (though linked with sin and corruption) is the carrier of resurrection. Plato looked upon the body as the natural enemy of the soul, its clothing, burden, and tomb into which the soul had fallen as a result of some metaphysical and cosmological accident.—D.J.H.

1786. E. VERHOEF, "Determining the Authenticity of the Paulines," *JournHighCrit* 11 (2, '05) 83-95.

Advocating for a valid theory by which to present clear arguments regarding the authenticity of the "Pauline" documents, the article examines how far Philippians, 1–2 Thessalonians, and 1 Timothy correspond with Romans with regard to theological views, vocabulary, and historical data. It finds that both Philippians and 1 Thessalonians originate from the same author as Romans; 1 Timothy was not written by the same person who wrote Romans; and 2 Thessalonians is probably not authentic. Working from these results we might discover more about this Paul in other sources (canonical writings, apocryphal documents, patristic literature).—C.R.M.

1787. G. WATERS, "Rejoinder to Nicholas Perrin, 'A Reformed Perspective on the New Perspective,'" *WestTheolJourn* 68 (1, '06) 133-138.

The article responds to various criticisms raised by Perrin with regard to the author's *Justification and the New Perspective on Paul* (2004), contending that Perrin's review neglected to address at any length the author's exegetical criticisms of the new perspective. [The same issue (pp. 139-146) includes a response from Perrin.]—C.R.M.

1788r. B. W. WINTER, *Roman Wives, Roman Widows. The Appearance of New Women and the Pauline Communities* [*NTA* 48, p. 437].

H. K. BOND, *Conversations in Religion and Theology* [Malden, MA] 4 (1, '06) 17-20.—Winter's basic thesis that women in the 1st century gained a number of freedoms in many aspects of life and that this provides an important backdrop to certain NT passages is surely correct and corroborates the findings of other studies on this theme. However, his easy acceptance of ancient male rhetoric about women may destroy some of his historical interpretations. [In the same issue (pp. 20-24) Winter responds to points raised by Bond.]—D.J.H.

Paul, §§ 50-1716, 1981r.

Romans, 1–2 Corinthians

1789. A. G. JORGENSON, "Rahner, Romans and Suffering Hope," *TorontoJournTheol* 21 (2, '05) 183-197.

K. Rahner's treatment of hope underscores its nature as an "outward from self" abandonment to God that is constitutive of our relationship with God in Christ Jesus. In his letter to the Romans Paul underscores the manner in which hope pictures the human as patient upon the other with whom our relationship with Christ is concretized. These two themes of abandonment and suffering the other find consummate expression in Jesus Christ.—D.J.H.

1790. E. LOHSE, "Martin Luther und die Römerbrief des Apostels Paulus — Biblische Entdeckungen," *KerDog* 52 (2, '06) 106-125.

In interpreting Paul's letter to the Romans in 1515-16 to his students at Wittenberg, Luther learned from Rom 1:17 that God's justice means his gracious gift by which a new life is opened for all who trust in his word. This insight became relevant for his interpretation not only of Romans but also of all books of the Bible. While this understanding which Luther

developed in his later works is sometimes criticized in NT exegesis, it remains important for a careful reading of Romans today.—D.J.H.

1791. A. GIGNAC, "Procès de l'humain ou procès de Dieu? Le jeu intertextuel entre Rm 3,1-9 et Ps 50 (LXX)," *RevBib* 112 (1, '05) 46-62.

The story of David's sin recalled by the quotation of Ps 50:6 (LXX) serves in Rom 3:1-9 as background to the four lawsuits that can be detected in the dialogue between Paul and his interlocutor: against the Jews, humankind, God, and Paul. When read in this perspective, Rom 3:1-9 acquires a new emphasis. If forgiveness is not at the heart of God's justice, then we can question God's righteousness.—D.J.H.

1792. S. SCHREIBER, "Das Weihegeschenk Gottes. Eine Deutung des Todes Jesu in Röm 3,25," *ZeitNTWiss* 97 (1, '06) 88-110.

After noting problems with the interpretation of Jesus' death as a sacrifice in Rom 3:25, the article places the text in its immediate context (Rom 3:21-26) and describes two common (but inadequate) approaches: an atoning sacrifice according to Leviticus 16, and an atoning sacrifice in the sense of the martyrdom tradition. Then it suggests the lexical possibility and superior religious- and social-historical relevance of the concept of ἱλαστήριον in the sense of God's votive offering on behalf of humankind for understanding Paul's language regarding the sacrificial value of Jesus' death according to Rom 3:25.—D.J.H.

1793. B. A. LOWE, "Oh διά! How is Romans 4:25 to be Understood?" *JournTheolStud* 57 (1, '06) 149-157.

The clue to understanding "raised for our justification" in Rom 4:25b lies in taking seriously the two διά + accusatives in Rom 4:23. There they express a parallel between the promise of righteousness "for him" (Abraham) and the same kind of promise still valid "for us." The same emphasis should be taken in 4:25: "for us . . . for us." Such a reading is not only backed up by the echo of Isaiah 53 and the content of Romans 5, but also serves to explain the meaning of Rom 4:25b. Abraham was given an opportunity for "righteousness-producing faith" through a tension between "under-realized reality" and God's faithfulness (4:18-22). Through the resurrection of Jesus the same opportunity is now afforded to "us."—D.J.H.

1794. [Rom 5] P. RICOEUR, "Équivalence et surabondance. Les deux logiques," *Esprit* (3-4, '06) 167-173.

In Romans 5 Paul demonstrates the opposition between a human logic of equivalence and a divine logic of superabundance [see § 35-138]. While superabundance may seem inhuman, it takes on a human figure through Jesus.—D.J.H.

1795. J. S. LAMP, "The Rhetoric of Righteousness: An Overview of Paul's Argument in Romans 5–8," *Asbury Theological Journal* [Wilmore, KY] 60 (2, '05) 55-66.

This rhetorical overview of Romans 5–8 demonstrates that the whole section consistently argues for a view of the new life in Christ where the believer is decisively freed from the oppressive effects of both the Law and sin in order to live a life of righteousness through the empowering presence of the Spirit. Far from presenting a view that the Christian life is a tension between living righteously (chaps. 6, 8) and combating the power and presence of sin (chap. 7), the whole section consists of a line of rhetorical argumentation that depicts the Christian life as one lived toward righteousness.—C.R.M.

1796. N. L. COLLINS, "The Jewish Source of Rom 5:17, 16, 10 and 9: The Verses of Paul in Relation to a Comment in the Mishnah at m. Makk 3.15," *RevBib* 112 (1, '05) 27-45.

Close examination of Paul's statements in Rom 5:9, 10, 16, and 17 suggests that these verses were originally inspired by a Hebrew precursor of the rabbinic text preserved in *m. Makkot* 3:15. It is possible that these words were composed by Paul before they were used in Romans.—D.J.H.

Rom 5:16-17, § 50-1796.

1797. H. GIESEN, "Das heilige Gesetz — missbraucht durch die Sünde (Röm 7)," *Trier TheolZeit* 114 (3, '05) 202-221.

After discussing Paul's idea of freedom from the Law for a new relationship with God and the risen Christ in Rom 7:1-6, the article considers Paul's apology for the Law by describing Paul's understanding of sin and explaining his treatment of the Law and sin in 7:7-13 according to the following outline: thesis—the Law is not sin but has to do with sin (7:7); clarification and grounding of the thesis—the Law misused by sin (7:8-11); and conclusion—the Law is holy and spiritual (7:12-13). Then it shows how Paul developed these ideas in his arguments about soteriology and God's relationship with humankind in Rom 7:14-25 and 8:1-39.—D.J.H.

1798. S. KRAUTER, "Römer 7 in der Auslegung des Pietismus," *KerDog* 52 (2, '06) 126-150.

The article first discusses the interpretation of Romans 7 by the Reformers and in Lutheran orthodoxy. Then it considers the approaches to this text taken by P. J. Spener, A. H. Francke, J. A. Bengel, and F. A. G. Tholuck, respectively. It observes that the pietist theologians overcame the dichotomy between "humanity under the Law" and "humanity under grace" by interpreting Romans 7 as a process of salvation and sanctification.—C.R.M.

1799. D. C. MOHRMANN, "Boast Not in Your Righteousness from the Law: A New Reading of Romans 10.6-8," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 76-99.

The article contends that in Romans 10 the righteousness-from-faith character stands in for Paul, who desires to win over the Jews to his gospel. The tone is at first confrontational or prophetic (10:5-7) before it turns toward encouragement (10:8). With intriguing creativity and craftsmanship Paul transforms Deuteronomy 30 in a remarkable way. Instead of abetting Israel's presumptive introspection, the righteousness-from-faith claims that Christ is the near-word of God or τέλος νόμου. Moving from parochial introspection to universal confession, Paul describes this near-word in 10:9-10.—D.J.H.

1800. R. HURLEY, "Ironie dramatique dans la mise en intrigue de l'empire en Romains 13,1-7," *StudRel/SciRel* 35 (1, '06) 39-63.

Given that Paul clearly condemns the lords of this age and their magistrates (most notably for the crucifixion of Jesus and their corrupt practices), a reading of Rom 13:1-7 at face value produces insurmountable internal contradictions in the Pauline corpus. This article proposes an ironic reading of the text based on an analysis of a set of internal textual clues suggested by the theoretical work of W. Booth and supported by recent research into relations between the nascent church and the oppressive Roman principate.—D.J.H.

Rom 16:3-5, § 50-1568.

1801r. [Rom 16:7] E. J. Epp, *Junia. The First Woman Apostle* [*NTA* 50, p. 177].

P. Foster, "Junia — Female and an Apostle," *ExpTimes* 117 (9, '06) 371-372.—The strength of this book is in the way it communicates recent technical discussion of the Greek NT text in a manner that is readily accessible for a wider audience. On a question as vital as the role of women in the early church, Epp shows that textual criticism has a decisive contribution to make.—C.R.M.

1802. C. Gil Arbiol, "La casa amenazada. Conflicto de modelos familiares en 1 Co," *EstBib* 63 (1, '05) 43-63.

After comparing the Isis cult and the Christian community at Corinth, the article discusses some sexual and family problems in the Corinthian community: "incest," other expressions of πορνεία, and gender problems. It concludes that Paul in 1 Corinthians responded to this situation with caution and ambiguity in order to maintain the cohesion of the community.—D.J.H.

1803. J. Pester, "Life and Fellowship, Death and Division: Partaking of the Tree of Life and the Tree of the Knowledge of Good and Evil in First Corinthians," *Affirmation & Critique* [Anaheim, CA] 11 (1, '06) 26-41.

The principal contrast that Paul presents in 1 Corinthians is between a corporate expression of the new human who is sustained and nurtured by partaking of the organic realization of the tree of life (the crucified and resurrected Christ) and a divided expression of the corporate fallen human who is sustained and nurtured by partaking of the organic development of the tree of knowledge of good and evil (the wisdom of this age).—D.J.H.

1 Cor 1–4, § 50-1515.

1804. [1 Cor 6:12-20] W. Moka, "Paul's View of the Human Body," *HekimaRev* 33 ('05 37-44.

After placing 1 Cor 6:12-20 in the context of Paul's argument, the article presents his understanding of Christian freedom with regard to moral license, examines the Corinthians' statements in 6:12-13, looks at the notion of the body as the temple of the Holy Spirit, and discusses Paul's recommendation to "glorify God in your body" (6:20).—D.J.H.

1805. [1 Cor 7:29-31] G. M. M. Pelser, "The relation between church and world/culture in view of the Pauline "as if not" (ὡς μή)," *HTSTeolStud* 61 (3, '05) 709-727.

The article first offers a series of propositions motivated by Pauline pronouncements and deliberates on them briefly under the following headings: the nonbelieving world, free toward the world, paradoxically separated, being church amid a diverse society (Gal 3:28), and being a Christian independently of status or situation (1 Cor 7:17-24). Then it focuses in more detail on the "as if not" of the relation between church and world/culture on the basis of 1 Cor 7:29-31. It concludes that although Paul does not expect believers to withdraw from the world, he does at least expect them to maintain a critical distance from everything in the world.—C.R.M.

1806. C. Keener, "'Let the Wife Have Authority over her Husband' (1 Corinthians 11.10)," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 146-152.

In 1 Cor 11:3-7 Paul applies the Greek term κεφαλή to the wife's husband as well as to her

literal head. It is possible that Paul's play on the literal anatomical sense of κεφαλή and a figurative application to the husband continues in 11:10. If so, Paul may balance his claim in 11:7-9 that "man" is "woman's" original source not only with the claim in 11:11-12 that she is his proximate source, but also an affirmation of her "authority" in 11:10. It is possible that this claim refers to the wife's sexual authority over her husband (see 7:4) or perhaps to her "power" to protect her husband sexually.—C.R.M.

1807. C. Stettler, "The 'Command of the Lord' in 1 Cor 14,37 — a Saying of Jesus?" *Biblica* 87 (1, '06) 42-51.

The article contends that in 1 Cor 14:37 κυρίου ἐντολή is best understood as referring to a saying of Jesus. It argues on the basis of the language used, the relation of 14:37 to the argument of chapters 12–14, the background of 14:37 (Jesus' teaching about love and mutual service in general; Mt 7:21-23; the Synoptic love commandment; "my commandment" in John), and the announcement of judgment in 1 Cor 14:38. The "command of the Lord" in 14:37 not only refers to Jesus' teaching in general but more specifically to the commandment to love one's neighbor (Mt 22:39-40 par.).—C.R.M.

1808. J. D. M. Derrett, "'Over Five Hundred at One Time' (1 Cor. 15:6)," *JournHighCrit* 11 (2, '05) 50-54.

The number "500" is a cliché in Buddhist narrative. The source of the number "500" in 1 Cor 15:6, though not the idea of an "appearance," is Buddhist.—D.J.H.

1809. G. Williams, "An Apocalyptic and Magical Interpretation of Paul's 'Beast Fight' in Ephesus (1 Corinthians 15:32)," *JournTheolStud* 57 (1, '06) 42-56.

The article contends that Paul's mention of fighting with "wild animals" during his time at Ephesus (1 Cor 15:32) should be understood as a reference to the evil spirits or "beasts" at work in the demon-possessed, sorcerers, and idolaters of the city. This interpretation fits well with other uses of θηρίον in ancient apocalyptic and magical texts, the account of Paul's ministry at Ephesus in Acts 19, and Origen's interpretation of 1 Cor 15:32.—D.J.H.

1810. S. Szymik, "Textkritische und exegetisch-theologische Untersuchung zu 1 Kor 15, 49," *RoczTeol* 52 (1, '05) 117-133.

The article discusses the evidence for reading the future indicative φορέσομεν ("we shall bear") or the aorist hortatory subjunctive φορέσωμεν ("let us bear") in 1 Cor 15:49. It concludes that either a scribe very early (early 2nd century A.D.) changed φορέσομεν to φορέσωμεν, or the change from φορέσωμεν to φορέσομεν took place first in Egypt around the 4th century. At any rate the future indicative reading φορέσομεν remains questionable.—D.J.H.

1 Cor 16:19, § 50-1568.

1811. T. Schmeller, "Écrire aujourd'hui un commentaire (sur 2 Co). Qu'est-ce que cela signifie?" *RevSciRel* 80 (2, '06) 243-252.

At the early stages of work on a commentary on 2 Corinthians, the author first reflects on the object of his commentary, the intended audience, and the methods to be used. Then with reference to the Evangelisch-Katholischer Kommentar series for which he is writing, he takes up the same issues. He notes that the EKK gives first place to the historical-critical approach,

is open to the theological meaning of texts, is aimed at a cultivated readership, and complements the classical method with recent developments in the social sciences and the effective history of texts.—D.J.H.

1812. J. M. McDermott, "II Cor. 3: the Old and New Covenants," *Gregorianum* 87 (1, '06) 25-63.

As a way of addressing questions raised in dialogue between Catholics and Jews concerning the relation of the two covenants, their salvific efficacy, and their continuing validity, the article presents an exposition of 2 Corinthians 3 in three stages: Paul's defense of his ministry of the new covenant (3:1-6), the analogy of glory (3:7-11), and Christ and the old covenant (3:12-18). Paul's analogy of glory in 2 Corinthians 3 recognizes the old covenant's glory as authentic but also as destined to yield to the glory of Christ's new covenant.—C.R.M.

1813. L. Brink, "A General's Exhortation to His Troops: Paul's Military Rhetoric in 2 Cor 10:1-11," *BibZeit* 50 (1, '06) 74-89.

The second installment [see § 50-370] deals with the narrative elements of a general's exhortation speech and their appearance in 2 Cor 10:1-11, the passage as an exordium of emotion for an argument about ethos, Paul's use of the metaphor of the captive becoming the commander, and the restoration of harmony as the goal of Paul's rallying of his troops.—D.J.H.

Galatians–Philemon

1814. R. G. Artinian, "Luther after the Stendahl/Sanders Revolution: A Responsive Evaluation of Luther's View of First-Century Judaism in his 1535 Commentary on Galatians," *TrinJourn* 27 (1, '06) 77-99.

A survey of Luther's 1535 commentary on Galatians shows that, contrary to the view common in Pauline scholarship since K. Stendahl and E. P. Sanders, Luther at least in this commentary does not appear to read his 16th-century religious context into Paul's 1st-century Jewish opponents, nor is it fair to say that Luther here regards the Jew or Judaism as the symbol of all that is false and dangerous in religion. The "new perspective" wing in Pauline studies fails to appreciate Luther as an exegete and as a theologian, and thus misconstrues the method by which Luther arrived at his picture of 1st-century Judaism and unfairly characterizes Luther's treatment of "the Jew" as a religious person in his theology of justification.—D.J.H.

Gal, § 50-1783r.

1815. K.-Y. Na, "The Conversion of Izates and Galatians 2:11-14. The Significance of a Jewish Dispute for the Christian Church," *HorBibTheol* 27 (2, '05) 56-78.

In Gal 2:11-14 Paul describes an intra-Jewish debate about what good Jews should think and do about Gentiles, especially concerning their inclusion in the Jewish covenant and their Torah-observance. His account should be read alongside Josephus' story about Izates and his queen mother Helena (*Ant.* 20:17-53) in light of the debate among Jews within the Greco-Roman environment about proper Jewish belief and praxis, especially in the context of their contact with Gentiles and the various degrees of Torah observance (and circumcision in particular) by Gentile converts.—D.J.H.

1816. [Gal 3:24-25] M. J. SMITH, "The Role of the Pedagogue in Galatians," *BiblSac* 163 (650, '06) 197-214.

The article first treats the lexical meaning of the term παιδαγωγός in Gal 3:24-25, the custom of having a pedagogue, who filled this role in Greco-Roman society, the pedagogue's responsibilities, attitudes toward the pedagogue, and the position of the child under the pedagogue. Then it considers the role of the παιδαγωγός in Galatians 3: the problem in the church in Galatia, Paul's argument in Galatians, and Paul's analogy of the Law as a παιδαγωγός. It concludes that the Law was a παιδαγωγός in two respects: it only had a temporary role, and it guarded Israel from being contaminated by Gentile religions.—C.R.M.

Gal 3:27-28, § 50-1557.

1817. J. WILLITTS, "Isa 54,1 in Gal 4,24b-27: Reading Genesis in Light of Isaiah," *Zeit NTWiss* 96 (3-4, '05) 188-210.

The scriptural text that Paul interprets in Gal 4:21–5:1 is not Genesis and the Abraham story but rather Isaiah 54 and the redemptive-historical story of Israel. The quotation of Isa 54:1 in Gal 4:27 is the theological center of the whole exhortation to expel the "teachers" and their "followers" and the basis of the believer's freedom. Paul wished both to remind the Galatians of the present eschatological situation inaugurated by Jesus Christ and to challenge them to act appropriately. Thus Paul provided for his readers by means of the Genesis narrative a concrete visual aid that assisted them in understanding and acting upon the eschatology of Isaiah 54 that, according to Paul, was inaugurated in the work of Jesus.—D.J.H.

1818. J. W. BARRIER, "Paul and His Master: Defining and Applying a Postcolonial Definition to Galatians 6:17," *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 35 (2, '06) 34-38.

This reconsideration of how Paul understands his *stigmata* in Gal 6:17 in light of a postcolonial framework treats methodological concerns, *stigmata* and the branding of slaves in the Greco-Roman context, and a postcolonial interpretation of Paul's identity in slavery. It argues that Paul's *stigmata* reveal his suppressed status as a colonized Jew looking for an alternative language to express his deep need for a master worthy of his loyalty. Paul's dissatisfaction within the Roman empire forced him to seek identity within a parallel construct that was the empire of Jesus. Paul's metaphorical use of slave language throughout Galatians is part of his attempt to define issues of allegiance within the ranks of the Galatian church.—C.R.M.

1819. F. BEISSER, "Wann und von wem könnte der Epheserbrief verfasst worden sein?" *KerDog* 52 (2, '06) 151-164.

This discussion of the authorship and dating of the epistle to the Ephesians argues that the usual reasons for denying Pauline authorship (e.g. style, content, similarities to Colossians) can be answered. It suggests that Ephesians was written by Paul to Laodicea (see Col 4:16), and that Colossians is a kind of commentary on Ephesians written by Paul to protect the earlier letter from a gnostic interpretation.—C.R.M.

Eph, § 50-1823.

Eph 1:1, § 50-1824.

1820. J. Lambrecht, "Efeziërs 1,7-10 in *De Nieuwe Bijbelvertaling*" [Ephesians 1:7-10 in De Nieuwe Bijbelvertaling], *ActaTheol* 25 (2, '05) 196-200.

After noting how Eph 1:7-10 fits into the opening blessing of the letter (1:3-14), the article compares the De Nieuwe Bijbelvertaling version of vv. 7-10 with that of the Willibrordvertaling. Then it assesses the NBV translation of vv. 7-8 and vv. 9-10, respectively, in comparison with a literal rendering of the Greek.—C.R.M.

1821. B. L. Melbourne, "Ephesians 2:13-16: Are the Barriers Still Broken Down?" *Journ RelThought* 57 (2, '01)/58 (1-2, '05) 107-119.

This consideration of Eph 2:13-16 treats the larger context (with a comparison of 1:19-23 and 2:1-10), the immediate context (especially 2:11-12), the salvation-historical "but now" of 2:13, Christ's accomplishments in 2:14-16, the results of Christ's sacrifice, theological considerations, and contemporary application.—C.R.M.

1822. D. F. Asaju, "Philippians 2:5-11: An African Reading of Paul's Christological Hymn of Exaltation," *BangalTheolFor* 37 (1, '05) 198-207.

The article examines a traditional Yoruba (a major ethnic group in western Nigeria) messianic folk story in relation to the christological presentation of Jesus in Phil 2:5-11. It observes that the similarities in major essentials show that there is ample ground for an African model of the Jesus story.—C.R.M.

1823. T. Witulski, "Gegenwart und Zukunft in den eschatologischen Konzeptionen des Kolosser- und des Epheserbriefes," *ZeitNTWiss* 96 (3-4, '05) 211-242.

The study proposes a reexamination of the eschatological concepts of Colossians and Ephesians guided by the following questions: (1) How and in which systematic categories is the concept of realized or present eschatology developed in Colossians and in Ephesians? (2) Is it also possible to identify in these letters futuristic eschatological conceptions? and (3) If so, in what relation do these stand vis-à-vis the basically realized eschatological orientation of the respective letters' eschatological concepts? It carries out the investigation by analyzing passages from Colossians (1:12-14; 1:21-23; 2:8-15; 3:1-4; 3:24-25) and Ephesians (1:3-14; 2:1-10; 1:21 + 4:30 + 6:13; 4:22-24), respectively, that either directly or indirectly offer answers to the guiding questions. It concludes that the relationship of present and future within the eschatological conception of Colossians corresponds in its essentials to the eschatological conception of Ephesians.—C.R.M.

Col, § 50-1819.

1824. T. B. Slater, "Translating ἅγιος in Col 1,2 and Eph 1,1," *Biblica* 87 (1, '06) 52-54.

This discussion of how to translate ἅγιος (and πιστός) in Col 1:2 and Eph 1:1 argues on grammatical, linguistic, theological, and literary grounds that ἅγιος is best translated as an adjective in these two passages: "to the holy and faithful brothers and sisters in Colossae"; and "to those [in Ephesus] who are holy and faithful," respectively.—C.R.M.

1825. C. Burchard, "Satzbau und Übersetzung von 1Thess 1,10," *ZeitNTWiss* 96 (3-4, '05) 272-273.

The article proposes the following rendering of 1 Thess 1:10: "to wait for his (God's) Son

from heaven, Jesus, whom he raised from the dead, our Savior from the coming judgment of wrath."—D.J.H.

1826. C. B. Amphoux, "1 Th 2,14-16: quels Juifs sont-ils mis en cause par Paul?" *FilolNT* 16 (31-32, '03) 85-101.

The comma between 1 Thess 2:14 and 2:15 has the effect of blaming all Jews for what follows in 2:15-16. However, Paul seems to have restricted the blame to those Jewish leaders who played a role in Jesus' death. The generalizing interpretation entered the textual tradition only in the 5th or 6th century A.D. This comma should be expunged from editions of the Greek NT and modern translations.—D.J.H.

1827. C. C. Caragounis, "Parainesis on ἁγιασμός (1 Th 4: 3-8)," *FilolNT* 15 (29-30, '02) 133-151.

After noting that almost all of the basic words in 1 Thess 4:3-8 constitute problems of interpretation (πορνεία, σκεῦος, κτᾶσθαι, ὑπερβαίνειν, πλεονεκτεῖν, ἀδελφός), the article presents the two basic interpretations of σκεῦος and ἀδελφός, reviews basic presuppositions for interpreting 1 Thessalonians, and discusses the structure of 4:1-8. Then it sets out a homogeneous interpretation of the passage. It argues that Paul has no concrete case of adulterous behavior in mind but gives general exhortations and warns the men and women of the Thessalonian church about the dangers of such behavior.—C.R.M.

1 Thess 4:4, § 50-1954.

1828. J. A. D. Weima, "The Slaying of Satan's Superman and the Sure Salvation of the Saints: Paul's Apocalyptic Word of Comfort (2 Thessalonians 2:1-17)," *CalvTheol Journ* 41 (1, '06) 67-88.

The article offers advice to preachers dealing with Paul's extensive use of apocalyptic images and themes in 2 Thess 2:1-17 under the following main headings: the boundaries of the passage, its structure, and its interpretation. Even though much in this passage is debatable and open to various interpretations, Paul's overall goal in describing these things to the Thessalonians remains quite clear: to comfort his readers.—C.R.M.

1829. S. W. Frary, "Who Was Manifested in the Flesh? A Consideration of Internal Evidence in Support of a Variant in 1 Tim 3:16a," *FilolNT* 16 (31-32, '03) 3-18.

The article first shows that examination of the external evidence to determine whether ὅς or θεός should be read in the initial line of the hymnic fragment at 1 Tim 3:16 is inconclusive. Next it compares the canons of internal evidence by which each of three groups of text critics (thoroughgoing eclectics, reasoned eclectics, Byzantine priorists) evaluate readings. Then it applies the common principles distilled from these methods to the ὅς/θεός variant of 1 Tim 3:16. It concludes that internal evidence alone is not capable of bearing the burden cast upon it by the thoroughgoing eclectics.—C.R.M.

2 Tim 1:12, § 50-1876.

2 Tim 4:19, § 50-1568.

1830. W. RAKOCY, "Tytus krewnym Łukasza? (Is Titus Luke's relative?)," *RoczTeol* 51 (1, '04) 115-125.

The article reviews the suggestion put forward over one hundred years ago by both W. Ramsay and A. Souter that Luke and Titus, Paul's collaborators, were brothers. This idea was primarily based on the fact that Titus is not mentioned in Acts. A study of Titus' historical position in the Pauline mission and in comparison to the apostle's other associates in Acts allows one to conclude that the lack of reference to Titus in Acts is not accidental. Titus is not mentioned for the same reason that Luke, the author of Acts, passes over his own person in silence. While Ramsay's and Souter's specific suggestion that Titus was Luke's brother cannot be confirmed, there does seem to be a certain relationship between them.—C.R.M.

1831. K. D. LYONS, "Paul's Confrontation with Class: The Letter to Philemon as Counter-Hegemonic Discourse," *Cross Currents* [New York] 56 (1, '06) 116-132.

The corrected reprinting [see § 50-1193] of an article contending that Paul's strategic use of language in Philemon reveals his unwillingness to canonize the social roles in his cultural environment and his resolve to give preference to (legitimize) the familial structure of the church.—C.R.M.

1832. J. ZMIJEWSKI, "Der Philemonbrief. Ein Plädoyer für die christliche Brüderlichkeit," *TrierTheolZeit* 114 (3, '05) 222-242.

Paul's letter to Philemon can best be understood as a plea for the actualization (the imperative) of κοινωνία as mutual fellowship in Christ (the indicative). After discussing Christian fellowship in the framework of Pauline ethics, the article considers Christian fellowship as the theme of Paul's letter to Philemon with regard to its occasion and purpose; form and character; and style, structure, and way of arguing.—D.J.H.

Hebrews

1833. J. BATTEN, "The Two Trees in Hebrews 1–2," *Affirmation & Critique* [Anaheim, CA] 11 (1, '06) 73-77.

The article considers Hebrews 1–2 with regard to three aspects of the tree of life (see Gen 2:9): its content (the Son's divinity), process (the Son's humanity), and consummation (the Son's glorification).—D.J.H.

1834. P. D. DOGNIN, "Épître aux Hébreux, traduction inédite du prologue (He 1,1-4)," *RevBib* 112 (1, '05) 80-100.

In the new translation of Heb 1:1-4 proposed in this article, God appoints his Son as the heir of all the prophets, mandates him as the mediator of the "making" of the centuries (past and future), and enables him to shine with glory and engrave in hearts the endurance that he learned on the cross. While bearing the sufferings of humans and making purification for their sins, the Son inaugurates a new type of priesthood, that of faith.—D.J.H.

1835. [Heb 2:5-18] K. DEYOUNG, "Divine Impassibility and the Passion of Christ in the Book of Hebrews," *WestTheolJourn* 68 (1, '06) 41-50.

By looking closely at Heb 2:5-18 the article seeks to show that while Christ clearly suffered, God did not. It treats the portrayal of Jesus Christ in the passage under the following

headings: our exalted man of sorrows (2:5-9), our perfect brother (2:10-17), and our sympathetic high priest (2:18). It concludes that the passibility of God cannot be assumed from the passibility of Christ.—D.J.H.

1836. V. (S.-L.) RHEE, "Christology, Chiasm, and the Concept of Faith in Hebrews 10:19-39," *FilolNT* 16 (31-32, '03) 33-48.

Hebrews 10:19-39 is arranged chiastically: A—exhortation to continue with faith (10:19-25); B—consequence of abandoning Christ (10:26-31); and A'—exhortation to persevere in faith (10:32-39). Analysis of this passage shows that the author of Hebrews regarded Jesus as the object of faith for believers, even if it is not expressed in terms of "faith in Christ." In Hebrews faith is not simply an ethical category of steadfastness.—D.J.H.

1837. S. M. BAUGH, "The Cloud of Witnesses in Hebrews 11," *WestTheolJourn* 68 (1, '06) 113-132.

Hebrews 11 presents the OT believers recorded in the biblical record as recipients of divine testimony to the coming eschatological realities brought to fulfillment by Christ and as participants in and witnesses to the world to come by faith. This chapter bears directly on the author's conception of the nature and central theme of the OT as an organic unfolding of redemptive revelation, and witnesses to the hearers that they cannot reject Christ the reality and go back to a supposed "old time religion" of the OT era.—D.J.H.

Heb 13:15, § 50-1575.

Catholic Epistles

1838. K. BURSKI, "Siate perfetti. Lettura esegetica di Gc 1, 2-12," *RoczTeol* 51 (5, '04) 31-48.

After delimiting the pericope and discussing text-critical problems associated with Jas 1:2-12, the article offers a translation of the text, presents an exegetical (structural, linguistic, contextual, and semantic) analysis of it, and draws some hermeneutical conclusions.—D.J.H.

1839. J. C. POIRIER, "Symbols of Wisdom in James 1:17," *JournTheolStud* 57 (1, '06) 57-75.

While Philo's concept of the shadowless light gives clear support to the view that the gift in Jas 1:17 is wisdom, the Qumranic discussion of the Urim and Thummim helps unlock other important aspects of the verse. The Qumran writings not only provide support for the theory that the letter of James invokes the image of the Urim and Thummim but also clarifies an otherwise confusing progression of thought in James 1, which includes (among other things) an unexplained connection between wisdom and persecution.—D.J.H.

1840. R. J. FLETCHER, "Are There Any Links Between the Epistle of James and Buddhism? An Examination of James 3:6," *ExpTimes* 117 (9, '06) 366-370.

The article contends that it is possible that in the phrase τὸν τροχὸν τῆς γενέσεως ("cycle of nature" or "wheel of birth") in Jas 3:6 the writer was referring (even subconsciously) to the (Tibetan) Buddhist notion of the Wheel of Life rather than to a Hellenistic idea, and that there are Buddhist influences in the letter of James.—D.J.H.

1841. [Jas 4:13-17] J. D. M. DERRETT, "The Epistle of James and the Dhammapada Commentary," *SvenskTeolKvart* 82 (1, '06) 36-39.

At Jas 4:13-17 we find an independent passage belonging to the genre of wisdom that agrees with other Jewish teaching that death is certain and plans that do not take account of God's will are futile. It is obvious that the passage in the *Dhammapada Commentary* (ca. 5th century A.D.) on *Dhp* 286 that goes beyond the text of *Dhp* 286 agrees with James not only in spirit but also in small particulars.—C.R.M.

1842. T. CALLAN, "A Note on 2 Peter 1:19-20," *JournBibLit* 125 (1, '06) 143-150.

Considerations of grammar and vocabulary show that it is possible to interpret ἐν ταῖς καρδίαις ὑμῶν in 2 Pet 1:19 as modifying γινώσκοντες in 1:20, but they do not show that it is impossible to interpret it, as virtually all recent commentators do, as modifying the immediately preceding ἀνατείλῃ. Nevertheless, the former interpretation is preferable because of the meaning it gives to the passage as a reference to the parousia of Jesus as a physical event as elsewhere in 2 Peter, going on to speak of the knowledge of prophecy one must have to continue one's expectation of this event. The latter interpretation would refer to the parousia (1) as both a physical occurrence and a psychological event, or (2) only the latter, making use of an idea not found elsewhere in 2 Peter or the rest of the NT.—C.R.M.

1–3 Jn, § 50-1725.

1843. J. KIM, "The Concept of Atonement in Hellenistic Thought and 1 John," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 100-116.

After noting that the term ἱλασμός is found only in 1 John in the NT, the article examines the use of ἱλασμός in Plutarch and compares and contrasts it with the presentation of Jesus as an atoning sacrifice in 1 John. It finds that the verbal and conceptual correspondences that exist are purely superficial and that there are fundamental differences between the two. It concludes that the frequent use of ἱλασμός in the LXX and Philo in association with the cultic expiation for sin suggests that 1 John depends upon Jewish sources for its conception.—C.R.M.

1844. S.-H. KIM, "Complex Parallelisms in 1 John 1:5–2:2," *Chongshin Theological Journal* [Seoul] 11 (1, '06) 46-67.

First John 1:5–2:2 displays a complex parallelism like that in 1:1-4, which has a threefold set of parallelisms. It consists of an inclusion (1:5c-e and 2:1b-c) and three negative-positive pairs (1:6-7; 1:7-8; 1:9–2:2), with constituents of each being interactively and sequentially interrelated.—D.J.H.

1845. A. GUSA, "'Frygt findes ikke i kærligheden' (1 Joh 4,18)" ['Fear Is Not Found in Love' (1 Jn 4:18)], *DanskTeolTids* 69 (2, '06) 118-143.

Taking its starting point from 1 Jn 4:18a ("there is no fear in love"), the article explains how in antiquity the negative view of fear as a passion (anthropology) and the determination of superstition as fear (theology) created a semantic shift that went against the OT tradition where fear and love were important coexisting religious categories. It shows how the shift came to define the horizon of the Johannine tradition where fear is considered as a purely negative category by discussing how fear was understood in Greco-Roman philosophy, Hellenistic Judaism, John's Gospel, and 1 John.—D.J.H.

1846. T. NICKLAS, "Der 'lebendige Text' des Neuen Testaments: Der *Judasbrief* in P^{72} (*P. Bodmer* VII)," *AnnStorEseg* 22 (1, '05) 203-222.

After describing the various works contained in *Codex Bodmer Miscellani,* the article discusses the relationship between P.Bodmer VII (the letter of Jude) and P.Bodmer VIII (1 and 2 Peter). Then it offers a close reading of the Greek text of Jude in P^{72}: title and colophon, prescript (vv. 1-2), occasion (3-4), confrontations with false teachers (5-16), exhortations to the community (17-23), and concluding doxology (24-25). It concludes with general observations about the noncanonical status of Jude for the scribe and reading Jude as "a living text."—D.J.H.

Revelation

1847. G. BEALE, "The Purpose of Symbolism in the Book of Revelation," *CalvTheolJourn* 41 (1, '06) 53-66.

The main mode of communication in Revelation is that of symbolism. Therefore we should interpret Revelation primarily in a symbolic fashion and not primarily in a literal fashion, especially when we are interpreting the images in the visionary part of the book (chaps. 4–22). The reason why John used symbols for the faithful was so that we should actually see and perceive spiritual reality and not merely listen to abstractions about it, and, accordingly, be shocked concerning those sins about which we have become anesthetized.—D.J.H.

1848. G. BIGUZZI, "'Il tempo è vicino': l'escatologia nell'Apocalisse," *StudBibFranLibAnn* 54 ('04) 95-118.

Within Revelation eschatology can be found in three narrative sequences, each having a different function. In Revelation 1–3 it supports the exhortation for the churches to be faithful; in Revelation 6–16 it answers the complaint about lack of divine justice for those who shed their blood for God; and in Revelation 20–22 it sustains the prayer of the bride who says, "Come, Lord Jesus." The eschatological urgency and imminence that permeate the book are rooted in John's desire to proclaim that the period of distress and suffering is about to reach an end, and that the reward will not only compensate for any waiting but is also close at hand.—D.J.H.

1849. M. CARSON, "Fine Madness: Psychosis, Faith Communities and the Rehabilitation of the Christian Apocalypse," *ExpTimes* 117 (9, '06) 360-365.

There are parallels between the treatment of psychotics throughout history and the interpretation of Revelation. Liberationists such as P. Richard have seen that Revelation can speak to readers who want to be lifted out of the present and into the metanarrative of history, using language and imagery that take them out of themselves and the mundanity of their lives. Just as liberationists have recognized Revelation's otherness to speak to the marginalized, perhaps the church can learn to value and welcome the otherness of the mentally ill.—D.J.H.

1850. S. CIPRIANI, "Apocalittica e Apocalisse. Spunti di riflessione per un libro 'misterioso,'" *Asprenas* [Naples] 52 (3, '05) 323-338.

After noting the strange destiny of Revelation, the article discusses the literary genre of apocalyptic, the Enochic tradition, and the definition of apocalyptic. Then it considers the originality of Revelation with reference to its structure, the tensions between the "already"

and the "not yet," Christ as the slain Lamb, the ecclesiological dimension, and the "heavenly" Jerusalem.—D.J.H.

1851. D. A. DESILVA, "The Revelation of John and the Practice of Christian Counseling," *Asbury Theological Journal* [Wilmore, KY] 60 (1, '05) 67-87.

After outlining a model for reading Revelation, the article focuses on ways in which Revelation can contribute to a biblical model for Christian counseling under the following headings: contributions to a vision of wholeness, diagnosis of forces and behaviors that subvert wholeness, resources for healing and restoration, and contributions to a model of transformation.—C.R.M.

1852. G. D. FEE, "Preaching Apocalyptic? You've Got to be Kidding!" *CalvTheolJourn* 41 (1, '06) 7-16.

It is absolutely crucial that Revelation be heard in the same way in our day as the word of God as it was for the churches of western Asia Minor at the end of the 1st century A.D. After explaining what and why Revelation is, the article offers some practical helps on how to teach and preach from this book.—D.J.H.

1853. M. FRENSCHKOWSKI, "Parthica apocalyptica. Mythologie und Militärwesen iranischer Völker in ihrer Rezeption durch die Offenbarung des Johannes," *JahrbAntChrist* 47 ('04) 16-57.

The article discusses the concept of the "Parthian threat" from the great enemy of the Roman empire to the east, and considers its impact on motifs and eschatological scenarios in the book of Revelation. After surveying historical evidence about the Parthians in the 1st centuries B.C. and A.D., the article deals with references to them in Jewish apocalyptic writings. Next it notes possible allusions to the Parthians in Revelation: the horsemen and the armies from the east, the Euphrates as the border of the Parthian empire and of the mythical "east," and Nero *redivivus* and the Parthian armies. Then it treats Iranian apocalypses and the repertoire of motifs in early Christian apocalyptic as illustrated by the dragon and the frog as symbols of evil.—D.J.H.

1854. G. K. JOHNSON, "The Tribulation in Revelation and its Literary-Theological Milieu," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 52-75.

John's focus in Revelation is largely on impending earthly events and how Christians should respond to them. Although he expects an hour of trial for the entire world, he expends most of his pastoral energy in preparing the faithful with a strategy for survival. He includes the images of the tribulation found elsewhere in Jewish and Christian apocalypses and related works. He holds that the tribulation is both a preliminary judgment of the wicked and a refining of the righteous. And he anticipates the pressure to worldly conformity to be so intense among his audience that he devotes space in each of his seven visions to describing a "safety valve."—D.J.H.

1855. G. A. KLINGBEIL, "'Eating' and 'Drinking' in the Book of Revelation," *JournAdvent TheolSoc* 16 (1-2, '05) 75-92.

After discussing metaphors and symbols in the biblical text, the article considers the functions of eating and drinking in the OT and the ancient Near East. Then it deals with the topic

in detail in the book of Revelation, and reflects on the intertextuality of eating and drinking. It concludes that in Revelation the meal metaphor is connected with the final judgment and with the final victory, and that NT intertextuality often goes beyond the original meaning of the OT text alluded to.—D.J.H.

1856. J. López, "La acción de engañar en el *Apocalipsis* de Juan," *Gregorianum* 87 (1, '06) 5-24.

Meaning to "go astray, deceive, seduce" with deep OT roots, the Greek verb πλανᾶν occurs eight times in Revelation. Each occurrence is closely related to the most relevant negative symbols in Revelation: Jezebel, the dragon, the beasts, and Babylon. Literary and exegetical analysis shows that the purpose behind this particular usage is to enable readers to discern evil not only behind political power and in civil society but also within the believing community.—D.J.H.

1857. A. Mitescu, "Appunti sul lessico liturgico dell'*Apocalisse* di Giovanni di Patmos. 1. La *Haggadah* cristiana," *Teresianum* 57 (1, '06) 215-237.

After general remarks about the language and historical background of Revelation, the article discusses Greek terms and phrases pertaining to liturgy, with particular attention to their roots in Jewish worship and their use in Revelation. Then it shows how this Jewish liturgical vocabulary contributes to the character of Revelation as a Christian haggadah.—D.J.H.

1858. J. M. V. Paluku, "War and Victory of the Lamb in the Book of Revelation. Its Relevance in African Peace Building," *HekimaRev* 34 ('05) 66-82.

In Revelation John's message of hope is shaped by his vision of God's power and the victory of his Son over the diabolic plans of human beings. After discussing the sociohistorical context of Revelation's community, the article discusses the book's presentation of humankind in cosmic conflict, God's justice and the experience of peace in the victory of the Lamb, and John's hope and the possibility of peace in Africa today.—D.J.H.

1859. T. Pippin, "Warrior Women of the Apocalypse: The Role of the Female in Some Apocalyptic Films," *BibInt* 14 (1-2, '06) 158-174.

Unlike the book of Revelation, the apocalyptic films *Last Night* and *The Book of Life,* and the futuristic *Metropolis* offer open-ended explanations of the end. Some even offer hope that the world will survive the near-apocalypse. All the women of the apocalypse bear violence, visible or not, on their bodies and in the twice-told stories and twisted apocalyptic fairy tales.—D.J.H.

Rev, §§ 50-1501, 1985.

1860. [Rev 1–3] A. Kiejza, "Ἐκκλησία w księdze Apokalipsy św. Jana — Kościół powszechny czy lokalny? (Some aspects of Ἐκκλησία in the Book of Revelation — the Universal or Local Church?)," *RoczTeol* 52 (1, '05) 135-149.

The vision of the church in Revelation (see chaps. 1–3) begins with the local communities, called by their proper names. But the number of churches (seven) suggests completeness and totality, while the encouragement and eschatological promises made to those who overcome go beyond the context of any one local community.—D.J.H.

1861. [Rev 2:13] A. YARBRO COLLINS, "Satan's Throne. Revelations from Revelation," *BibArchRev* 32 (3, '06) 26-39.

The "throne of Satan" mentioned in Rev 2:13 refers to the great altar of Pergamum, one of the most significant and stunning monuments to survive from the Greco-Roman world. Now housed in Berlin, the great altar probably served as an altar of burnt offerings for the two temples dedicated to Zeus and Athena, respectively. For the earliest readers of Revelation, the "throne of Satan" would have evoked both Zeus and the Roman emperor.—D.J.H.

1862. [Rev 7:9-17] R. S. YATES, "The Function of the Tribulation Saints," *BiblSac* 163 (650, '06) 215-233.

Examination of the NT indicates that the deliverance of the tribulation saints from sin (see Rev 7:9-17) is similar to that of the church-age saints, that their function as overcomers could be different, and that the indwelling ministry of the Spirit could be the same for tribulation saints and church-age saints.—D.J.H.

1863. J. E. STANLEY, "The New Creation as a People and City in Revelation 21:1–22:5: An Alternative to Despair," *Asbury Theological Journal* [Wilmore, KY] 60 (2, '05) 25-38

Revelation 21:1–22:5 portrays God making all things new, symbolizing newness via the image of a city called the New Jerusalem in which his faithful servants dwell. John's vision addresses the political, social, economic, and religious stress that his readers endured during the final years of Domitian's reign. The vision of the new creation challenges people to live by faith rather than fatalism, and involves a pure people and seeking the city of God.—D.J.H.

BIBLICAL THEOLOGY

1864. P. LAMPE, "Une théologie du Nouveau Testament pour athées? Perspectives constructivistes," *ÉtudThéolRel* 81 (1, '06) 65-79. [See § 49-475.]

Constructivism, emerging after the collapse of logical empiricism, sets the stage for a more open dialogue between atheists and Christian theologians. One of the consequences of constructivism is that the ontological quality of a theocentric construct of reality is not second to that of any other construct, including a natural-scientific one. Therefore the debate about who has the most appropriate picture of reality has to be guided by criteria other than that of ontological quality. The article concludes with a discussion of the NT doctrine of Jesus' resurrection from a constructivist perspective.—D.J.H.

1865. A. NEUFELD, "Barth, Yoder, and J. B. Toews: My Personal Search for Systematics in Biblical Theology," *Direction* 35 (1, '06) 104-126.

The author discusses the influence of three theologians upon his thinking under the following main headings: the unsystematic systematics of K. Barth, J. H. Yoder and his unfinished "preface" to theology, and Toews's "existential Christianity" with Mennonite brethren systematics. It concludes by identifying some commonalities among the three theologians and previewing a biblical theology that is historic, systematic, and contextualized with an overall Anabaptist perspective. [In the same issue (pp. 127-133) Neufeld presents an extended outline of his seven-chapter systematic theology.]—C.R.M.

1866. H. G. REVENTLOW, "Biblische, besonders alttestamentliche Theologie und Hermeneutik V. Theologische Einzelthemen," *TheolRund* 71 (1, '06) 1-59.

This installment [see § 50-1233] covers work on individual theological themes and treats twenty-eight monographs and collections of essays. Their authors and editors include W. Dietrich, W. Gross, B. Janowski, O. Keel and S. Schroer, A. Laato and J. C. de Moor, P. D. Miller, R. Smend, H. Spieckermann, D. L. Smith-Christopher, and R. R. Weiss and D. M. Carr.—C.R.M.

Christology

1867r. H. BLOOM, *Jesus and Yahweh. The Names Divine* [*NTA* 50, p. 189].

J. MILES, "Father & Son?" *Commonweal* 133 (5, '06) 24-27.—This volume arises from a characterological conundrum that becomes more pressing when the Bible is engaged as one literary classic among many rather than as literally incomparable revelation. It is in equal measures critical and personal, a roaring and rewarding outburst. On the agon between Yahweh and Yeshua as fought out in the timeless Scriptures, no one roils water or boils blood better than Bloom.—D.J.H.

1868r. R. HAIGHT, *The Future of Christology* [*NTA* 50, p. 191].

J. GARVEY, "Malnourished," *Commonweal* 133 (7, '06) 21-23.—The Jesus in this book would not scandalize a Unitarian. Haight offers a rabbi with a passion for social justice who preaches the kingdom of God. There is no real theology of the cross, and the full divinity of Jesus is never accepted. One wonders for whom Haight's claims about "spirit Christology" are intended, and he seems to want to resist the notion that one religion might really be superior to another. It is hard to see how his vision of Jesus would move anyone to cross the street for it, much less live or die for it.—D.J.H.

1869. L. E. KECK, "The Task of New Testament Christology," *PrincetonSemBull* 26 (3, '05) 266-276.

The drive to separate Jesus from Christology is largely a parochial phenomenon at home in the post-Christendom West, where it is an affordable luxury. According to the rationale of Christology, the theological correlate (the person of Christ) makes the anthropological/soteriological correlate (the work of Christ) possible, and the anthropological/soteriological makes the theological correlate necessary. Christology as a theological enterprise is not the same as the history of early Christology. The theologian's task is to understand concepts and coherences by looking for logical causes and consequences. A historically informed theological study of NT Christology is the study of NT texts, is historically informed throughout, and remains focused on the event of Jesus without requiring that every theological assertion about his identity and import be first certified historically. What finally matters is whether NT Christology is consistent with what probably can be known about the Jesus of history.—D.J.H.

1870. É. M. METOGO, "Forgetting the Humanity of Jesus," *Concilium* (1, '06) 17-22.

Neither the popular Christologies centered on signs and miraculous cures, nor the official Christology of the missionary churches is capable of affording solutions to the real problems of the peoples of Africa, since both have forgotten the humanity of Jesus, his involvement

and his struggle, in favor of overwhelming assertion of his divinity. The credibility and relevance of the proclamation of salvation depend on the seriousness with which we take the humanity of Jesus and his personal struggle against evil.—D.J.H.

1871. M. B. SHEPHERD, "Daniel 7:13 and the New Testament Son of Man," *WestTheol Journ* 68 (1, '06) 99-111.

The article first examines Dan 7:13 in its immediate and larger biblical context with attention to alternative views (e.g. symbolic, angelic, mythological). Then it investigates the most widely accepted instances of dependence upon Dan 7:13 in the NT. It concludes that Jesus and the NT authors are perfectly aligned with the authorial intention of the book of Daniel, and modern exegetes need not abandon the messianic interpretation of Dan 7:13.—C.R.M.

1872. C. B. TKACZ, "'Here Am I, Lord' — Preaching Jephthah's Daughter as a Type of Christ," *DownRev* 124 (434, '06) 21-32. [See § 49-494.]

Greek, Syriac, Latin, and Russian texts portray Jephthah's daughter (see Judg 11:30-40) as a type of Christ, and several artworks depict this typology, including paintings in the sanctuaries at Mount Sinai and at the Red Sea. The article presents a homily on Jephthah's daughter as a type of Christ, and answers questions that may arise from it.—D.J.H.

1873. V. W. WYNNE, "Abraham's Gift: A Psychoanalytic Christology," *JournAmAcadRel* 73 (3, '05) 759-780.

Utilizing psychoanalytic and philosophical discourse, the article suggests that the deity described in the NT (which is the same deity as in the OT) establishes a new relationship with humanity that is meant to be guilt free. It argues also that Yahweh establishes such a relationship as a free response to Abraham's gift. When Yahweh follows Abraham's model for how to love unconditionally, he transcends his own parental narcissism. The sacrifice of Jesus is necessary as the appropriate response to Abraham and thereby the appropriate response to all humanity.—D.J.H.

Christology, § 50-2016.

Church and Ministry

1874. D. DZIADOSZ, "Kapłaństwo przestrzenią, w której człowiek spotyka boga (Il sacerdozio — lo spazio in cui l'uomo viene a contatto del Dio)," *RoczTeol* 52 (1, '05) 151-174.

After discussing the place of priests and the priesthood in "natural" religions, the article considers the relevant information about priesthood in the OT, the treatment of priesthood in the NT (with particular attention to the priesthood of Christ), and the role of the priesthood throughout church history.—D.J.H.

1875. J.-M. HENNAUX, "La femme et le sacerdoce éternel," *NouvRevThéol* 128 (2, '06) 192-213.

The article considers the relationship of women to priesthood with reference to various parts of Scripture: the OT creation narratives, the Prophets, the wisdom writings, the incarnation, the Marian cooperation, the "only Son" and the "mother of Jesus," the unique priest and

Mary as the figure of the eternal priesthood, and the thought of the Word. It concludes that since woman symbolizes the eternal (Marian) priesthood of the church, ordination of women to the ministerial priesthood (which in its essence is temporal) would cancel this plenitude.—D.J.H.

1876. M. METZGER, "'Je sais en qui j'ai mis ma foi' (2 Tm 1, 12). Aperçu historique sur le cheminement des catéchumènes, 1," *EspVie* 116 (144, '06) 8-14.

After general remarks about the catechumenate, the first installment describes what can be said about it in the apostolic period: the teaching needed for baptism, teaching after baptism, the eschatological climate, moral conversion, the ministers, and influence of Jewish practices. The remaining three installments treat the catechumenate in the 2nd and 3rd centuries (the churches in a minority setting), the post-Constantinian period (the influx of converts after 313), and the 6th century (the slowing of conversion and the general practice of infant baptism).—D.J.H.

1877. B. REID, "Leading ladies of the early church," *U.S. Catholic* [Chicago] 71 (2, '06) 28-31.

The article focuses on the ministry of four women who served God's people in various ways: Phoebe (church servant), Prisca (head of the household), Junia (prominent apostle), and Lydia (believing businesswoman).—D.J.H.

1878. R. SCHWARZ, "Fernstehende in frühchristlichen Gemeinden. Überlegungen zu Anlass-Gottesdiensten," *Heiliger Dienst* [Salzburg] 60 (1, '06) 40-48.

After noting ways in which one could be an "outsider," the article focuses on various reactions to the presence of outsiders in early Christian communities, especially at liturgies: helping outsiders to understand (1 Cor 14:23-25); limiting their participation (1 Cor 11:27-29); treating strangers equally without regard for social distinctions (Jas 2:1-6); avoiding those who are blemishes on the community meals (Jude 12); excommunication (Mt 18:15-20; 1 Cor 5:1-5); and prohibiting their admission (*Did.* 9:5; Justin, *Apol.* 1.66.1).—D.J.H.

1879. N. T. WRIGHT, "Bishops, Women and the Bible — A Response," *Churchman* 120 (1, '06) 7-9.

The article responds to criticisms of Wright made in a recent editorial in *Churchman* regarding his views on the Bible and his interpretations of NT texts in the context of a controversy about the place of women in the Church of England.—D.J.H.

Various Themes

1880. M. P. ADOGBO, "A Comparative Study of Pollution in African and Biblical Traditions," *AsiaJournTheol* 20 (1, '06) 103-113.

The article discusses some typical taboos and totems in African ethnic groups prior to the advent of Christianity and similar phenomena in various OT and NT texts. It concludes that on this matter the church should engage in a conscientious evangelism aimed at a systematic interpretation of the hidden aspects and complexities of various African cosmologies.—D.J.H.

1881. G. Angelini, "'Soyez parfaits, comme le Père . . .' (Mt 5,48). Dimensions morale et spirituelle de l'expérience chrétienne," *NouvRevThéol* 128 (2, '06) 177-191.

Taking as its starting point Mt 5:48, the article notes that the traditional double standard according to which the law is for all and perfection is for only a few has become obsolete. Then it suggests that the solution is to be found in considering the relationship between the moral moment and the religious moment of Christian life in which works assume the figure of a spiritual worship tied to faith in a God whose work always comes first.—D.J.H.

1882. E. Arens, "El cuerpo de Cristo. El significado primigenio de la eucaristía," *Páginas* [Lima] 30 (194, '05) 36-49.

The article seeks to articulate the original meaning of the Eucharist with reference to the Last Supper as described in the Synoptic Gospels, Jesus' command to "do this in memory of me," the footwashing according to John 13, the emphasis on the "one body" in 1 Corinthians 11, and the theme of "the body of Christ."—D.J.H.

1883. W. Beinert, "Heilige Stätten im Christentum," *StimmZeit* 224 (2, '06) 112-124.

In Christian literature the "holy places" are those sites in which biblical and early Christian history took place. The article first considers them from the anthropological, religious, and theological perspectives. Then it treats the universalizing of the holy in Christianity, the theology of the holy in Christian history, churches as holy places, the Holy Land (Palestine and Christianity), the Crusades, and the cult of the holy in the context of Christianity.—D.J.H.

1884. F. C. Black, "A Miserable Feast: Dishing Up the Biblical Body in *The Cook, the Thief, His Wife and Her Lover*," *BibInt* 14 (1-2, '06) 110-126.

The article considers the place of the Bible in the abject world of P. Greenway's 1989 film *The Cook, the Thief, His Wife and Her Lover.* Two biblical intertexts are evident: Psalm 51, which is sung repeatedly throughout the film as a call to repentance; and the Last Supper, which forms the climactic revenge of one of the characters. The texts are interwoven with some significant themes in the film (corporeality, consumption, and violence), all of which manipulate the presence of the abject.—D.J.H.

1885. A. Buekens, "Jérusalem, toi qui tues les prophètes," *Spiritus* [Paris] 183 ('06) 162-171.

While many of the common people of his time joyfully recognized Jesus to be a prophet, many of their leaders did not see him in the same way. The latter are often the object of Jesus' prophetic critiques in the Gospels. The same dynamic seems to prevail too often in the church today.—D.J.H.

1886. A. de Mingo, "Sacrificio y expiación. Un estudio bíblico," *Moralia* [Madrid] 28 (108, '05) 389-411.

After introductory considerations on sacrifice and expiation, the article discusses sacrifice as a misunderstood concept today and what it entails from a cultural-anthropological perspective. Then it treats the explanation of sacrifice in the letter to the Hebrews and in the Pauline (Romans) and Johannine writings, respectively. It concludes that Christ's sacrifice is better understood as an outpouring of love that eliminates death than as a satisfaction of humankind's debt to God.—C.R.M.

1887. C. W. DEWEESE, "The Lordship of Christ, Biblical Authority, and Religious Liberty in the Baptist World Congresses, 1905-1955," *PerspRelStud* 33 (1, '06) 67-88.

Relying on documents presented at Baptist World Congress meetings between 1905 and 1955, the article shows how the concept of freedom finds its truest meaning and practice in the contexts of the lordship of Christ and biblical authority. It concludes with six biblical motifs identified by J. L. Garrett that support religious liberty: the biblical concept of humankind, covenant, interior and sociopolitical freedom, the nature of the church, limits to the competence of the civil state, and the lordship of Christ or the sovereignty of God.—D.J.H.

1888. D. FARKASFALVY, "The Eucharistic Presence: A Study in Biblical Theology," *Communio/IntCathRev* 32 (4, '05) 705-723.

After discussing the biblical language of divine presence, the article considers the biblical basis for Jesus' presence in the Eucharist, and reflects on eucharistic realism and the doctrine of transubstantiation. It contends that a realistic interpretation of the eucharistic presence of Jesus by the early Church Fathers is not only a possible meaning of certain NT texts but correctly exposes biblical theology, especially that of the Fourth Gospel, and is in fact the divinely intended sense of the inspired Scriptures with regard to Jesus' eucharistic teaching and actions.—D.J.H.

1889. M.-L. GUBLER, "Unsere ganze Gerechtigkeit ist wie ein schmutziges Kleid. Schuld und Vergebung in der Bibel," *Diakonia* 37 (2, '06) 84-89.

Taking its starting point from Isa 64:6, the article discusses with particular attention to OT texts the relationship between sin, guilt, and punishment. Then with reference mainly to NT texts it shows how guilt can be taken away through the expiatory suffering of Jesus the Servant, willingness to forgive and be reconciled, and love.—D.J.H.

1890. A. GUGGENHEIM, "La théologie de l'accomplissement de Jean Daniélou," *Nouv RevThéol* 128 (2, '06) 240-257.

In his 1953 essay on the mystery of history, Daniélou attempted an interpretation of history after Christ with the help of the notions of cosmic symbolism, sacramental synergy, and biblical typology. While affirming that Christ's coming, though already definitive, stretches toward eschatology, Daniélou also concluded that the Noachic and Mosaic covenants have not lapsed. The article offers some suggestions for going beyond Daniélou's approach in the light of developments in recent theology.—D.J.H.

1891. D. W. HAFFNER, "Sexuality and Scripture: What *Else* Does the Bible Have to Say?" *Reflections* [New Haven, CT] 92 (1, '06) 32-35.

It is surprising how infrequently ministers, rabbis, and priests talk about the messages of sexuality in Scripture, when they seem ever present in its books. There are many stories, even core stories such as the story of creation and the birth of Jesus, where sexuality is central but often ignored. The Bible is full of rich and rewarding relationships between people who do not live a heterosexual monogamous lifestyle. At best it is inaccurate to use Scripture to condemn committed, consensual, same-sex adult sexual relationships.—C.R.M.

1892. J. HAINZ, "Christus — 'Brot für das Leben der Welt.' Zur Feier der Eucharistie im NT und heute: Brücken zu einem 'ökumenischen Herrenmahl,'" *TrierTheolZeit* 114 (3, '05) 171-187.

The article deliberates on the kind of help the NT and early church traditions might offer

toward building bridges for an ecumenical celebration of the Eucharist. It considers not only the accounts of the Last Supper and the words of institution but various texts that stand in relation to them. It treats high prayers without the words of institution (*Didache*, the Anaphora of Addai and Mari), the institution narratives in Paul and the Synoptics (1 Cor 11:23-25 and Lk 22:19-20; Mk 14:22-25 and Mt 26:26-29), the command to "Do this in remembrance of me," additional aspects of the celebration of the Eucharist in Paul, the "breaking of the bread" in Luke-Acts, and bread in the Fourth Gospel.—C.R.M.

1893. D. HAMM, "Dodging Faith's Call," *America* 194 (11, '06) 8-10.

NT texts about the poor being always among us (Mt 26:11 parr.), rendering to Caesar and God (Mk 12:17 parr.), and the kingdom being within us (Lk 17:21) are often taken as implying a separation of Christian practice from the public life of citizenship. But using these texts in this way constitutes an unfortunate and even dangerous misunderstanding of each. Those seeking a biblical mandate for bringing the Catholic social tradition to bear on public policy need look no further than Jesus' summary of the Law and the Prophets: Love God, and love your neighbor as yourself (see Mt 22:37-39 parr.).—D.J.H.

1894. T. HIEKE, "'Er verschlingt den Tod für immer' (Jes 25,8a). Eine unerfüllte Verheissung im Alten und Neuen Testament," *BibZeit* 50 (1, '06) 31-50.

After noting the ancient Near Eastern and biblical background of the motif of God swallowing up death forever, the article analyzes its place in the context of Isa 25:6-8, its reception in the Greek versions of the OT and in other early Jewish and rabbinic texts, and its developments in 1 Cor 15:50-58 and Rev 21:1-8, respectively. It concludes with reflections on the extent to which this OT promise has and has not been fulfilled.—D.J.H.

1895. P. H. JONES, "From Intra-Jewish Polemics to Persecution: The Christian Formation of the Jew as Religious Other," *Encounter* 67 (2, '06) 161-197.

After examining the Jew as other or outsider within the Roman context, the article explores the context and content of intra-Jewish polemics in the 1st century A.D., and investigates the Christian creation of the Jew as religious other in the NT. It concludes that many of the apparent anti-Jewish pronouncements in the NT are the product of intense and bitter in-house debates over the future identity and direction of "Temple-less" Judaism. While most of the NT texts are not anti-Jewish, the same cannot be said of many of their later readings. Although hatred of Jews is not essential to Christianity, we can now comprehend how such hatred became possible.—D.J.H.

1896. D. M. KACZMARCZYK, "Our Father or Our God?" *RoczTeol* 51 (5, '04) 191-195.

Whereas Yahweh is the God of religion and of the "old man," the Father is the God of faith and of the "new man." Jesus used the word "Father" because of his relationship of love with God as the Father.—D.J.H.

1897. J. KAMINSKY, "Violence in the Bible," *Midstream* [New York] 52 (1, '06) 28-30.

It is wrong to assume that if a biblical text includes violent actions, it endorses the violence exhibited in it. More often than not, violence is an ambiguous phenomenon whose valence can only be determined by carefully weighing the details of the specific situation and the intentions of the actors involved.—D.J.H.

1898. M. C. KAVENY, "The Order of Widows: What the Early Church Can Teach Us about Older Women and Health Care," *Christian Bioethics* [Philadelphia] 11 (1, '05) 11-34.

In the order of widows the early Christians gave us a vivid example of how a society can be organized to manifest solidarity with elderly and vulnerable woman. These disciples met the widows' material needs, incorporated them into the community, and honored their contribution to the common good (see e.g. Acts 6:1-7; 1 Tim 5:3-16). Similarly Christian bioethicists today must approach the medical-moral problems associated with aging women in an appropriately holistic way.—C.R.M.

1899. J. KIM, "The Concept of Atonement in Early Rabbinic Thought and the New Testament Writings," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 117-145.

The study aims to provide a reference point for the origin of the concept of atonement by examining early rabbinic traditions that include the concept of vicarious atonement and comparing the results with the NT concept. It demonstrates that (1) there is a certain level of continuity among the OT, Second Temple writings, and rabbinic literature with regard to their concepts of vicarious atonement; and (2) there is an analogical connection between the concept of vicarious atonement in certain writings in rabbinic Judaism and what is found in the NT writings.—C.R.M.

1900. R. B. LEAL, "Negativity towards Wilderness in the Biblical Record," *Ecotheology* [London] 10 (3, '05) 364-381.

The negative attitudes toward wilderness that have dominated western thought and action until quite recent times owe something of their intensity to a particular reading of the Bible. The article first discusses negative attitudes toward wilderness (as a place of disorder inhabited by evil creatures) in the OT (Pentateuch, Prophets, Job) and in the NT. Then it offers suggestions about how biblical scholars in search of an ecological hermeneutic might deal with these negative biblical texts.—D.J.H.

1901. T. A. LENCHAK, "What's Biblical about . . . Anointing the Sick?" *BibToday* 44 (2, '06) 111-113.

Besides cooking olive oil had many uses in biblical times. It was associated with good health and served as a natural base for some medicines. Prayer for and anointing of the sick (see Mk 6:13 and Jas 5:14) is still practiced in the church today.—D.J.H.

1902. G. LÜLING, "The Passover Lamb and the Hyena, the Old Arab 'Mother of Blood Vengeance,'" *JournHighCrit* 11 (2, '05) 24-38.

The Passover sacrifice of the OT and NT was initially a rite of initiation into the holy blood feud, connected to the grave-cult on the heights through hero worship (= messiah). These blood-feud kinship-based judicial traditions stood in opposition to the state-sponsored Judaism of the southern state of Judah and to the Hellenistic Christianity of the Roman empire, and were later ousted and denounced.—D.J.H.

1903. J. MARCUS, "Idolatry in the New Testament," *Interpretation* 60 (2, '06) 152-164.

The NT inherits its attitude toward idolatry from the OT and early Judaism. In all three,

idolatry is the primal sin and is connected with sexual immorality and avarice. Both Jesus in his response to the question about taxes to Caesar (Mk 12:13-17 parr.) and Paul in his treatment of food sacrificed to idols (1 Cor 8:1–11:1) reflect the conflict between revulsion against idolatry and the need to survive in an idolatrous world. Moreover, Paul and the Johannine writings respond to the Jewish charge that Christianity itself is idolatrous. Appropriation of NT attitudes toward idolatry for our own pluralistic society is complicated by their variety and apparent caricature of pagan religion.—D.J.H.

1904. D. B. MARTIN, "It's About Sex . . . Not Homosexuality," *Reflections* [New Haven, CT] 92 (1, '06) 24-29.

The firm linkage of sex with death in the ancient world lies behind the call of early Christian texts like *Acts of Paul and Thecla* to deprive death of its victory by avoiding sex. Christian theology and ethics have not kept up with the changes in sexual behavior and assumptions of contemporary Christians—not to mention other people. Homosexual Christians are simply the current lightning rod, the most noticeable instance of the failure to "fit" between contemporary sexual assumptions and practices on the one hand, and traditional Christian doctrine, on the other.—C.R.M.

1905. W. MCCONNELL, "In His Image: A Christian's Place in Creation," *AsiaJournTheol* 20 (1, '06) 114-127.

Instead of promoting a despotic treatment of creation, a proper understanding of "subdue" in Gen 1:28 indicates that humans are responsible before God to care for the world that God made. This thesis is developed with reference to the biblical picture of creation, the declarations in Genesis 1 that creation is good and humans are made in God's image, and Jesus as the image of God.—D.J.H.

1906. N. D. MITCHELL, "Liturgy's Language of Presence: Light from the Bible," *Worship* 80 (2, '06) 162-176.

As a way of better understanding liturgical language about Christ's presence, the article discusses texts from John's Gospel (especially chap. 6), *Didache,* and other early Christian writings. It concludes that in liturgy Christians celebrate the presence of the absent one, the crucified Wisdom who speaks from a cross to reveal God's glory in disfigured humanity, and the eschatological future that comes to meet us even before it fully arrives.—D.J.H.

1907. J. NAVONE, "Our adversary," *HomPastRev* 106 (9, '06) 65-70.

Through Christ we know the meaning of the Adversary, and in all the Adversary's activity there is a deliberate and manifest opposition to Christ. In the temptation narratives (Mt 4:1-11 parr.) we learn Christ's strategy for establishing the kingdom of God and for overcoming the Adversary. The Adversary's temptation aimed at all apostles is a sense of failure, of the apparent ineffectiveness of the power of God against the powers of evil.—D.J.H.

1908. I. NOWELL, "The Communion of Saints," *BibToday* 44 (2, '06) 107-110.

The communion of saints means that all of us, past and present and future, are bound together in a fellowship of love and support. The article discusses the biblical foundations for this concept under three headings: You shall be my people; body of Christ; and people of all time.—D.J.H.

1909. S. Pié-Ninot, "El acto de creer: algunos aspectos bíblicos y teológico-fundamentales," *Burgense* 46 (2, '05) 445-450.

Taking its starting point from the approaches of J. Alfaro and other theologians to the act of faith, the article considers some biblical suggestions about the enlightening and gradual character of the act of believing (Jn 4:46-54 and 20:29; Lk 24:13-35; "little faith" in Matthew). Then it discusses some "noncognitive" elements in the act of believing.—D.J.H.

1910. S. Stefanek, "'Na obraz Boży stworzył ich' ('He Created Them in God's Image')," *RoczTeol* 51 (10, '04) 9-25.

In his creative plan God made man and woman a married couple in his own image and likeness (see Gen 1:26-27). With this biblical concept as a key, the article discusses God's original plan, the experience of sin, and the new creature in Christ.—D.J.H.

1911. S. Tarocchi, "Sapienza e Nuovo Testamento," *Vivens Homo* [Bologna] 16 (2, '05) 287-301.

The article first considers the portrayal of Jesus as a wisdom teacher and as Wisdom itself in the Gospels, and his place in the wisdom tradition of ancient Israel (with special attention to Jesus Ben Sira). Then it discusses Paul's presentation of Jesus as the wisdom of God in 1 Corinthians 1–4 and 10:1-15 in opposition to human wisdom, and of his place in the divine plan of salvation.—D.J.H.

1912. A. Verhey, "What Makes Christian Bioethics Christian? Bible, Story, and Communal Discernment," *Christian Bioethics* [Philadelphia] 11 (3, '05) 297-315.

Attention to Scripture as somehow normative for bioethics is what makes Christian bioethics Christian. However, a Christian bioethics will not be identical with Scripture. A Christian bioethics may proceed gladly and boldly by way of reminder, by remembering the story that Scripture tells, the story that Christians love to tell and long to live.—D.J.H.

1913. M. Vidal, "El significado bíblico del 'amor al prójimo,'" *Moralia* [Madrid] 28 (108, '05) 413-441.

After introductory remarks on terminology, the article treats love of neighbor in the Jewish tradition (especially Lev 19:18 and its rereadings in later texts). Next it considers the messianic innovation of Jesus in the following texts: Mk 12:28-34 par.—articulation of love of one's neighbor with love of God; Mt 5:43-48 par.—the extension of the commandment of love to include enemies; and Mt 22:39 and 5:44—from love of one's neighbor and of enemies to a preferential love for the marginalized. Then it takes up the topic in the rest of the NT.—C.R.M.

1914. R. W. Younker, "A Look at Biblical and Ancient Extra-Biblical Perspectives on Death," *JournAdventTheolSoc* 16 (1-2, '05) 30-42.

The article addresses various interrelated questions about death from a biblical (primarily OT) perspective: Was there death before the fall? Was death part of God's original plan for creation? Was animal death included in the death sentence at the fall? and so forth.—C.R.M.

1915. D. FRANKFURTER, "Curses, Blessings, and Ritual Authority: Egyptian Magic in Comparative Perspective," *Journal of Ancient Near Eastern Religions* [Leiden] 5 ('05) 157-185.

The combined capacity—and expectation—to curse and to bless appears most vividly in Egypt from the traditional roles of the lector priests in temple religion, through the Roman period, to the roles that Coptic monks assumed in late antique Egyptian culture. Thus Egypt exemplifies the continuity over history of an understanding of ritual authority—particularly ritual authorities distinguished for their efficacious speech—as capable of cursing and blessing.—D.J.H.

1916. R. GORDON, "Religion," *Greece & Rome* [Oxford] 52 (2, '05) 272-282.

Descriptions and evaluations of twelve recently published books on religion in the ancient world are presented under three headings: reference (three), Greece (two), and Christianity (seven).—D.J.H.

1917. M. GÖRG, "Ionien und Kleinasien in früher ausserbiblischer Bezeugung," *BibNotiz* 127 ('05) 5-10.

Among several new toponyms found during excavations in the area of the Funerary Temple of Amenhotep III (Thebes-west), one should be identified with Ionia and represents its oldest testimony. The Cilician cities of Adana and Tarsus are possibly named, as well as a preform for Asia (for Asia Minor).—C.R.M.

1918. H. GZELLA, "Das Aramäische in den römischen Ostprovinzen: Sprachsituationen in Arabien, Syrien und Mesopotamien zur Kaiserzeit," *BiblOr* 63 (1-2, '06) 16-39.

After noting that the investigation of Aramaic writing cultures in the eastern part of the Roman empire has made great progress, the article discusses the objectives and dilemmas faced by current research, with particular attention to the topic of Hellenization. It observes that the fundamental heterogeneity of the Aramaic writing cultures in the East is beyond doubt, and that the systematic influence that Arabic exercised on the Nabataeans' written Aramaic language finds no parallel in the case of Greek in Palmyra, Edessa, or Hatra. The encounter of all of these communities with Hellenism by no means led to a mixed culture, but rather to a variety of local manifestations.—C.R.M.

1919. T. KAIZER, "In Search of Oriental Cults. Methodological Problems Concerning 'The Particular' and 'The General' in Near Eastern Religion in the Hellenistic and Roman Period," *Historia* [Stuttgart] 55 (1, '06) 26-46.

Conceptions (both ancient and modern) of "oriental cults" can be created by the cumulative effects of a variety of local cults, with their multifarious identities and wide range of rituals. Local and universal aspects of idolization ought therefore to be studied in a unified manner. On the one hand, the direct context should always be the basis for discussion of religious phenomena, as it was a particular society (or subgroup of society) that provided the framework within which a cult functioned. On the other hand, any local cult was also, simultaneously, a manifestation of patterns of worship from the wider region, and a constant convergence of religious structures should be taken into consideration.—D.J.H.

1920. P. J. KING, "Circumcision—Who Did It, Who Didn't and Why," *BibArchRev* 32 (4, '06) 48-55.

Circumcision has a long history in the ancient world, although its origin and purpose remain uncertain. The article discusses the practice among various West Semitic peoples and in Egypt, the nature of Egyptian and Israelite circumcision, and its labeling as an abhorrent practice in Greco-Roman culture.—C.R.M.

1921. J. SVARTVIK, "How Noah, Jesus and Paul Became Captivating Biblical Figures: The Side Effects of the Canonization of Slavery Metaphors in Jewish and Christian Texts," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 168-227.

After offering a definition of slavery, the article discusses material relating to slavery in the OT and NT under four headings: the exodus motif, the curse of Noah (Genesis 9), the Evangelists' portraits of the teaching of Jesus, and the Pauline epistles. It concludes that while Genesis 9 played an important role in modern proslavery discourse, the slaves in the OT were granted far more rights than those in modern times. It also suggests that there may be more support for modern slavocracy in the Gospels than there is in the Pauline letters. And it observes that it may be argued that Christianity, with its canonized metaphors of slavery, actually delayed the abolition of slavery by relativizing and idealizing it.—D.J.H.

1922. O. TAMMUZ, "*Mare clausum*? Sailing Seasons in the Mediterranean in Early Antiquity," *Mediterranean Historical Review* [Tel Aviv] 20 (2, '05) 145-162.

The modern notion of Mediterranean navigation in antiquity is that it came to an almost complete standstill in the winter. However, a survey of pre-Roman sources reveals that this notion is only partially correct. While coastal navigation was brought to a standstill in winter, open-water routes were open for navigation in summer and winter alike.—D.J.H.

1923. W. WISCHMEYER, "ΘΕΟΣ ΥΨΙΣΤΟΣ. Neues zu einer alten Debatte," *ZeitAntChrist/JournAncChrist* 9 (1, '05) 149-168.

The article approaches the question whether Jewish and/or Christian influence can be detected in language about "the highest God" during the Roman imperial period through an examination of the religious language of inscriptions. It considers the specific case of the "greatest God" at Iuliopolis and presents a catalogue of the use of ὕψιστος in connection with God and Zeus and their respective attributes (84 items). The vast majority of these inscriptions turn out to be non-Jewish and non-Christian, belonging, in fact, to traditional cults. Thus any one-sided definition related to the occurrence of ὕψιστος is ruled out. The inscriptions afford us a glimpse of the religious culture in the imperial period during which traditional cults made use of a new common religious language.—C.R.M.

Archaeology

1924. J. W. BETLYON, "A People Transformed. Palestine in the Persian Period," *NearEast Arch* 68 (1-2, '05) 4-58.

After a brief history of Palestine in the Persian period, the article describes surveys and excavations in Achaemenid Palestine, discusses the material culture of Persian period Palestine (pottery, architecture, etc.), treats religious institutions and objects, and presents an

overview of the Persian period in Palestine. The most densely populated region was the coastal plain, where growth was clearly connected to international trade. The material culture of Palestine in the Persian period was a mixed phenomenon. In the midst of great economic changes, early Judaism evolved from its older Hebrew roots and became firmly established in Yehud and Samaria.—D.J.H.

1925. O. Cohen, "Conservation of the Ancient Boat from the Sea of Galilee," *'Atiqot* 50 ('05) 219-232.

The article [see § 50-1945] describes how the Galilee or Kinneret boat discovered in 1986 was preserved and restored: the conservation treatment; technical aspects of the process; the cleaning, storing, and study of the boat; preparation for exhibition; transportation; and results. The decision to conserve the boat intact proved correct. The danger that it might fall apart during transportation or conservation treatment was overcome.—D.J.H.

1926. E. M. Cook, "The Forgery Indictments and *BAR*: Learning from Hindsight," *Near EastArch* 68 (1-2, '05) 73-75.

By giving wide public attention to the James ossuary and other alleged forgeries, *Biblical Archaeology Review* may have contributed to and been a catalyst for the problems associated with looting, forgery, and collecting of antiquities in the Holy Land. [In the same issue (pp. 76-77) H. Shanks calls for more scholarly discussion as to whether unprovenanced inscriptions and other artifacts are authentic or forgeries.]—D.J.H.

1927. A. Golani, "Salvage Excavations in the Modi'in Landscape," *'Atiqot* 50 ('05) 73-97.

Intensive agricultural exploitation of the Modi'in area apparently began during the late Hellenistic to the early Roman period. Several small structures used as temporary dwellings or storage facilities may be attributed to this period, in addition to numerous stone clearance piles, terrace walls, and possibly some of the winepresses.—D.J.H.

1928. N. B. Kampen, "Synagogue Mosaics," *AmJournArch* 110 (2, '06) 301-306.

The "Tree of Life" exhibition at the Brooklyn Museum in 2005-6 features mosaics from the Hammam Lif synagogue near Carthage. As testimony to the forms of expression of late Roman Judaism, to the decorative program of its religious spaces, and to the existence of Diaspora communities all around the Mediterranean, the floor mosaic is special and compelling, as well as extremely handsome. At the same time it is deeply puzzling and hard to interpret, an important issue with which the exhibition engages rather less than it might.—D.J.H.

1929. A. Lemaire, "Engraved in Memory. Diaspora Jews Find Eternal Rest in Jerusalem," *BibArchRev* 32 (3, '06) 52-57.

The article discusses the inscribed ossuaries of (1) a mother and daughter of a priest and (2) an infant named Bey'a. These inscriptions are important because they attest to the existence of Jewish communities in Apamea and Palmyra. Apparently the mother was brought to Jerusalem to be buried. The script of the baby's ossuary inscription might be characterized as Palmyreneian cursive. The uneven weathering pattern on the baby's ossuary supports the argument for the authenticity of the James ossuary.—D.J.H.

1930. K. and M. Lönnqvist, "Reconstructing Some Palaeoenvironmental Phenomena and Geoarchaeological Processes at Qumran, Israel," *QumChron* 14 (1-2, '06) 1-35.

Geoarchaeological research conducted in the Dead Sea region in recent years shows

clearly that the Hellenistic and Roman period involved recognizable hydrological and climatological changes, with both droughts and wetter periods. The final rapid worsening of the environment in the Dead Sea area is a very recent development. Land around the Dead Sea was cultivated in the 19th century and up to as late as the 1930s. The assumed archaeoseismic damage at Qumran dating to ca. 31 B.C. totally lacks evidence in the structures and the marl terrace of Qumran, and therefore is not only inconclusive but also fully unreliable as such. The aragonite on the walls of the Qumran structures, the sedimentary traces in the cave deposits, and the soaking of finds in the Dead Sea water all indicate that the flood theory better explains a stratigraphical hiatus starting ca. 30 B.C. at Qumran from a new environmental perspective.—D.J.H.

1931. A. K. MARSHAK, "The Dated Coins of Herod the Great: Towards a New Chronology," *JournStudJud* 37 (2, '06) 212-240.

Focusing on a series of coins known in modern numismatics as the "Herodian dated series," the article contends that contrary to previous scholarship's placement of these issues early in Herod's reign, they are better dated to 27 B.C. They were minted to commemorate the rebuilding and renaming of the city of Samaria/Sebaste in Augustus' honor. Herod minted these coins not only to celebrate his own grand achievement, which was the first of a string of cities around the Roman world rebuilt and renamed in honor of Augustus, but also to assert strongly his allegiance to the new regime.—C.R.M.

1932. M. MEROLA, "Rescued Frescoes. An unexpected discovery of rare Roman art," *Archaeology* [New York] 59 (3, '06) 34-38.

Archaeologists have found paintings and mosaics from a previously unknown section of the Domus Valeriorum, one of ancient Rome's grandest homes. The vivid imperial age imagery includes theater masks, sacred niches and theater scenes, animals, and candelabra, as well as plants and flowers. All the depictions were executed in a very naturalistic style rarely found in Rome.—D.J.H.

1933. M. MORGENSTERN, "Linguistic notes on magic bowls in the Moussaieff Collection," *Bulletin of the School of Oriental and African Studies* [London] 68 (3, '05) 349-367.

Based on a close reading of recently published Babylonian Aramaic magic bowls from the Moussaieff Collection, the article seeks to indicate how this corpus and the manuscripts of Babylonian rabbinic literature are mutually enlightening and dependent. An accurate reading and interpretation of the bowls depend on an intimate knowledge of Babylonian Aramaic grammar, for which much is to be learned from the best rabbinic manuscripts. At the same time, the magic bowls confirm the antiquity of many linguistic traits found in these rabbinic sources, and accordingly confirm their status as reliable witnesses to the talmudic language.—D.J.H.

1934. J. MURPHY-O'CONNOR, "Grób św. Jakuba (The Tomb of St. James)," *RoczTeol* 52 (1, '05) 175-184.

In light of all the publicity given to the inscription on the so-called James ossuary, it is important to know as much as possible about the tomb of James the brother of the Lord [see § 48-539].—D.J.H.

1935. J. MURPHY-O'CONNOR, "Sites Associated with John the Baptist," *RevBib* 112 (2, '05) 253-266.

The article offers critical assessments of the traditions and localizations of the following

sites associated with John the Baptist: the Suba Cave, En Kerem, Bethany beyond the Jordan/Bethabara, Ainon near Salem, and Sebaste.—D.J.H.

1936. Y. PORATH, "Sqr šl hmʿrkwt hhqlʾywt hqdwmwt bnwwh ʿyn gdy (Survey of Ancient Agricultural Systems at the 'En Gedi Oasis)," *'Atiqot* 50 ('05) 1*-20*, 237-239.

The economy of ancient 'En Gedi inhabitants was based mainly on crops grown in the oasis. During the Second Temple period 'En Gedi was the center of a toparchy, and some of its residents earned their living in public administration. The consolidation of the settlement and its growth under Alexander Jannaeus and his successors resulted in the expansion of the cultivated areas, taking into account the limited amount of water available. The destruction at the time of the First Revolt cut short the further development of irrigated areas.—D.J.H.

1937. C. A. ROLLSTON, "Navigating the Epigraphic Storm," *NearEastArch* 68 (1-2, '05) 69-72.

Nonprovenanced inscriptions should be subjected to the most rigorous epigraphic and laboratory analysis in order to determine with substantial reliability that they are ancient. They also should be separated from the provenanced corpus and flagged as nonprovenanced.—D.J.H.

1938. S. G. ROSENBERG, "Felicien de Saulcy and the Rediscovery of Tyros in Jordan," *Pal ExplQuart* 138 (1, '06) 35-41.

Called "Tyros" by Josephus (*Ant.* 12:230-234), Airaq-al-Amir in Jordan was the site of the Hellenistic estate of the Jewish Tobiad family (see Neh 2:10). De Saulcy's visit to the site in 1863 led to accurate drawings and romantic interpretations of the ruins. While his interpretations have generally unraveled over the last 140 years, his view of the monumental building as the site of the laying-out in state of royalty was not far short of the concept of it as a mausoleum for the Tobiad family [see § 48-1931].—D.J.H.

1939. R. RUBIN, "Relief Maps and Models in the Archives of the Palestine Exploration Fund in London," *PalExplQuart* 138 (1, '06) 43-63.

The article describes (with eighteen photographs) relief maps and models of Palestine, Jerusalem, and some historical monuments kept in the Palestine Exploration Fund Archives in London under three major headings: models of structures and sites, relief maps of Jerusalem, and relief maps of Palestine. Then it distinguishes (1) artifacts brought as souvenirs from Jerusalem, (2) models and relief maps created by the Fund and its members as a product of their scientific endeavors, and (3) models and relief maps created by scholars who were not directly connected with the PEF.—D.J.H.

1940. A. SEGAL AND M. EISENBERG, "The Spade Hits Sussita," *BibArchRev* 32 (3, '06) 40-51, 78.

After noting the location of Sussita on the eastern side of the Sea of Galilee, the article provides a survey of its history from the 3rd century B.C. to the catastrophic earthquake in A.D. 749. Then it offers an archaeological tour of the city based on six seasons of excavations there.—D.J.H.

1941. O. SHAMIR, "Textiles, Basketry, Cordage and Whorls from Mo'a (Moje Awad)," *'Atiqot* 50 ('05) 99-152.

Excavations of three areas at Mo'a—a caravansary, a fortress, and a temple—from the

early Roman period have yielded many examples of textiles, baskets, cordage, and spindle whorls. The spinning and weaving workmanship at Mo'a is of high quality, and may well have occurred on site.—D.J.H.

1942. M. D. SWARTZ, "The Aesthetics of Blessing and Cursing: Literary and Iconographic Dimensions of Hebrew and Aramaic Blessing and Curse Texts," *Journal of Ancient Near Eastern Religions* [Leiden] 5 ('05) 187-211.

Some tendencies in Hebrew and Aramaic incantation texts and related artifacts aim at beautifying the object or increasing its potency by using artistic language and design. However, other features such as crude drawings, impenetrable magical names, and depictions of monstrous figures seem to work against the aesthetic of beauty. The formal and aesthetic elements of incantation texts thus attest to a variety of goals and impulses, ostensibly at odds with each other.—D.J.H.

1943. D. SYON AND Z. YAVOR, "Gamla 1997-2000," *'Atiqot* 50 ('05) 37-71.

The article reports on recent excavations at Gamla in several areas (A, BA, G, K, S) and provides a catalogue of 127 coins from the 2nd century B.C. to the 1st century A.D.—D.J.H.

1944. A. G. VAUGHN AND C. A. ROLLSTON, "The Antiquities Market, Sensationalized Textual Data, and Modern Forgeries," *NearEastArch* 68 (1-2, '05) 61-68.

There are ancient inscriptions (genuine) and modern inscriptions (forgeries) on the antiquities market today. Some forgers are very knowledgeable, with scholarly experience. Inscriptions from the antiquities market should be assumed to be suspect unless proven otherwise. And scholars should not promote the trade of antiquities. Photographs and explanations of suspected fakes (and their alleged forgers) appear on pp. 66-68.—D.J.H.

1945. E. WERKER, "Identification of the Wood in the Ancient Boat from the Sea of Galilee," *'Atiqot* 50 ('05) 233-236.

The ancient boat of Galilee [see § 50-1925] was built of wooden parts serving different roles in its construction. Twelve different plant genera have been identified. The hull consists mainly of cedar and oak.—D.J.H.

1946. B. ZISSU, "A Burial Cave with a Greek Inscription and Graffiti at Khirbat el-'Ein, Judean Shephelah," *'Atiqot* 50 ('05) 27-36.

The burial cave at Khirbat el-'Ein comprises four main components, arranged along an east-west axis: a courtyard, a vestibule, a burial chamber, and an additional room. The architecture and meager finds date its construction to the 1st century A.D. The long inscription in Greek letters (which could not be deciphered) may have served a magical purpose.—D.J.H.

Archaeology, § 50-1861.

Dead Sea Scrolls

1947. B. ADAMCZEWSKI, "The Hasmonean Temple and Its Water-supply System in 4QMMT," *QumChron* 13 (2-4, '06) 135-146.

Linguistic, literary, and historical analysis of 4QMMT B 55-58 shows that this text deals

not with the transmission of ritual impurity from one vessel to another but rather with the alleged impurity of water conveyed to the Temple by its pre-Herodian water-supply system. The source of this impurity may have been a nonorthodox therapeutic bath located beside the pool of Bethesda, which was probably connected by a system of channels to a cistern in the Temple area. The concern for avoiding impure areas may be reflected in the asymmetric plan of the Qumran settlement, arranged symbolically according to the plan of Jerusalem.—D.J.H.

1948. Y. BARUCHI AND H. ESHEL, "Another Fragment of SdeirGenesis," *JournJewStud* 57 (1, '06) 136-138.

The article identifies a previously "unidentified fragment" as belonging to the scroll known as Sdeir-Genesis and as containing letters from the text of Gen 36:3-5 in a form identical to the Masoretic text. A photograph is provided on p. 138.—D.J.H.

1949. P. CALLAWAY, "Some Thoughts on Writing Exercise (4Q341)," *QumChron* 13 (2-4, '06) 147-151.

In the text now known as "Exercitium Calami C" (4Q341), the hypothesis that the writer was executing similar and therefore potentially confusing sounding combinations explains the presence of many words in this writing exercise.—D.J.H.

1950. F. M. CROSS AND R. J. SALEY, "A Statistical Analysis of the Textual Character of 4QSamuel^{a} (4Q51)," *DeadSeaDisc* 13 (1, '06) 46-54.

A statistical analysis of the textual character of 4QSam^{a} (4Q51) shows that this manuscript stands firmly in the Hebrew textual tradition reflected in the Old Greek, with only a minimum of cross-fertilization detectable with the textual tradition that was to develop into the protorabbinic and rabbinic recensions.—D.J.H.

1951. J. DUHAIME, "Dualisme et construction de l'identité sectaire à Qumrân," *Théologiques* [Montreal] 13 (1, '05) 43-57.

Based on social science theories and models, the article explores the contribution of a strong dualistic ideology on the construction of the sectarian identity in the group or groups mirrored in texts from Qumran. After defining the concept of symbolic universe and locating Qumran dualism in this larger context, it examines the admission rules, the opposition between purity and impurity, the conflict between the two spirits according to *Rule of the Community,* the identity narratives in *Hodayot,* and the representation of the ultimate battle between light and darkness in *War Scroll.*—D.J.H.

1952. E. ESHEL, "Isaiah 11:15: A New Interpretation Based on the *Genesis Apocryphon,*" *DeadSeaDisc* 13 (1, '06) 38-45.

It is difficult to prove definitively that *bʿym* in Isa 11:15 refers to the Euphrates River in the absence of etymological evidence. Nevertheless, the description of the lots of Noah's descendants in *Genesis Apocryphon* is suggestive of an understanding that its author used *bʿym/bʿyn* (see 1QapGen xvi 9) as a toponym to be identified as the Euphrates.—D.J.H.

1953. H. ESHEL, Y. BARUCHI, AND R. PORAT, "Fragments of a Leviticus Scroll (ArugLev) Found in the Judean Desert in 2004," *DeadSeaDisc* 13 (1, '06) 55-60.

The article provides photographs of the Leviticus scroll found in 2004 in the area of Naḥal

Arugot in the Judean Desert, a physical description of the fragments, their texts of Leviticus 23–24, and notes on the reading. The pottery found in Naḥal Arugot together with the paleographical data attest that the scroll was brought to the cave near the end of the Bar Kokhba Revolt (i.e. in the summer of A.D. 135). The new fragments are very similar to the Masoretic text.—D.J.H.

1954. F. García Martínez, "Marginalia on 4QInstruction," *DeadSeaDisc* 13 (1, '06) 24-37.

(1) J. Strugnell's reading of *kly* ("vessel") in 4Q416 2 ii 2 [§ 41-1889] rather than M. D. Kister's proposal of *bly* or *blw* [§ 48-1327] remains paleographically the most likely, and his explanation of it as a precedent for 1 Thess 4:4 not only remains possible but also seems best to explain the originally preserved evidence. (2) Strugnell's interpretation of the phrase *bny (h)šmym* ("sons of heaven") in 4Q416 1 12 and 4Q418 69 ii 12-13 as angels is the most convincing.—D.J.H.

1955. D. M. Gurtner, "The Biblical Veil in the Dead Sea Scrolls," *QumChron* 14 (1-2, '06) 57-79.

This examination of the role of the "inner veil" (*pāroket*) of the tabernacle/temple shows that the Qumran documents developed Pentateuchal traditions of the veil by placing it in part as a revered and animated article in the heavenly sanctuary. This notion diverges significantly from rabbinic understandings of the veil as a facet of temple-cosmology, and illustrates how different Jewish groups compensated for the lack of an earthly temple in their conceptions of heavenly worship.—D.J.H.

1956. P. Heger, "Sabbath Offerings According to the Damascus Document — Scholarly Opinions and a New Hypothesis," *ZeitAltWiss* 118 (1, '06) 62-81.

After noting scholarly disagreement over the interpretation of the sacrificial instruction in CD xi 17-18 with regard to its implications for the Tamid and the particular holiday offerings, the article discusses the sacrifice pericope of Numbers 28–29, the interpretation of the relevant biblical commands by Josephus and Philo, the CD interpretation, and other Dead Sea scrolls literature referring to the Tamid and the holiday offerings. It concludes that the CD instruction can be read in such a way as to confirm the assumption that the weekday Tamid was not supposed to be offered on Sabbaths.—C.R.M.

1957. S. Holst and J. Høgenhaven, "Physiognomy and Eschatology: Some More Fragments of 4Q561," *JournJewStud* 57 (1, '06) 26-43.

The article presents a preliminary edition and interpretation of the Aramaic text found in the previously unpublished fragments 9-11 of 4Q561, and explores their relationships to frgs. 1-8 and to 4Q186 and 4Q534-536. It suggests that 4Q561 frgs. 9-11 is most likely an independent text distinct from the "Aramaic Horoscope" or "Aramaic Physiognomy" contained in the rest of 4Q561, though it may have been written by the same scribe and even on the same scroll.—D.J.H.

1958. Z. J. Kapera, "Mistakes in the Archaeological Interpretation of Finds at Qumran," *QumChron* 13 (2-4, '06) 153-160.

The article treats three mistakes made during the history of Qumran research: omitting Cave 4 in the search in the spring of 1952, identifying Khirbet Qumran as a "villa rustica," and "archaeofiction" in the interpretation of the Qumran cemetery.—C.R.M.

1959. J. KUGEL, "Exegetical Notes on 4Q225 'Pseudo-Jubilees,'" *DeadSeaDisc* 13 (1, '06) 73-98.

The article addresses a cluster of issues related to 4Q225 2 i 9-ii 11 and the biblical exegesis of Genesis 22 underlying it under the following headings: weeping angels; "now I have made known . . ."; overkill in *Jubilees;* "your firstborn from Sarah"; "from the wells"; "tie me up . . ."; angels thought Israel was done for; "now he is finished!"; and Abraham will not be false. Finally it offers a new restoration of the text, and suggests that its author was familiar with *Jubilees* and considered it authoritative but also felt free to incorporate in his retelling exegetical traditions from elsewhere.—D.J.H.

1960. H. I. MACADAM, "Two Notes on Recent Qumran/Dead Sea Scrolls Research," *Qum Chron* 14 (1-2, '06) 81-90.

The article first reports on recent reassessments about the relationship of the Essenes, Khirbet Qumran, and the Dead Sea scrolls, as well as the date and identity of the Teacher of Righteousness. Then it suggests that a breakaway Jewish sect founded by the Teacher of Righteousness as early as the mid-3rd century B.C. took up residence in Ptolemaic Egypt, and set down (perhaps beginning a century later) its formative recollections in documents discovered in the late 19th century in Cairo and in the mid-20th century in the Jordan Valley.—D.J.H.

1961. J. P. MONFERRER SALA, "Nota a 4QpsDan^{b} 3," *AulaOr* 22 (2, '04) 308-312.

The article suggests that the toponym *lwbr* ("Lubar") in 4QpsDan^{b} 3 may reflect the corruption of the correct form *qrdw* witnessed in various forms of the OT flood tradition (see Gen 8:4).—D.J.H.

1962. A. PAUL, "Bulletin du Judaïsme ancien (II). Qumrân et les manuscrits de la mer Morte," *RechSciRel* 94 (1, '06) 29-160.

This installment [see § 50-1354] presents descriptions and evaluations of thirty-three recently published books, in various languages, on the Qumran scrolls and related topics.—D.J.H.

1963. C. TASSIN, "Qumrân: quel état de la recherche?" *Transversalités* [Paris] 97 ('06) 160-167.

The article first discusses the group that occupied Qumran, whether they were Essenes, and the manuscripts found there. Then it considers the biblical manuscripts and the works based on the OT. Finally it reflects on the theology, spirituality, and anthropology of the Qumran texts, as well as their significance for understanding early Christianity.—D.J.H.

1964. D. VOLGGER, "The Feast of the Wood Offering according to the Temple Scroll," *Bib Notiz* 127 ('05) 21-39.

After presenting and commenting on the text of the Feast of the Wood Offering in *Temple Scroll* xxiii 3–xxv 2, the article discusses its structure and content: an overview of the festival agenda, the twelve tribes of Israel and their wood offering, the proportions of the burnt offering, overview of the "burnt (sin) offering of Levi," the sin offering of Levi in detail, the burnt offering of Levi in detail, and the remaining five days of the feast. It concludes that the text focuses above all on the offering of the animal sacrifices contributed by different sponsors on different dates.—C.R.M.

1965. J. WILLITTS, "The Remnant of Israel in 4QpIsaiah[a] (4Q161) and the Dead Sea Scrolls," *JournJewStud* 57 (1, '06) 11-25.

After a philological and historical exegesis of 4Q161, the article traces two beliefs about the remnant that surface in the exegesis: the remnant as agents of God's eschatological judgment, and the interdependent relationship between the remnant and the Davidic messiah. It concludes that in the understanding of the Dead Sea community the remnant did not replace Israel (it was not a new Israel) but was the elect from among Israel with whom and through whom God will ultimately fulfill his covenant promises and restore the Davidic kingdom.—D.J.H.

Dead Sea Scrolls, §§ 50-1589, 1593–1595, 1685, 1839, 1930, 1966, 1989.

Jewish World

1966. K. ATKINSON, "Astrology and History in the Treatise of Shem: Two Astrological Pseudepigrapha and Their Relevance for Understanding the Astrological Dead Sea Scrolls," *QumChron* 14 (1-2, '06) 37-55.

The recent publication of an Aramaic version of *Treatise of Shem* from the Cairo Genizah raises several questions regarding the extent to which some astrological traditions contained in the Dead Sea scrolls survived in later Judaism. The article explores the Syriac [see § 23-303] and Aramaic versions of *Treatise of Shem* (content and past scholarship, calendar, provenance, dates of composition) and the light that they may shed upon the uses of astrology in the Dead Sea scrolls.—C.R.M.

1967. C. T. BEGG, "David's Dying Directives according to Josephus," *Sefarad* 65 (2, '05) 271-285.

This examination of the version of David's "testament" to Solomon found in Josephus' *Antiquities* 7:383-388 focuses on the major ancient witnesses for the text of 1 Kgs 2:1-9 (MT, LXX, *Targum ps.-Jonathan*) and Josephus' reworking of the biblical account. It concludes that Josephus utilizes three main rewriting techniques (amplifications, replacements, omissions/abbreviations), the most prominent being his recurrent expansion of source elements.—C.R.M.

1968. C. T. BEGG, "The Levites in Josephus," *HebUnCollAnn* 75 ('04) 1-22.

An examination of "levitical terminology" in Josephus' *Antiquities* shows that Josephus does not display any consistent, thoroughgoing tendency to denigrate the Levites and to minimalize their role in Israel's history. While he does this on occasion, on other occasions he introduces references to the Levites and their activities where the Bible lacks these and improves on the biblical presentation of several Levites.—D.J.H.

1969. C. T. BEGG, "The Overture to the Period of the Judges according to Josephus," *StudBibFranLibAnn* 54 ('04) 235-254.

The article examines Josephus' treatment of Judg 1:1–2:5 in *Antiquities* 5:120-135 under four headings: exploits of Judah and Simeon, Benjamin and other tribes, Bethel captured, and Israel's defection and its consequences. It concludes with comments on Josephus' biblical text(s) and his rewriting techniques, and notes that in this passage Josephus oscillates between close adherence to the scriptural account and free adaptation of it.—D.J.H.

1970. R. Bloch, "Josephus, Ant. Iud. 1,15: ἀσχήμων μυθολογία," *ZeitNTWiss* 97 (1, '06) 131-133.

In the proem to his *Antiquities,* Josephus describes the mythology of other peoples as ἀσχήμων (1:15). Examination of uses of this term elsewhere by Josephus and by the Septuagint and Philo shows that it refers to what is morally, religiously, and sexually reprehensible. His contrast between Moses' concept of God as pure (καθαρός) and virtuous and that of pagan mythology as impure and shameful (ἀσχήμων) is programmatic and without compromise.—D.J.H.

1971. D. I. Block, "Preaching Old Testament Apocalyptic to a New Testament Church," *CalvTheolJourn* 41 (1, '06) 17-52.

After reflecting on what we mean by OT apocalyptic, the article stresses the need for respecting and recognizing the genre of the book of Daniel, its historical significance, form and structure, sources, major theme, and theological message. Then it provides six suggestions about how Christians might study and preach on the book.—D.J.H.

1972. D. A. deSilva, "Judith the Heroine? Lies, Seduction, and Murder in Cultural Perspective," *BibTheolBull* 36 (2, '06) 55-61.

Study of the use of deceit in the OT, the Pseudepigrapha, and classical Greek literature as an acceptable and even praiseworthy virtue to be employed when advancing the interests of one's reference group against outsiders shows Judith to be acting very much in line with the path defined as virtuous in Mediterranean cultures. Judith finds herself in the midst of a web of honor challenges and uses culturally appropriate strategies to defend her honor, the honor of her people, and the honor of God.—D.J.H.

1973. V. Dobroruka, "Chemically-Induced Visions in the Fourth Book of Ezra in Light of Comparative Persian Material," *Jewish Studies Quarterly* [Tübingen] 13 (1, '06) 1-26.

In three apocalyptic passages in *4 Ezra* (9:23-29; 12:51; 14:38-48) the vision described by the seer is a consequence of the ingestion of some mind-altering substance. These descriptions bear striking similarities to material in several Persian texts. The idea of Persian influence (despite the late date of most texts) on *4 Ezra* is more likely than the reverse hypothesis: The theme appears with greater frequency in Persian texts than in Second Temple Jewish literature; the mention of the cup in the *Yasna* passages puts the myth of the enlightening drink long before *4 Ezra;* and the figure of Ezra suggests a clear link with Persia.—D.J.H.

1974. I. Duguid, "But Did They Live Happily Ever After? The Eschatology of the Book of Esther," *WestTheolJourn* 68 (1, '06) 85-98.

A fundamental conflict between the heavenly order and the earthly order underlies the whole narrative in the book of Esther. The end of the story of Esther depicts a triumph for the heavenly (eschatological) order, but a triumph that is as yet only partial and incomplete. The book closes thankful that the Lord has lightened his people's darkness but still looking forward with longing eyes for the dawn of the promised new world order (the kingdom of God).—D.J.H.

1975. P. Ghosh, "The place of Judaism in Max Weber's *Protestant Ethic,*" *Zeitschrift für Neuere Theologiegeschichte/Journal for the History of Modern Theology* [Berlin—New York] 12 (2, '05) 208-261.

Weber's ardent enthusiasm for the OT over the NT finds no foundation in his 17th-century

Puritan sources, and only a faint echo from those of the 19th century. His enthusiasm for Judaism, and hence the affinity he detected between Puritanism and Judaism, was not source-driven; it was really his own personal creation or construction. Adherence to law and legal formalism was the centerpiece of the affinity he observed between Puritans and Jews and was the kernel of his interest in Jewish history. Even before he wrote *Protestant Ethic,* Weber had a special interest in Jewish history as portrayed in works by J. Wellhausen, E. Schürer, and H. Graetz.—D.J.H.

1976. M. HARL, "La Bible grecque et les Pères de l'Église," *Transversalités* [Paris] 97 ('06) 145-156.

After sketching the author's involvement in Septuagint research, the article explains the significance of the Septuagint for understanding the Greek Fathers. Then it gives information about and examples from the Bible d'Alexandrie project that illustrate how the Greek Bible can illuminate both the Hebrew OT and patristic biblical interpretation.—D.J.H.

1977. J. HEATH, "Ezekiel Tragicus and Hellenistic Visuality: The Phoenix at Elim," *Journ TheolStud* 57 (1, '06) 23-41.

After surveying previous scholarship on the description of the phoenix at Elim in Ezekiel's *Exagoge* 243-269, the article contends that Ezekiel had a distinctively contemporary and Hellenistic visual imagination (ekphrasis), thus highlighting a hitherto unexplored aspect of his cultural affinities.—D.J.H.

1978. S. INOWLOCKI, "Josephus' Rewriting of the Babel Narrative (Gen 11:1-9)," *Journ StudJud* 37 (2, '06) 169-191.

In his treatment of Gen 11:1-9 in *Antiquities* 1, Josephus not only reads the biblical text through a political-theological lens that enables him to adapt his narrative to a non-Jewish readership but also allows his description of the Zealots and of John of Gischala to influence his rewriting. Josephus' Babel narrative denounces the passage from theocracy to tyranny that he reads in several other biblical episodes such as the revolt of Korah and sees in the rebellious factions' actions during the Jewish War. In his typological perspective the divine punishment of Babel anticipates that of Jerusalem.—D.J.H.

1979. D. JARRASSÉ, "Fonctions et formes de la synagogue: refus et tentation de la sacralisation," *RevHistRel* 222 (4, '05) 393-409.

The nature of the synagogue is functional; it is not an architectural design defined by a tradition. It has been torn between two models—Solomon's temple and the church—both tending to impose a sacred character that did not exist originally. The article discusses the forms borrowed from various cultures, the development of the Jewish "temple" in the 19th century, and the modern tendency to reintegrate the synagogue into a community center.—D.J.H.

1980. M. LEUENBERGER, "Die 10-Siebent-Apokalypse im Henochbuch. Ihre Stellung im material rekonstruierten Manuskript 4QEn^{g} und Implikationen für die Redaktions- und Kompositionsgeschichte der Traumvisionen (83-91) und des paränetischen Briefs (92-105). *Teil 2,*" *BibNotiz* 126 ('05) 45-82.

This installment [see § 50-1381] first reviews aspects of composition and conception, respectively, of the Ten-Weeks Apocalypse in *1 Enoch.* Then it considers the macroliterary implications of the placement of this text in 4QEn^{g} for the redaction and composition history

of the Dream Visions (*1 Enoch* 83–91) and the Paraenetic Letter (92–105). This analysis shows how the originally independent Ten-Weeks Apocalypse was first inserted in the Dream Visions and only later transferred by design into the Paraenetic Letter.—C.R.M.

1981r. W. LOADER, *The Septuagint, Sexuality and the New Testament* [*NTA* 49, p. 219].

F. WATSON, "Attitudes to Sexuality in the Septuagint," *ExpTimes* 117 (8, '06) 324-326.—Loader's book presents itself as a series of three case studies in the specifically Septuagintal contribution to early interpretation of scriptural material relating to sexuality and gender. Various Pauline passages are illuminated by the discussion (e.g. 1 Cor 11:7; Gal 3:28; 2 Cor 11:2-3; 1 Tim 2:14). Loader's appreciation of the new semantic potential opened up by the Scriptures in Greek, however, must not obscure the fact that the LXX translators' interpretative interventions are generally quite modest in scope.—C.R.M.

1982. J. R. LUNDBOM, "Haplography in the Hebrew *Vorlage* of LXX Jeremiah," *Hebrew Studies* [Madison, WI] 46 ('05) 301-320.

The Septuagint of Jeremiah was translated from a seriously flawed Hebrew text, one containing more than 300 arguable cases of haplography, accounting for 64% of its word loss. What we have in Jeremiah is not so much proto-Masoretic expansion by busy scribes in Babylon, but proto-LXX loss by careless and inattentive scribes in Egypt. The appendix (pp. 309-320) lists the cases of haplography in the LXX of Jeremiah.—D.J.H.

1983. H. NAJMAN, "Towards a Study of the Uses of the Concept of Wilderness in Ancient Judaism," *DeadSeaDisc* 13 (1, '06) 99-113.

The concept of wilderness is used in ancient Jewish traditions to signify (1) suffering and destruction, (2) the locus for spiritual purification, and (3) the place for revelation. The article examines each of these usages to show how distinguishing among them can contribute to a more nuanced understanding of Second Temple Judaism. The variegated uses of the concept of wilderness in Greek and Hebrew texts provide a wealth of information about the various self-understandings of ancient Jews from the time of the destruction of the First Temple.—C.R.M.

1984r. G. W. E. NICKELSBURG, *Jewish Literature between the Bible and the Mishnah* [*NTA* 50, p. 218].

D. J. HARRINGTON, "A Good Guide to Early Jewish Writings," *SewaneeTheolRev* 49 (2, '06) 251-255.—In this thorough revision of a work first published in 1981, Nickelsburg has broadened his treatments of the literature, updated the discussions and bibliographies in the light of recent scholarship, and rearranged some of the material. The new edition has been greatly enriched by the addition of substantial sections on Philo and Josephus, and by the expansion of the section on the Dead Sea scrolls from twenty to seventy pages. The result is an accessible, reliable, and up-to-date survey of writings that should illuminate and challenge all those interested in the formative stages of Judaism and Christianity.—D.J.H.

1985. J.-V. NICLÓS ALBARRACÍN, "Menahem el Consolador y el vidente de Patmos: ¿Contemporaneidad del Apocalipsis de Zorobabel y el de Juan?" *EstBíb* 63 (1, '05) 65-99.

After a sketch of research on *Apocalypse of Zerubbabel,* the article discusses I. Levi's hypothesis about the work's (late) origin, D. Flusser's views based on the contrast between

Menahem the Consoler and Armilos the Destroyer, the name "Armilos," and the date of the work's origin. It concludes that Armilos the anti-messiah of the last days is the emperor Domitian, and that the work was composed by an educated Jew who lived in Rome in the late 1st century A.D. after the destruction of the Jerusalem Temple and who witnessed the construction of Domitian's winter palace in which was erected a statue of the goddess Minerva. Thus *Apocalypse of Zerubbabel* and the book of Revelation were roughly contemporary.—D.J.H.

1986. B. OTZEN, "Den apokalyptiske Abraham. Patriarken i den antikke jødiske litteratur (The Apocalyptic Abraham. The Patriarch in the Antique Jewish Literature)," *Dansk TeolTids* 69 (1, '06) 2-13.

Taking its starting point from NT references to Abraham with apocalyptic overtones (see Mt 8:11; Lk 16:19-31; Jn 8:56; Heb 11:10), the article surveys the OT Pseudepigrapha in order to the obtain a fuller picture of Abraham in the Jewish apocalyptic tradition. Thus it considers *2 Baruch* 4:3-5; *4 Ezra* 3:13-15; ps.-Philo's *Biblical Antiquities* 18:5; *Testament of Abraham;* and *Apocalypse of Abraham.*—D.J.H.

1987. M. PUCCI BEN ZEEV, "Josephus' Ambiguities: His Comments on Cited Documents," *JournJewStud* 57 (1, '06) 1-10.

This assessment of Josephus' quotation of documents that could attest to the good will of the Romans toward the Jews first notes his method of citing them in blocks according to the period they refer to (e.g. Herodian, Augustan, Claudian) and providing them with short introductions and conclusions. Then it considers examples of obscurities, misleading statements, inconsistencies, and discrepancies (or promises not fulfilled) with regard to Josephus' statements found in between his documents. While it clearly emerges that Josephus was not in full control of the material he quotes, it also appears that his mistakes, inconsistencies, and unfulfilled promises may be construed as pointing in the direction of a basic good faith on Josephus' part. This evidence tells us something about the extent to which Josephus was willing to manipulate half-truths to serve the rhetoric of his polemical and defensive arguments.—C.R.M.

1988r. S. SCHWARTZ, *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.* [*NTA* 46, p. 596; § 49-1385r].

F. MILLAR, "Transformations of Judaism under Graeco-Roman Rule: Responses to Seth Schwartz's 'Imperialism and Jewish Society,'" *JournJewStud* 57 (1, '06) 139-158.—Schwartz's sweeping and provocative historical essay marks a vast step forward in its capacity to see the successive phases or contexts of Jewish life in Judea/Palestine in perspective and to compare them, in its awareness of the wider imperial framework, and in its methodological self-consciousness as being "moderately positivistic." His primary (and most controversial) thesis is that in the period from the Bar Kokhba Revolt to the 4th century A.D. the evidence accessible to us, whether textual, documentary, or archaeological, reveals no distinctive Jewish identity.—D.J.H.

1989. M. E. STONE, "The Book(s) Attributed to Noah," *DeadSeaDisc* 13 (1, '06) 4-23.

The article discusses unambiguous cases in ancient sources where the title "Book of Noah" or a book transmitted by Noah is mentioned: *Genesis Apocryphon, Aramaic Levi Document, Jubilees,* Similitudes of Enoch, and *Tabula gentium.* It concludes that it is more than likely

that a "Book (or Books) of Noah" existed in the 3rd century B.C. or earlier. A five-page appendix considers some later instances of reference to a "Book of Noah."—D.J.H.

1990. M. TILLY, "Die Sünden Israels und der Heiden. Beobachtungen zu *L.A.B.* 25:9-13," *JournStudJud* 37 (2, '06) 192-211.

The descriptions of the sins of the tribes of Israel and the pagans in the Kenaz cycle in ps.-Philo's *Biblical Antiquities* 25:9-13 focus on planned and committed violations of the commandments of the Decalogue. Against the background of the catastrophe of A.D. 70, ps.-Philo's conception of sin aims at marking out boundaries that enable righteous Jews to organize their lives in the face of external contestation and internal deviation. Besides providing consolation and orientation, this fundamental and binding ethical system defines the theological conditions of the election and salvation of Israel.—D.J.H.

1991. J. C. VANDERKAM, "The Scriptural Setting of the Book of Jubilees," *DeadSeaDisc* 13 (1, '06) 61-72.

Both by allusion (the prologue) and quotation *Jubilees* claims the situation of Exod 24:12, 15-18 as the one in which the writer wishes to position the book. It is fair to say that the narrative and thematic bases for *Jubilees* are Exodus 19 and 24 along with 23:10-33. They provide both the time and the place where Moses is addressed and a legal and theological lens through which to view the prehistory of Israel.—C.R.M.

1992. U. VOLLMER, "Auf Leinwand gebannt: Judith im (Miss-) Verständnis von Malerei und Film," *BibInt* 14 (1-2, '06) 76-93.

The article considers the Book of Judith in relation to A. Merlet's 1997 film *Artemisia* and the figure of Judith in Artemisia Gentileschi's famous painting of the decapitation of Holofernes. Both painter Gentileschi and filmmaker Merlet in their own ways deal with Judith as a heroine whose foresight saves her people and the notion of her action as an attack on the masculinity of the enemy. The 17th-century painting seems just as modern as the 20th-century film. Moreover, Gentileschi gives her Judith an abiding place as an independent heroine in the history of painting, a place that neither the original text nor Merlet's film afforded her.—C.R.M.

1993. I. A. YUN, "A Case of Linguistic Transition: The Nerab Inscriptions," *JournSemStud* 51 (1, '06) 19-43.

The paper explores the possible contribution of the funerary inscriptions from Nerab (*editio princeps* 1897) to the discussion of the phases of the Aramaic language by placing these inscriptions in the wider perspective of developing Aramaic, with a special focus on comparison between Old Aramaic and Official Aramaic. It argues that the Nerab inscriptions are rare examples of inscriptions that clearly represent the transition from Old Aramaic to Official Aramaic, though they still categorically belong to Old Aramaic.—C.R.M.

1994. E. M. ZARROW, "Imposing Romanisation: Flavian Coins and Jewish Identity," *Journ JewStud* 57 (1, '06) 44-55.

After remarks on "Judaea Capta" coin types minted in Rome as well as Roman provincial coinage as a whole from Augustus to the accession of Vespasian, the article discusses how the "Judaea Capta" types minted in the provinces shortly after the sack of Jerusalem illuminate the Roman theology of victory during the Flavian principate. The minting of coins

within a defeated province that served to commemorate that province's subjugation is a unique, calculated Flavian innovation. The triumph over the Jews became a cornerstone of Flavian self-representation (their Actium) and a symbol of the strength and tenacity of the regime.—C.R.M.

1995. M. A. ZIPOR, "When Midrash Met Septuagint: The Case of Esther 2,7," *ZeitAltWiss* 118 (1, '06) 82-92.

Esther 2:7 ("Mordechai took her [Esther] as his daughter [*lbt*]") was read midrashically by Rabbi Meir as "for a home" (*lbyt*), that is, as his wife (see *b. Meg.* 13a). This reading is unexpectedly similar to the Septuagint's εἰς γυναῖκα ("for a wife"). The article suggests that the midrash stems from a conjectured Hebrew variant ("Mordechai took her to his home [*lbytw*]"), which the midrash understood as an idiom for marriage. As for the Septuagint, the ancient textual witnesses indicate that the authentic reading was "for a daughter" (*lbt*), and that only some 4th-century A.D. manuscripts were contaminated by the midrashic reading.—D.J.H.

Jewish World, §§ 50-1585, 1622, 1815, 1931, 2049, 2075r, 2087.

Rabbinics

1996. U. EHRLICH, "The Ritual of Lending a Shoulder. Distribution and Signification in Talmudic Times," *HebUnCollAnn* 75 ('04) 23-35.

In 3rd- and early 4th-century Palestine a custom developed whereby the rabbi leaned on his disciple's shoulder while walking. The custom was known in Babylonia, but there the rabbis leaned on their disciples only in cases of physical need. Although some sources interpret the custom as expressing familiarity and fondness, its main signification was one of authoritative dominance. By leaning on his disciple while walking the rabbi expressed his superior rank, whereas by lending his shoulder the disciple accepted his master's authority.—D.J.H.

1997r. M. FISHBANE, *Biblical Myth and Rabbinic Mythmaking* [*NTA* 48, pp. 638-639].

E. R. WOLFSON, "Mythopoetic Imagination and the Hermeneutic Bridging of Temporal Spacing," *JewQuartRev* 96 (2, '06) 233-238.—This monograph is replete with exacting analyses of primary texts that serve the aim of grounding larger theoretical assumptions that pertain to Jewish textual practices and mythopoetic sensibility in the history of religions. W. SCHWEIKER, "Making and Living Myth," 239-249.—Fishbane's account of mythopoesis enacted through exegetical labor and invention is also and simultaneously a depiction of a way of life and even a form of mysticism or shape of religious self-understanding. E. YASSIF, "Jewish Myths between Text and Ethnography," 250-261.—Fishbane's work is outstanding for its wide range and concern for details. While its contribution to Jewish studies cannot be overstated, it is more questionable what its contribution is to the study of folklore and anthropology.—D.J.H.

1998. R. GOLDENBERG, "Gentile Customs and Jewish Consciousness," *Midstream* [New York] 52 (2, '06) 28-30.

The rabbinic expression "Amorite ways" (see *t. Shabbat* 6–7) refers to practices that are

forbidden only when they do not work. Gentile practices otherwise forbidden are explicitly permitted when performed for medicinal or other practical purposes. In rabbinic eyes the religious aspects of Gentile culture did not work and so were entirely worthless.—D.J.H.

1999. Y. HARARI, "Moses, the Sword, and *The Sword of Moses*: Between Rabbinical and Magical Traditions," *Jewish Studies Quarterly* [Tübingen] 12 (4, '05) 293-329.

The article explores the magical technical term "sword" used to designate the holy names at the core of incantations and its relationship to Moses. After a brief description of the magical treatise known as *The Sword of Moses,* it discusses rabbinic and other traditions behind the "sword" concept and the image of Moses as the father of all magicians, the one who received divine magical knowledge and bequeathed it to his people.—D.J.H.

2000. B. KATZOFF, "Yḥs hbryytwt btwspt' lmqbylwtyhn htlmwdywt. ʿywn mhwds l'wr mskt brkwt (The Relationship Between the *Baraitot* in the Tosefta and Their Talmudic Parallels. The Evidence of Tractate *Berachot*)," *HebUnCollAnn* 75 ('04) *'-kd.*

Close examination of linguistic and stylistic characteristics of parallel *baraitot* in tractate *Berakhot* reveals that besides passages where the Tosefta preserves a more original version of the text than the parallels in both Talmuds, there are many others where we surprisingly find in the Tosefta linguistic and stylistic characteristics common to the Bavli. Two explanations of this phenomenon are possible: (1) The tannaitic sources were transmitted by the Babylonian tradents accurately and conservatively; or (2) the language of the Tosefta in both its manuscript recensions was revised significantly while transmitted in a time and place where the Bavli exerted crucial influence on the transmission of talmudic texts.—D.J.H.

2001. A. KOSMAN, "'Internal Homeland' and 'External Homeland': A Literary and Psychoanalytical Study of the Narrative of R. Assi and His Aged Mother," *Hebrew Studies* [Madison, WI] 46 ('05) 259-277.

The haggadic story in *b. Qiddushin* 31b concerns Rav Assi who flees from his mother to the land of Israel after she began relating to him with sexual innuendos. When he hears that she was pursuing him, he solicits Rabbi Johanan for permission to flee. This talmudic narrative, which exhibits keen psychological discernment, centers around the claim that blind and exclusive attachment to the formal side of the halakic system, emphasizing its external structure, can cause one to lose the ability to listen to one's inner world and choose the nonessential over what is really important.—D.J.H.

2002. A. KOSMAN AND A. SHARBAT, "'Two Women Who Were Sporting with Each Other.' A Reexamination of the Halakhic Approaches to Lesbianism as a Touchstone for Homosexuality in General," *HebUnCollAnn* 75 ('04) 37-73.

Beginning from Lev 18:22 and 20:13, the ancient Jewish sources exhibit two approaches to these texts: the limiting interpretive approach (excluding sexual contact between women), and the expansive interpretative approach (prohibiting all forms of homosexual contact). The expansive approach is found in some early rabbinic sources as well as in the writings of Philo and Paul. The limiting approach makes its first appearance in the Talmuds (see *y. Gitt.* 8:8, 49c; *b. Yeb.* 76a; *b. Shab.* 65a) and is debated among later Jewish authorities.—D.J.H.

2003. J. KULP, "History, Exegesis or Doctrine: Framing the Tannaitic Debates on the Circumcision of Slaves," *JournJewStud* 57 (1, '06) 56-79.

The article first analyzes the pertinent tannaitic sources regarding the debates about the cir-

cumcision of Gentile slaves. Then it discusses the merits of three different approaches to interpreting these debates: historical, exegetical, and doctrinal. It suggests that one plausible way of framing the disputes over slave circumcision is to place them in the larger debate between the schools of Ishmael and Aqiba about whether the relationship of Jews to God and the Torah is particular and exclusive of non-Jews. The school of Aqiba and Rabbi Eliezer were more insistent on the unique and exclusive relationship of Jews to their God. Therefore they regarded Jews as commanded to circumcise forcibly the one type of Gentile under their control, that is, slaves.—D.J.H.

2004. M. M. MORFINO, "'Moltiplicare la Torah è moltiplicare la vita' (*Pirqé Abot* 2,8). Maestri e Discepoli in alcuni Commenti Rabbinici," *StudBibFranLibAnn* 54 ('04) 141-234.

M. Abot and *Abot of Rabbi Nathan* promote the ideal of continuous and passionate study of the Torah under the guidance of tested masters and companions. Those who wish to encounter God in this way know that there is a price to pay in how one lives. In this context wisdom is a gradual process that brings forth much fruit. In this sense propagating the Torah is propagating life (*m. Abot* 2:8).—D.J.H.

2005. M. MORGENSTERN, "Halachische Schriftauslegung. Auf der Suche nach einer jüdischen 'Mitte der Schrift,'" *ZeitTheolKirch* 103 (1, '06) 26-48.

While Christian theologians refer to the "center" of the OT, Jewish texts employ the metaphor of the "white interspace" between the letters of the Hebrew Bible. This Jewish hermeneutical approach accounts for polysemy and exegetical pluriformity even while from the perspective of the Oral Torah it strives for a halakic reading of biblical texts.—C.R.M.

2006. J. NEUSNER, "Rabbinic Biography Exemplary Pattern in Place of Lives of Sages," *JournHighCrit* 11 (2, '05) 19-23.

The rabbinic sages were more interested in exemplary anecdotes than in biographies or "lives." The function of these anecdotes was to show the union of nature and the social order through the person of the sage that takes place within the medium of the Torah. An appendix provides a critical review of A. Goshen-Gottstein's *The Sinner and the Amnesiac* (2000).—D.J.H.

2007. Z. RON, "Dodanim/Rodanim: Three Approaches," *JewBibQuart* 34 (2, '06) 122-125.

The article explores three rabbinic and later Jewish approaches to why a son of Javan is called "Dodanim" in Gen 10:4 and "Rodanim" in 1 Chr 1:7: homiletical, graphological, and phonological.—D.J.H.

2008. J. ROVNER, "Two Early Witnesses to the Formation of the *Miqra Bikurim Midrash* and Their Implications for the Evolution of the Haggadah Text," *HebUnCollAnn* 75 ('04) 75-120.

The midrashic elaboration of Deut 26:5-8 in the Passover Haggadah is generally assumed to date from the tannaitic period. However, careful examination of early witnesses to the *Miqra' Bikurim Midrash* suggests that the fulsome standard midrash did not really evolve until post-talmudic (geonic) times. The three appendixes provide (1) a synoptic table of various versions of the *Miqra' Bikurim Midrash,* (2) a discussion of unique and early readings in the fragments' transcriptions, and (3) an essay on the Haggadah text in *Pitron Torah*.—D.J.H.

2009. R. SHEMESH, "Direct Discourse Markers in Mishnaic Hebrew," *JournSemStud* 51 (1, '06) 45-58.

The two direct discourse markers *lwmr* and *ʾmr* appear in Mishnaic Hebrew (200 B.C.-500 A.D.) at the beginning of an asyndetic content clause. The appearance of *lwmr* in this function in Mishnaic Hebrew is rare and reflects continuity with biblical Hebrew insofar as it appears with a small number of verbs of saying. By contrast *ʾmr* is used in Mishnaic Hebrew as an independent direct discourse marker, appearing with a variety of verbs (not just verbs of saying) and preceding a content clause that does not usually appear without a marker.—C.R.M.

2010. G. STEMBERGER, "Mischna Avot. Frühe Weisheitsschrift, pharisäisches Erbe oder spätrabbinische Bildung?" *ZeitNTWiss* 96 (3-4, '05) 243-258.

The tractate *Abot* as it appears in printed editions and even in the earliest manuscripts of the Mishnah is late. This conclusion is indicated by the lack of quotations of it in early rabbinic writings and by its content. Many of its sayings may be more or less early, some parts are collections of sayings, and still other sayings were composed and integrated into literary units. How exactly the tractate was redacted in the course of centuries is still shrouded in darkness.—D.J.H.

2011. D. WEISBERG, "Desirable But Dangerous. Rabbis' Daughters in the Babylonian Talmud," *HebUnCollAnn* 75 ('04) 121-161.

Stories about Rabbis' daughters in the Babylonian Talmud emphasize the connection between father and daughter. Although these daughters do not ordinarily study Torah and leave their family of origin through marriage, they may carry on their fathers' teachings through their behavior and their lineage through their children. While they are portrayed as desirable wives for Torah scholars, they may also when outside the domestic sphere behave inappropriately and manipulate Torah for their own ends. Rabbinic literature treats women as the Other, and the Bavli's stories about rabbis' daughters show that rabbinic concern about women extended even to the women over whom the rabbis had the most control and influence.—D.J.H.

2012. A. YADIN, "Rabban Gamliel, Aphrodite's Bath, and the Question of Pagan Monotheism," *JewQuartRev* 96 (2, '06) 149-179.

In the exchanges between Rabban Gamliel and a philosopher in *m. Abodah Zarah* 3:4 and *Mekilta of Rabbi Ishmael, Ba-hodesh* 6, the opposition is not between the sage and the philosopher, but between them and popular religious practices. The view that the Jews were the true heirs to the ancient biblical traditions may provide an explanation for their theological common ground. Rabbinic Judaism and Neoplatonism shared an ambivalence toward iconicity and a commitment to monotheism.—D.J.H.

2013. R. YOUNG, "The Talmud's Two Jubilees and Their Relevance to the Date of the Exodus," *WestTheolJourn* 68 (1, '06) 71-83.

According to the Babylonian Talmud there was a jubilee in the time of Ezekiel (*b. ʿArak.* 12a) and in the time of Josiah (*b. Meg.* 14b). Ezekiel's jubilee is called the seventeenth jubilee in the Talmud and in *Seder ʿOlam Rabbah,* which would mean that counting for the sabbatical and jubilee years began at the entry of Israel into Canaan in 1406 B.C., with the exodus in 1446 B.C.—D.J.H.

2014. M. A. ZIPOR, "Talebearers, Peddlers, Spies, and Converts: The Adventures of the Biblical and Post-Biblical Roots *rg"l* and *rk"l*," *Hebrew Studies* [Madison, WI] 46 ('05) 129-144.

The article traces the changes in form and meaning in the Hebrew roots *rgl* and *rkl* from biblical texts (including Ben Sira) through talmudic writings. It suggests that in *b. Shabbat* 31b *regel* represents the Latin *regula* ("rule"), that is, one main idea or law on which the Torah is based. Hillel offered such a "rule," whereas Shammai repulsed the Gentile with his builder's rule.—D.J.H.

Rabbinics, §§ 50-1796, 1899, 1993, 1995.

Greco-Roman World

2015. E. ADLER, "Who's Anti-Roman? Sallust and Pompeius Trogus on Mithridates," *ClassJourn* 101 (4, '06) 383-407.

More modern views of Roman imperialism (e.g. the Romans were far from "reluctant imperialists") can overlook ways in which ancient historians of Rome were capable of deep-seated criticisms of Roman society. The article offers a case study of two compositions that Roman historians put in the mouth and pen of Mithridates VI Eupator. It shows that too often the assumption is made that Trogus the Gaul can be anti-Roman, while Sallust the Italian cannot. Yet Sallust's *Epistula Mithridatis* is far more condemning of Roman actions than is Trogus' speech of Mithridates. It is thus incorrect to assume that Roman historians inevitably discussed barbarians with the implicit motive of justifying Roman conquest.—C.R.M.

2016. J. E. BARNHART, "Plato's *Symposium* and Early Christianity," *JournHighCrit* 11 (2, '05) 12-18.

The motif of love as the principle of harmony and reconciliation appears in Empedocles, Plato, and other Greeks. The divine Eros in Plato's *Symposium* offers a fruitful model for understanding the later link between the Christ-Lord of Phil 2:6-8 and the earthly Jesus of the Gospel narratives.—D.J.H.

2017. M. BETTINI, "*Mythos/Fabula:* Authoritative and Discredited Speech," *HistRel* 45 (3, '06) 195-212.

After discussing the early Greek concept of *mythos* as reliable speech and the movement toward regarding it as unreliable speech, the article considers the ambiguities of the Latin term *fabula,* its relation to the verb *fari,* and the tendency to use *fabula* with regard to discredited discourse and mythological accounts. *Mythoi* and *fabulae* present themselves as a problem when the traditional stories seem to have been reconsidered from the viewpoint of their acceptability or credibility, that is, when the question "Can I too believe in this story as the others do?" is asked.—D.J.H.

2018r. H. D. BETZ, *The "Mithras Liturgy"* [*NTA* 48, p. 442].

W. C. LINSS ET AL., "Symposium on Hans Dieter Betz, *The "Mithras Liturgy"* (2000)," *BibRes* 49 ('04) 5-29 pp.—After Linss's summary description of the book and its content (p. 5-9), E. KRENTZ (pp. 11-18) characterizes the book as a commentary rich in resources to interpret the text, and raises questions about the genre of the *Mithras Liturgy* and its concep-

tual location. D. MARTINEZ (pp. 19-23) notes the bounty of detail and documentation on every page of Betz's volume, and accents the place of prayer in the *Mithras Liturgy* and offers an alternative treatment on several points. Finally BETZ (pp. 25-29) reflects on the gains connected with this tedious and time-consuming work.—C.R.M.

2019. J. P. BROWN, "The Privatization of Greek Specialties in the Hellenistic World: Drama, Athletics, Citizenship," *RevBib* 112 (4, '05) 536-566.

The Greek institutions of drama, athletics, and citizenship underwent changes when the independent polis was replaced by new empires. The theater and amphitheater housed new spectacles rather than plays. Athletics lost its civic functions, and the athlete became a symbol for moral effort. Civic buildings existed for show, and the cosmos became the realm for citizenship. What is often called the "Hellenization" of the Near East (and Rome too) should more properly be viewed as the privatizing of Greek institutions to serve the autonomous person under new empires.—D.J.H.

2020. B. BUSZARD, "The Decline of Roman Statesmanship in Plutarch's *Pyrrhus-Marius,*" *ClassQuart* 55 (2, '05) 481-497.

In his *Pyrrhus-Marius,* Plutarch identifies and analyzes a decline in elite Roman leadership that occurred between the middle and late republic. When these two lives are read together, a dual progression becomes apparent: The Roman people decline from obedience into a dysfunctional mob; and the elite Roman leadership grows less effective until by Marius' day it is unable to oppose populist demagogues. Plutarch's analysis would have had particular relevance for his elite readers in the early 2nd century A.D.—D.J.H.

2021. D. B. CAMPBELL, "Writing on the Roman Army: Discharges and Siegecraft," *AmJournArch* 110 (2, '06) 307-309.

Descriptions and evaluations of three recent publications: M. Roxan and P. Holder, *Roman Military Diplomas,* vol. 4 (2003); J. J. Wilkes (ed.), *Documenting the Roman Army. Essays in Honor of Margaret Roxan* (2003); and D. Whitehead and P. H. Blyth, *Athenaeus Mechanicus, On Machines* (2004).—D.J.H.

2022. R. R. CASTON, "Love as Illness: Poets and Philosophers on Romantic Love," *ClassJourn* 101 (3, '06) 271-298.

The article contrasts the critique of love by philosophers such as Cicero and Lucretius as a kind of illness that needs to be cured, with the celebration of love in elegiac poetry. The philosophers incorporate the love poets' language and imagery as a means of strengthening their attack. But the poets do the same thing by adopting the philosophers' attitudes, only to reject their negative conclusions. The elegists relish their emotional condition and self-consciously make overpowering passion the pretext for their poems. What we find is the possibility of a distinctive poetic treatment of the passions and a response to philosophy.—D.J.H.

2023. M. CHOAT AND A. NOBBS, "Monotheistic Formulae of Belief in Greek Letters on Papyrus from the Second to the Fourth Century," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 36-51.

New approaches to the phenomenon of monotheism in late antiquity allow us to move beyond the unhelpful "pagan" = polytheistic versus Christian = monotheistic framework. The article traces the spread of monotheistic sentiments in letters on papyrus found in Egypt but

written in Greek from the 2nd to the 4th century. It calls into question the common hypothesis that changes from polytheistic to monotheistic formulae can be directly attributed to Christian influence.—C.R.M.

2024. C. C. De Jonge, "Dionysius of Halicarnassus and the Method of Metathesis," *ClassQuart* 55 (2, '05) 463-480.

The article focuses on the use of *metathesis* (the rearrangement of texts) by Dionysius of Halicarnassus and argues that in his rhetorical works *metathesis* is a very useful and versatile method that may be applied to point out the virtues, faults, or particularities of certain original texts. *Metathesis* enables Dionysius and his readers to compare such an original text with a new formulation of the same thought. Therefore it is an important didactical instrument for Dionysius, whose aim it is to teach his audience to write in a correct and convincing style.—C.R.M.

2025. S. F. d'Espèrey, "Rhétorique et poétique chez Quintilien: À propos de l'apostrophe," *Rhetorica* 24 (2, '06) 163-185.

Quintilian treats apostrophe as both a figure of thought (with examples from oratory) and a figure of speech (with examples from Virgil in which the narrator addresses characters in the poem). By inserting the otherwise unobtrusive narrator into the narrative, the effect of the Virgilian examples is to collapse the distinction between narration and narrative. Since Quintilian does not have this means of linguistic analysis at his disposal, he defines apostrophe as a figure of speech by bringing it into relation with other figures that produce an effect of rupture at the level of narration, and uses other oppositions that offer an imperfect treatment of the problem.—D.J.H.

2026. P. duBois, "The History of the Impossible: Ancient Utopia," *ClassPhilol* 101 (1, '06) 1-14.

Before the stabilization of Roman forms of Stoicism and acceptance of things as they are, new and radical and impossible things happened, such as the revolt of the Maccabees, private languages, the defiant epigram, the refusal of Romanization, the fantasy of Heliopolis, and the δούλων πόλις. In the unsettled conditions of the late Hellenistic period, oscillating between democracy, oligarchy, and monarchy, a new organization of the οἰκουμένη was immanent, and it is in the border zone of a new arrangement of social and political relations that all could be put in question, critiqued, and rethought.—D.J.H.

2027. R. Duncan-Jones, "Roman Customs Dues: a Comparative View," *Latomus* [Brussels] 65 (1, '06) 3-16.

The article discusses various topics pertaining to Roman customs dues: customs rates, percentage or flat-rate tolls, means of payment, powers of search, smuggling and evasion, penalties for fraud, exemptions, trading restrictions and prohibitions, the fiscal importance of customs dues, and the economic impact.—D.J.H.

2028. C. A. Farone, "Curses and Blessings in Ancient Greek Oaths," *Journal of Ancient Near Eastern Religions* [Leiden] 5 ('05) 139-156.

There is quite a difference between the binary pair of blessings and curses used to sanction most ancient Greek oaths and the lopsided and often very violent oaths that focus exclusively or primarily on cursing the potential perjurer. In the latter type there is a marked intensity to the curses, which often call for complete destruction and not simply misfortune.—D.J.H.

2029. L. GELINAS, "The Stoic Argument *Ex Gradibus Entium*," *Phronesis* [Leiden] 51 (1, '06) 49-73.

The argument *ex gradibus entium* in book 2 of Cicero's *De natura deorum* was a versatile feature of Stoic philosophical theology, capable of employment in relation to two distinct topics: the existence of god, and the identification of god's essential nature with the world. This particular instance is best thought of as an attempt to identify the world with god rather than as a strict proof of god's bare existence.—D.J.H.

2030. J. A. HARRILL, "Servile Functionaries or Priestly Leaders? Roman Domestic Religion, Narrative Intertextuality, and Pliny's Reference to Slave Christian *Ministrae* (Ep. 10,96,8)," *ZeitNTWiss* 97 (1, '06) 111-130.

Pliny's reference to *ministrae* (*Ep.* 10.96.8) is informed by his Roman religious and narrative worlds. He writes the reference to assure Trajan that he tortured these *ancillae* precisely because they were called *ministrae,* that is, servile cultic functionaries best positioned to see, hear, and betray any monstrous crimes that their masters may have committed in secret. There is no evidence in the letter suggesting that Pliny recognized these slave women to have been agents, religious leaders, or "priests." Rather, Pliny thought of these *ministrae* as dehumanized pawns in the service of their Christian masters, deprived of motivation or purpose, and altogether passive.—D.J.H.

2031. B. ISAAC, "Proto-racism in Graeco-Roman antiquity," *World Archaeology* [Oxford] 38 (1, '06) 32-47.

The prototypes of racism were common in the Greco-Roman world. After offering a definition of racism, the article notes five concepts that in antiquity were commonly held to determine the collective nature of groups or the character of peoples: environmental determinism, the inheritance of acquired characteristics, a combination of these factors, the constitution and form of government, and autochthony and pure lineage. Then it considers the connections of these factors to ancient imperialism and attitudes toward slavery.—D.J.H.

2032. P. JAMES, "Participial Complementation in Roman and Byzantine Documentary Papyri: ἐπίσταμαι, μανθάνω, εὑρίσκω," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 2 ('01-'05) 153-167.

The papyri attest syntactic and semantic developments of verbs of cognition and perception (e.g. ἐπίσταμαι and μανθάνω) that illuminate the decline of infinitival complements and of the accusative and infinitive construction. However, the usage of εὑρίσκω in the Roman and Byzantine period violates one of the tendencies observed with the other verbs of cognition, since the participial construction survived in texts of various registers. The use of participles virtually as adjectives qualifying an explicit direct object, rather than as complements in their own right, helps to explain the idiosyncratic development of εὑρίσκω.—D.J.H.

2033. C. B. KREBS, "'Imaginary Geography' in Caesar's *Bellum Gallicum*," *AmJourn Philol* 127 (1, '06) 111-136.

The article examines the suggestive power of Caesar's geographical representations in the *Bellum Gallicum,* in particular how his imaginary geography of *Germania* (presented as an infinite extension without any interior patterns except for endless forests) with its allusions to Darius' Scythian disaster serves to complete his self-portrait as an ideal *imperator.* Unlike Darius, the Roman conqueror does not become disoriented but, having entered *terra incog-*

nita and thereby challenged Pompey as Alexander's "Roman successor," he saves his and his soldiers' lives by leaving in a timely fashion.—C.R.M.

2034. M. LEFKOWITZ, "Using Ancient Texts in Translation to Teach Women's Life in Greece and Rome," *ClassBull* 81 (2, '05) 165-175.

The article first discusses the issues involved in creating a sourcebook about women's life in ancient Greece and Rome, using the changes in the various editions of the author's and M. B. Fant's *Women's Life in Greece and Rome* (3rd ed., 2005) as a practical example. Then it outlines a procedure for having students write introductions to and commentaries on translated texts that do not appear in the book (see http://www.stoa.org/diotima/) so that they may make explicit cross-references to texts that they have already studied.—C.R.M.

2035. L. H. MARTIN, "Aspects of 'Religious Experience' among the Hellenistic Mystery Religions," *RelTheol* 12 (3-4, '05) 349-369.

In contrast to those who argue that rituals, including rites of initiation, are derived from experience, this essay contends that at least in the case of the initiatory rites practiced by the Greco-Roman mysteries experience is derived from rituals. These initiatory rites were analogous to what anthropologists have characterized as "rites of terror." The terrifying experiences orchestrated by the Greco-Roman initiation rites occasioned spontaneous exegetical reflections that became consolidated into local forms of knowledge among those who had shared initiation into a specific mystery association. We might generalize that religious experiences for those converted into a religious tradition derive from and are intentionally induced by rites of initiation (or by those associated with instruction).—C.R.M.

2036. J. MOSSMAN, "*Taxis Ou Barbaros*: Greek and Roman in Plutarch's *Pyrrhus*," *ClassQuart* 55 (2, '05) 498-517.

The instability and unpredictability of Phyrrus as depicted by Plutarch is partly why the narrative of his encounter with Rome is so interesting, in that as a whole it imitates his internal contradictions. Phyrrus is like a fractured mirror in which all sorts of reflections can be caught and held, depending on where the watcher is standing. His problematic identity allows, even encourages, Plutarch to write multiple and complex identities for Greeks and Romans, and encourages readers from both sides to join in the dialogue between Greek and Roman.—D.J.H.

2037. C. NARDI, "Omosessualità maschile e cattolicesimo. A confronto con Atene e Roma," *Vivens Homo* [Bologna] 16 (2, '05) 219-249.

Taking its starting point from statements about homosexuality in the *Catechism of the Catholic Church,* the article discusses many observations about male homosexuality from ancient Greece and Rome, with particular attention to their attitudes toward the various forms of eros and the theme of friendship.—D.J.H.

2038. U. RAPALLO, "L'umorismo fra Antichità e Tardo-antico: una prospettiva interdisciplinare," *Orpheus* [Catania] 25 (1-2, '04) 22-63.

After noting various problems associated with studying Greco-Roman humor in classical and late antiquity, the article considers the typology of humor, theories of humor and its functions, techniques of humor, and devices of humor.—D.J.H.

2039. J. Rüpke, "Kult jenseits der Polisreligion. Polemiken und Perspektiven," *JahrbAnt Christ* 47 ('04) 5-15.

This investigation of cults practiced outside the polis in the Greco-Roman world discusses forest and field cults, religious markings of surface areas on plains, groves and woods as cultic sites, and the question of forest goddesses. It concludes by noting some perspectives and polemics regarding these cults from pagan and early Christian writers through the early Middle Ages.—D.J.H.

2040. S. L. Tuck, "The Origins of Roman Imperial Hunting Imagery: Domitian and the Redefinition of *Virtus* under the Principate," *Greece & Rome* [Oxford] 52 (2, '05) 221-245.

The equestrian statue of Domitian found at the cult site of the Augustales at Misenum should be restored with a crouching lion (not a crouching soldier) under the rearing horse. It stood before the statues of the deified Vespasian and Titus, where Domitian in a display of *virtus* reflected and extended the virtues of the Flavian dynasty. The explosion of hunting (especially lion hunting) imagery from the 2nd to the 4th century A.D. found its inception in those qualities of Domitian who adopted Hellenistic imagery and achieved the first, lasting redefinition of *virtus* in Roman history.—D.J.H.

2041. G. van den Heever, "Making Mysteries. From the *Untergang der Mysterien* to Imperial Mysteries — Social Discourse in Religion and the Study of Religion," *RelTheol* 12 (3-4, '05) 262-307.

The process of the Christianization of the Roman empire demonstrates how religion functions as a social discourse and how changes in the religious landscape had much to do with social formation and ideological discourse. The mysteries of the imperial era contributed to and were demonstrative of the social ideology underlying the making of the Roman empire. The mysteries were embedded in the imperial performance of Saturnalian "good times," and so they should be studied as imperial performances. Likewise, we should also study the constructions of the mysteries in modern scholarship in order to understand the birth of our conventional understanding of the mysteries in the context of the social ideologies of the 19th century.—D.J.H.

2042. G. van den Heever, "Redescribing Graeco-Roman Antiquity: On Religion and History of Religion," *RelTheol* 12 (3-4, '05) 211-238.

The article discusses the purpose of the "Redescribing Graeco-Roman Antiquity" project (first meeting in August 2004 in Pretoria), which seeks to redescribe the world that formed the matrix for the eventual Christendom as a richly diverse configuration of the many cultural, ideological, social, and "religious" options available to inhabitants of the Mediterranean world at the time for their world- and mythmaking endeavors (and to do this without recourse to Christian theology). It also introduces the other essays in the same fascicle, which represent a first round of exploration of approaches and topics addressing the possibilities offered by the "redescribing" procedure.—C.R.M.

2043. D. G. Van Slyke, "*Sacramentum* in Ancient Non-Christian Authors," *Antiphon* [Ypsilanti, MI] 9 (2, '05) 167-206.

By the 1st century A.D. the juridical *sacramentum* was a historical relic of interest mainly to those studying the development of Roman law. The vast majority of non-Christian evi-

dence for the meaning of *sacramentum* points more or less directly to the military oath of Roman soldiery. Only by extension does that oath come to imply devoted service unto death, obligation, and fidelity—primarily in the military context but analogously in other contexts such as among thieves, gladiators, philosophers, and devotees of Isis. The moral and relational aspects of the military *sacramentum* made it most apt for developing Latin Christian modes of self-understanding.—D.J.H.

2044. W. VERBAAL, "Cicero and Dionysios the Elder, or the End of Liberty," *ClassWorld* 99 (2, '06) 145-156.

Latin writing often conceals more than might be uncovered by a mere philological and historical approach. The article proposes a more complex reading of Cicero's *Tusculanae disputationes,* especially the fifth book, taking as a point of departure Cicero's handling of Dionysius of Syracuse as a prototype of tyranny. The extraordinary emphasis put on this particular example can only be understood in its connection with the contemporary political situation, dominated by Caesar's victory. Close reading combined with a more structural textual analysis thus renders a striking actuality to the text and the writing of Cicero's philosophical masterpiece.—C.R.M.

2045. T. J. WELLMAN, "Ancient *Mystēria* and Modern Mystery Cults," *RelTheol* 12 (3-4, '05) 308-348.

Using Eleusis as an example, it is possible to see that many of the allegedly typical features of mystery cults are at best problematic when viewed against their social backgrounds and not placed in decontextualized juxtaposition with another mystery cult. This suggests that modern theories of culture-as-repertoire and of popular religious cultures are appropriate for making sense of ancient *mystēria* and thereby rectifying the scholarly construct of mystery cults.—D.J.H.

2046. A. WILCOX, "Exemplary Grief: Gender and Virtue in Seneca's Consolations to Women," *Helios* [Lubbock, TX] 33 (1, '06) 73-100.

Through his uses of positive female exemplars in his consolations to Marcia and Helvia, Seneca accomplishes a liberation of *virtus* from the traditional masculine realm of war and politics. Yet the attribution of *virtus* to women in these works is more a rhetorically expedient side-effect of Seneca's ethical project than evidence of his feminism. Women who exhibit *virtus* uphold their families and support the exercise of virtue by men, or offer a corrective reaction to male vice.—D.J.H.

2047. F. WOERTHER, "Aux origines de la notion rhétorique de l'*èthos,*" *Revue des Études Grecques* [Paris] 118 (1, '05) 79-116.

In revealing the proper values attached to the use of the term *ethos* in Greek literature and especially in Aristotle's *Rhetoric,* the article seeks to show that the genesis of rhetorical *ethos* is inseparable from a specific context that moderns too often ignore. It also indicates that ambiguities in certain passages of Aristotle's *Rhetoric* do not allow an unequivocal interpretation of the manner in which *ethos* as a means of persuasion manifests itself concretely in discourse.—D.J.H.

Greco-Roman World, §§ 50-1673, 1785, 1861, 1994, 2049, 2100.

2048. D. J. BINGHAM, "Development and Diversity in Early Christianity," *JournEvang TheolSoc* 49 (1, '06) 45-66.

After noting that recent studies have reoriented our understanding of Roman religion and now allow us to appreciate both its diversity and unity, the article surveys several models for understanding development and diversity in early Christianity under four headings: the classical theory, the decline of primitive Christianity, early diversity and the establishment of orthodoxy, and beyond hellenization and syncretism to hybridity. It concludes that none of these models seems to offer a satisfactory historiography, and that an evangelical historiographical model ought to reflect continuity with other theological commitments concerning diversity and development.—C.R.M.

2049. C. BISSOLI, "Uno studio importante sulla catechesi nella Chiesa antica. La voce 'Katechese' nel Reallexikon für Antike und Christentum del prof. O. Pasquato," *Salesianium* 68 (1, '06) 165-175.

The article calls attention to Pasquato's important contribution on "catechesis" in volume 20 (2003), cols. 422-493, of the *Reallexikon für Antike und Christentum*. It discusses Pasquato's treatment of the content of catechesis in early Christianity between the 1st and 6th centuries A.D. (in general and in particular), as well as what can be regarded as catechesis in paganism and Judaism during the same period.—D.J.H.

2050. R. BLACKHIRST, "Fra Marino's Treasure: A Report on New Investigations into the Origins of the Gospel of Barnabas," *JournHighCrit* 11 (2, '05) 55-66.

The article reports on progress made in uncovering the origins and background of the medieval *Gospel of Barnabas*. It emerges that the document was being prepared to be deployed to incriminate two prominent Roman Catholic cardinals in the aftermath of the controversial papal conclave of 1592. Nevertheless, it appears that the work is laced with early materials and reflects the type of Ebionism found in the Pseudo-Clementine writings. It also contains Samaritan elements.—C.R.M.

2051. D. BOYARIN, "Apartheid Comparative Religion in the Second Century: Some Theory and a Case Study," *Journal of Medieval and Early Modern Studies* [Durham, NC] 36 (1, '06) 3-34.

Heresiology is largely the work of those who wished to eradicate the fuzziness of the borders, semantic and social, between Judaism and Christianity and thus produce them as fully separate (and opposed) entities—as religions. For Ignatius and Justin the question of who's in and who's out became the primary way of thinking about Christianity. Ignatius' letters and Justin's *Dialogue* can be read as representations and symptoms of broader discursive forces within "Judaeo-Christianity" (not Jewish Christianity but the entire multiform cultural system), as a synecdoche of the processes of the formation of nascent orthodoxy and nascent heresiology, as well as of the vectors that would finally separate the Christian church from rabbinic Judaism.—C.R.M.

2052. P. F. BRADSHAW, "Une nouvelle explication de *Didachè* 9-10," *MaisDieu* 245 ('06) 149-157.

After noting the problems involved in understanding the relation between chapters 9 and

10 in *Didache,* the article interacts with A. Garrow's proposal that the two chapters represent two different reports of the same liturgical reality and A. Stewart-Sykes's modifications to it (which are judged less probable). It suggests that the interpretation of this material as two parallel variants of the same liturgical tradition may lead us to suppose two distinct stages in the evolution of eucharistic prayers, and a passage from autonomous prayers over the cup and the bread in chapter 9 to a single prayer over the two elements in chapter 10 (without any indication of the chronological priority of the cup over the bread or vice versa).—C.R.M.

2053. P. F. BRADSHAW, "Yet Another Explanation of *Didache* 9–10," *StudLiturg* 36 (1, '06) 124-128.

While the prayer material in *Didache* 9 and 10 may well be very ancient and authentic, its layout in *Didache* is later and completely artificial and so tells us nothing at all about the structure of primitive eucharistic celebrations. Nonetheless, understanding the prayer material as composed of two variants of the same liturgical tradition does enable us to glimpse two distinct stages in the evolution of eucharistic prayers, from separate prayers over cup and bread in chapter 9 to a single prayer over both in chapter 10, with no indication there of any temporal priority of cup over bread or of bread over cup.—D.J.H.

2054. G. M. BURGE, "Jesus Out of Focus," *ChristToday* 50 (6, '06) 25-29.

While D. Brown's *The Da Vinci Code* is of little consequence in itself, it is raising a host of questions about the origin of Christianity and its Scriptures. Some scholars such as B. D. Ehrman suggest that many early Christians read a lot of things that have been left out of the canon. Others such as D. L. Bock challenge the scholarly trend that gives voice to the apocryphal Gospels and question the theory of unfairly repressed "lost Christianities."—C.R.M.

2055. E. A. CASTELLI, "The Ambivalent Legacy of Violence and Victimhood: Using Early Christian Martyrs to Think With," *Spiritus* [Baltimore] 6 (1, '06) 1-24.

The article explores moments in which the idealized figure of early Christian martyrdom comes to be leveraged in popular and mass culture media in the service of claims about contemporary political struggles. Thus it considers three different Anglo-American examples drawn from literature—N. Mitchison's *The Blood of the Martyrs* (1939); film—MGM's *Quo Vadis* (1951); and journalistic photography—"Muhammad Ali as St. Sebastian" (*Esquire,* April 1968). It concludes that martyrdom continues to strike a resonant chord where political struggles are taking place and when those who seek to mobilize others to their cause attempt to find an irrefutable authorizing ground for their stance in those struggles.—D.J.H.

2056. R. CLAPP, "Dan Brown's truthiness. The appeal of *The Da Vinci Code,*" *ChristCent* 123 (10, '06) 22-23, 25.

The Da Vinci Code profoundly plays into the current zeitgeist of truthiness. It is all about the seductive (apparent) solving of puzzles in a world that otherwise is frustratingly obscure and opaque. A list of six prominent errors or fanciful ideas that the novel presents as true or plausible is included. [The same issue (pp. 20-21) contains an interview with R. Griffith-Jones, Master of the Temple Church in London, one of the sites featured in *The Da Vinci Code,* about using the book as a teaching moment.]—C.R.M.

2057. I. CZACHESZ, "Eroticism and Epistemology in the *Apocryphal Acts of John,*" *Ned TheolTijd* 60 (1, '06) 59-72.

The study investigates two sections of *Acts of John* (chaps. 88–89 and 113–114) in which

John's relation to Jesus is described in erotic terms. It suggests that Platonic tradition, in particular early Neo-Platonic epistemology, formed the context in which these texts were composed and provides the language by which they can be interpreted. In both Plato's *Symposium* and *Acts of John* images of fondness, intimacy, and celebration are employed to approach the parallel theme of spiritual perfection. Given that the Platonic tradition was most consistently integrated with Christian thought in Alexandria, it may be that an earlier form of *Acts of John* was revised there at the beginning of the 3rd century by educated Christians influenced by Neo-Platonism who added John's speeches in chapters 88–105 and 113–114.—C.R.M.

2058. R. EISENMAN, "Who Were the Koranic Prophets 'Ad, Thamud, Hud, and Salih?" *JournHighCrit* 11 (2, '05) 96-107.

The article connects the Quranic prophets 'Ad with Addai/Edessa/Adiabene, Thamud with Thomas, Hud with Judas Thomas, and Salih ("the Just" in Arabic) with James the "righteous one." Somehow Muhammed came in touch with these Northern Syrian conversion stories and other quasi-Syriac materials from the Pseudo-Clementine *Recognitions* and *Homilies* about James.—D.J.H.

2059. S. EMMEL, "Ein altes Evangelium der Apostel taucht in Fragmenten aus Ägypten und Nubien auf," *ZeitAntChrist/JournAncChrist* 9 (1, '05) 85-99.

The second part of the as yet mostly unpublished Coptic version of the Old Nubian "Stauros-Text" is a series of short excerpts from the amen-responsory between the Savior and the apostles, and from the Savior's intervening address to the cross, in the so-called Unknown Berlin Gospel/*Gospel of the Savior.* The first part of the Coptic Stauros-Text manuscript is probably also an extract from this Gospel, and so the Coptic and Nubian Stauros-Texts are third and fourth witnesses to this "new" apocryphal Gospel [see § 49-1471]. The Coptic Stauros-Text helps to restore damaged passages in the Berlin and Strasbourg manuscripts of *Gospel of the Savior,* and indicates that the amen-responsory and address to the cross are presented as hymns to which Jesus dances surrounded by the apostles (see *Acts of John* 94–95). The question must at least be posed whether this Gospel stands in some relation to the "Gospel of the Twelve Apostles" mentioned by Origen in his first homily on Luke.—C.R.M.

2060. P. FOSTER, "The *Apology of Quadratus,*" *ExpTimes* 117 (9, '06) 353-359.

If the dating described by Eusebius is accurate, the fragment of *Apology of Quadratus* cited in *Hist. eccl.* 4.3 provides a glimpse into the intellectual thought world of Christianity during the second or third decade of the 2nd century. The article discusses the text of *Quadratus,* its date and setting, the single preserved argument on the miracle tradition associated with Jesus, and *Quadratus* among the Apologists.—C.R.M.

2061. C. A. HALL, "What Evangelicals and Liberals Can Learn from the Church Fathers," *JournEvangTheolSoc* 49 (1, '06) 81-95.

As a reading of Irenaeus indicates (contra B. Ehrman), the orthodox rejection of gnostic documents, methods of interpretation, and theological models was firmly based on the conviction that the content of apostolic tradition was identifiable, as was the pattern of authority instituted by Christ himself. Evangelicals can profit from study of the patristic tradition especially in three areas: the content of tradition, the authority of tradition, and the authenticity of developments within tradition.—D.J.H.

2062. C. E. HILL, "Papias of Hierapolis," *ExpTimes* 117 (8, '06) 309-315.

After introductory comments about Papias (life, times, sources), the article treats his *Expositions of the Dominical Logia,* testimony about the Gospels, uses of other NT books, preference for oral tradition, and eschatological traditions. While the historical value of his traditions is uneven and their interpretation seldom straightforward, Papias will remain a key figure in the study of early Christianity.—C.R.M.

2063. S. KAY, "Original Skin: Flaying, Reading, and Thinking in the Legend of Saint Bartholomew and Other Works," *Journal of Medieval and Early Modern Studies* [Durham, NC] 36 (1, '06) 35-73.

Bartholomew, the best-known saint to have suffered martyrdom from flaying, was the patron saint of parchment-makers and bookbinders as well as of other trades that exploited leather or hide, confirming medieval readers' awareness of the connection between manuscript production and flaying. The article treats the life of Saint Bartholomew in the *Legenda Aurea* and the medieval theme of flaying, the interplay between narrative and parchment in manuscripts of Jean de Vignay's French translation of Bartholomew's life, and how we might theorize the conjunction of material and ideational elements in a medieval *folium.*—C.R.M.

2064r. J. M. LIEU, *Christian Identity in the Jewish and Graeco-Roman World* [*NTA* 50, p. 631].

A. GREGORY, "On Identity and Difference," *ExpTimes* 117 (7, '06) 282-285.—The problematic character of what constitutes religious identity is made abundantly clear in Lieu's important monograph on the emergence of Christian identity in the ancient world. Her book is a detailed historical work of prodigious learning and carefully nuanced judgment that no historian who specializes in Christian origins can afford to ignore. She suggests that reciprocal exclusivity was not socially driven, at least to the extent that there is little evidence of clear social boundaries between Jews and Christians until after the christianization of the Roman empire.—D.J.H.

2065. M. METZGER, "Les chrétiens des premiers siècles et 'ceux du dehors,'" *RevSciRel* 80 (2, '06) 155-166.

Among early Christians a polemical, offensive, and defensive attitude prevailed in their relations with "those outside," who included Jews, pagans, and heretics. While rejecting the cultural practices of the pagan world as the work of Satan and considering that there was a demonic link between heresies, Christians regarded themselves as the guardians of the apostles' mission to the nations and attributed events and the conversion of "those outside" to God's action.—D.J.H.

2066. M. W. MITCHELL, "In the Footsteps of Paul: Scriptural and Apostolic Authority in Ignatius of Antioch," *JournEarlyChristStud* 14 (1, '06) 27-45.

The article contends that the Ignatian correspondence witnesses to both the possibility of a growing "normativizing" (if not yet "canonical") authority for some NT material (in particular 1 Corinthians) and the simultaneous lack of any clearly defined body of such material with what would later be termed "scriptural" authority. Ignatius does not necessarily know many of the written Christians sources he is often assumed to be quoting. But even if such an acquaintance could be established, the type of authority vested in that source is far from "scriptural."—D.J.H.

2067. J. J. MUELLER, "Post-Baptismal Chrismation in Second-Century Syria: A Reconsideration of the Evidence," *JournTheolStud* 57 (1, '06) 76-93.

A. H. B. Logan [§§ 42-747; 43-723] has argued for indications of the practice of postbaptismal anointing with fragrant ointment (μύρον) to signify the gift of the Holy Spirit in parts of the "great church" of 2nd-century Syria and Asia Minor. This article seeks to show that Logan's arguments remain incomplete, and that the texts in Ignatius' *Letter to the Ephesians, Didache,* and *Apostolic Constitutions* have not yielded him the evidence that he has sought in them for this hypothesis.—D.J.H.

2068. C. NARDI, "Il primo sinodo postapostolico. I cristiani della provincia d'Asia di fronte al montanismo," *Vivens Homo* [Bologna] 16 (2, '05) 303-311.

The first synod in the postapostolic age was convened to deal with the heresy of Montanism (a charismatic and lay movement) in the second half of the 2nd century A.D. The participation of Christians (including laity?) in this synod has ecclesiological, sacramental, pastoral, and juridical implications. It also raises interesting questions about church history, theology, and law.—D.J.H.

2069. J. M. NIETO IBÁÑEZ, "Escatología y universalismo judeo-cristiano en la Apología de Pedro y Roma. Observaciones sobre algunos apócrifos bíblicos," *EstBib* 63 (1, '05) 101-115.

Early Christian apologetic texts present Peter and the city of Rome as the clearest symbols of a universal religion and of continuity between the ancient and the new church, following a practice in Hellenistic Judaism and in apocalyptic and eschatological forms. Some apocryphal texts contain eschatological statements in which Peter displays a prophetic gift and confronts the Antichrist represented by Nero in Rome.—D.J.H.

2070. P. PARVIS, "*2 Clement* and the Meaning of the Christian Homily," *ExpTimes* 117 (7, '06) 265-270.

The work known as *2 Clement* is not a letter, does not claim to be by Clement, and has no clear connection with Corinth. It is a homily from the mid-2nd century A.D. that bears witness to the conviction that the gospel is meant to bring about a new and radical transformation at the very heart of ordinary, everyday lives.—D.J.H.

2071. M. PATELLA, "Sion, Mother of All Churches," *BibToday* 44 (3, '06) 170-174.

In Christian tradition the Last Supper and the descent of the Holy Spirit at Pentecost have been ascribed to Mount Zion. The article explains the convoluted and complicated way in which Zion came to be known as "mother of all churches" and associated with the Tomb of David. Four photographs accompany the main text.—D.J.H.

2072. J. PERKINS, "Animal Voices," *RelTheol* 12 (3-4, '05) 385-396.

The article suggests that the presence of talking animals in the apocryphal Acts of Paul, Peter, Thomas, and Philip shows a Christian intervention in a wider cultural discussion taking place in the period about human self-understandings and identity. The hierarchical thinking of ancient culture consigned many humans to the animal status. The question of what happens when a human person becomes "as if" an animal appears to have been on the cultural mind during the 2nd century (e.g. Apuleius' *Metamorphoses*). The representation of

speaking animals in the apocryphal Acts figuring a message of universal inclusiveness and equal participation by all species may be read as a challenge to the contemporary social hierarchy that devalued some persons as too akin to animals.—C.R.M.

2073. J. J. Pilch, "Singing with One Voice," *BibToday* 44 (2, '06) 115-119.

Early Christian texts accent singing in unison (e.g. Rev 4:8, 11; 5:3, 12-14; *1 Clement* 34:7; Ignatius, *Ephesians* 4:1-2), since in the ancient world polyphony and heterophony represented disharmony and duality. *Acts of John* 94–97 may be an example of singing and dancing suggestive of an experience of Jesus in an altered state of consciousness.—C.R.M.

2074. U.-K. Plisch, "Zu einigen Einleitungsfragen des Unbekannten Berliner Evangeliums (UBE)," *ZeitAntChrist/JournAncChrist* 9 (1, '05) 64-84.

The article treats the basic issues with respect to the Unknown Berlin Gospel/*Gospel of the Savior* (P.Berolinensis 22220): the order of the fragments; the original codex on the basis of S. Emmel's reconstruction [see § 46-1980]; the title; place of origin (unknown, perhaps Egypt or Syria), language (Greek), date (second half of the 2nd century); sources; relation to other texts; and dramatis personae. It suggests the possibility that *Gospel of the Savior* was part of the *Gospel of Andrew* mentioned in the *Decretum Gelasianum* directly after *Gospel of Bartholomew*.—C.R.M.

2075r. R. Pummer, *Early Christian Authors on Samaritans and Samaritanism* [*NTA* 47, p. 410].

L. Di Segni, "*Early Christian Authors on Samaritans and Samaritanism*: A Review Article," *JournStudJud* 37 (2, '06) 241-259.—After describing the content and structure of the volume, the article discusses Pummer's criteria of selection for the 47 authors treated in the book, issues of balance (and omissions) in the selection of texts and their treatment, issues of historical geography, texts pertaining to the Samaritan revolts, and so forth. Few sourcebooks have required from the writer such latitude of research and such expertise of analysis, and few works require from the reader such minute attention to profit from the wealth of information and insight. The volume will be a valuable addition to the library of all students of late antiquity, not only those with a special interest in Samaritan studies.—C.R.M.

2076. H.-U. Rüegger, "'Es war ein Mann mit Namen Jesus . . .' Philologische Überlegungen zur Komposition des Evangeliums der Ebionäer," *TheolZeit* 62 (1, '06) 24-40.

From the ancient descriptions of the Ebionites by Irenaeus, Hippolytus, and especially Epiphanius, and from the hypotheses of modern scholars, we cannot say much from a rational viewpoint about the composition of *Gospel of the Ebionites*. The situation raises interesting questions about what we can presume or rule out, and on what conditions and by what reasons we can do so.—D.J.H.

2077. D. E. Serra, "The Baptistery at Dura-Europos: The Wall Paintings in the Context of Syrian Baptismal Theology," *EphLiturg* 120 (1, '06) 67-78.

The article suggests that the women depicted in the baptistery at Dura-Europos are the bridesmaids of Mt 25:1-13 rather than the women at the empty tomb, and that the woman usually identified as the Samaritan woman is actually the Virgin Mary and the scene is the "annunciation at the well." It concludes that the incarnation rather than the resurrection establishes the hermeneutical key to the scenes of the baptistery and to the theology of baptism extant in this one example from ancient Syrian Christianity.—D.J.H.

2078. J. W. Smith, "Martyrdom: Self-Denial or Self-Exaltation? Motives for Self-Sacrifice from Homer to Polycarp. A Theological Reflection," *ModTheol* 22 (2, '06) 169-196.

In order to understand how the vision of martyrdom in *Martyrdom of Polycarp* is genuine self-denial, the article examines the classical depiction of self-sacrifice in Homer's *Iliad* (honor and immortality) and Aristotle's *Nicomachean Ethics* (apology for self-love). Then it explores the possible motives for Quintus' voluntary martyrdom and their similarity with the classical paradigm of self-sacrifice. Finally it shows how *Martyrdom of Polycarp*'s critique of Quintus' failed martyrdom subverts both the classical view of heroic sacrifice and the Nietzschean critique of Christian martyrdom. It concludes that the humility of Polycarp's willingness to wait distinguishes the self-denial of the Christian's open and submissive will from Nietzsche's caricature of martyrdom as an assertion of the will to power.—D.J.H.

2079. J. M. Soskice, "Athens and Jerusalem, Alexandria and Edessa: Is there a Metaphysics of Scripture?" *International Journal of Systematic Theology* [Oxford—Malden, MA] 8 (2, '06) 149-162.

The article does not aim to find a single metaphysic of Scripture so much as to ask whether it is true, as some say, that the Church Fathers baptized Aristotle and that the classical divine attributes ("eternal," "unchanging," "One," and so on) were simply lifted from the Greek philosophers to be applied to the God of Israel. It argues in the negative by drawing attention to a Christian (and Jewish) teaching that is metaphysical but distinctly unhellenic (*creatio ex nihilo*) and contending that this teaching had dramatic implications for religious language, including the divine attributes (or the divine names).—C.R.M.

2080. C. Sotinel, "Les lieux de culte chrétiens et le sacré dans l'Antiquité tardive," *RevHistRel* 222 (4, '05) 411-434.

The article examines how places of Christian worship, first conceived as houses of prayer, increasingly came to be considered as sacred places at the end of late antiquity. It also shows how the development of the cult of relics led to a dissociation between sacrality and geographical location, allowing for the transformation of any place of worship into a holy place.—D.J.H.

2081. B. Thiering, "Authenticity of the Abgar Documents and the Letter of Jesus," *Journ HighCrit* 11 (2, '05) 67-82.

The Abgar story which has been thought to be a legend needs to be reconsidered in the light of information from the Dead Sea scrolls. The new information points to the authenticity of the Abgar story and the letter of Jesus.—D.J.H.

2082. P. Trebilco, "Christian Communities in Western Asia Minor into the Early Second Century: Ignatius and Others as Witnesses against Bauer," *JournEvangTheolSoc* 49 (1, '06) 17-44.

The article critiques W. Bauer's reconstruction of early Christianity in western Asia Minor in his *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934), which appeared in English as *Orthodoxy and Heresy in Earliest Christianity* (1971). It first argues that Ignatius (and Revelation) is actually a witness against Bauer with respect to the issues of Ignatius' opponents, the churches not addressed by Revelation and Ignatius, disagreements with the bishop related to church structure rather than theology, and the significance of the absence of Paul's name in Revelation. Then it discusses evidence for the ongoing influence in western

Asia Minor from about A.D. 65 to 135 of both Pauline and Johannine traditions as well as the development of criteria of belief and action that demonstrate a growing concern for the delineation of "orthodoxy" in this area.—C.R.M.

2083. J. VAN OORT, "Biblical Interpretation in the Patristic Era, A 'Handbook of Patristic Exegesis' and Some Other Recent Books and Projects," *VigChrist* 60 (1, '06) 80-103.

The article first discusses C. Kannengiesser (ed.), *Handbook of Patristic Exegesis* [*NTA* 49, p. 217], with regard to its main positive points, shortcomings, treatment of the development of patristic exegesis and setting, and section on Augustine. Then it considers several other recent books on patristic exegesis, describes some new projects, and offers a postscript on J. L. Kovacs's *1 Corinthians. Interpreted by Early Christian Commentators* [*NTA* 50, pp. 416-417].—D.J.H.

2084. W. VARNER, "What the *Teaching* Can Teach Us," *ChristToday* 50 (6, '06) 30-32.

The *Didache,* short for *The Teaching of the Twelve Apostles,* is thoroughly orthodox in its doctrine and has been included among the writings known as the Apostolic Fathers since its discovery and subsequent publication in 1883. The article surveys the main themes and content of the *Didache,* and remarks on the pertinence of its practical instruction for today.—C.R.M.

2085. J. WORTLEY, "The origins of Christian veneration of body-parts," *RevHistRel* 223 (1, '06) 5-28.

The article explores three reasons why Christians in late antiquity kept and venerated body parts as "holy relics": the NT emphasis on physical contact when a healing ministry was being exercised; the fact that incinerated remains could be legally retained unburied and thus become objects of Christian devotion; and the Egyptian Christian adoption of pagan practice with respect to embalming and displaying the corpses of martyrs in private houses.—D.J.H.

2086. A. A. XAVIER, "Peter and Paul: Contrast and Convergence," *IndTheolStud* 43 (1, '06) 35-44.

The article compares and contrasts Peter (a true disciple) and Paul (an authentic witness) with respect to their backgrounds, personality traits, and viewpoints, and argues that in their respective vocations in Jesus Christ there was a complete convergence.—C.R.M.

Early Christianity, §§ 50-1626, 1712, 1776.

Gnosticism

2087. E. ALBRILE, "Wisdom and Metempsychosis: a Gnostic Myth," *Teresianum* 57 (1, '06) 185-202.

The antecedents of Simonian dualism are present in Jewish and Samaritan traditions. According to Simon, the angels who were ruling the world badly had to be responsible for the misfortunes of Sophia. Thus God had to descend in order to save Sophia. The divine descent, however, was the descent of God's plenipotentiary, the possessor of the divine name, since God himself had to be hidden from humans. In Samaritanism God's agent was the prophet like Moses.—D.J.H.

2088. M.-A. Ataç, "Manichaeism and Ancient Mesopotamian 'Gnosticism,'" *Journal of Ancient Near Eastern Religions* [Leiden] 5 ('05) 1-39.

The article compares Manichaean cosmogony with select ancient Mesopotamian myths, with special emphasis on parallels between the Manichaean "first creation" and the myth of the descent of Inanna/Ishtar to the netherworld. Close correspondence between the two traditions not only helps one to see certain Mesopotamian myths in a different light but also reveals the indebtedness of gnostic myths to Near Eastern antiquity.—D.J.H.

2089. M. Desjardins, "Rethinking the Study of Gnosticism," *RelTheol* 12 (3-4, '05) 370-384.

The division of the Pauline letters into the categories of authentic and unauthentic, the stratification of Q, and the academic study of gnosticism all illustrate our guild's refusal to attribute to earlier individuals the sophistication they know exists around, if not inside, them. The typical assumption in gnostic studies is that the sources represent the end-product of a history of engagement on a topic, and that to make sense of this history we need to organize and stratify according to what we know and what we hope to find. But to imagine that we are in a better position to understand these ancient sources than our predecessors is both arrogant and naive. It is better to be left with a paradox from a writer than with a simple resolution from an interpreter.—C.R.M.

2090. A. Esmailpour, "An Iranian Cultural Approach to Manichaean Gnosticism," *Journal of Dharma* [Bangalore] 30 (2, '05) 247-259.

The impact of Manichaean gnostic themes can be seen in some cultural and literary aspects of Iranian religious life. However, the influence was indirect, especially during the Sassanian and Islamic era since the Manichaean idea of dualism was regarded as a dangerous heresy in both early Christianity and the first centuries after Islam.—D.J.H.

2091. C. G. Häberl, "Iranian Scripts for Aramaic Languages: The Origin of the Mandaic Script," *BullAmSchOrRes* 341 ('06) 53-62.

The Parthian chancery script influenced and perhaps even gave rise to new scripts for formerly unwritten Aramaic languages such as Elymaic, Characenean, and Mandaic. If these scripts derived from the Parthian chancery script, and their adoption followed the Arsacids' general abandonment of Hellenism from A.D. 53 onward, then the Mandaeans must have adopted their script at some point during the latter half of the period of Arsacid rule, and more specifically between the second half of the 1st century and the end of the 2nd century A.D., the *terminus ante quem* for the composition of Mandaic texts given by the colophons. While the written literature of the Mandaeans continued to grow during the Sassanian era and even into the Islamic period, its origins should be sought within the Arsacid era.—D.J.H.

2092. L. T. Johnson, "The lost Judas," *ChristCent* 123 (10, '06) 34-36.

The media campaign surrounding the publication of the ancient *Gospel of Judas* is well launched with a television broadcast and two books sponsored by the National Geographic Society. The article first discusses the discovery of *Gospel of Judas,* its relation to other Nag Hammadi texts, and its content. Then it notes that the editors and contributors to R. Kasser et al.'s *Gospel of Judas* avoid exaggeration and seek to inform more than entertain. But the same cannot be said for H. Krosney's *The Lost Gospel,* which on the topic of the significance

of the codex presents a mélange of half-truth, distortion, and flat-out error that is not responsible journalism, much less history.—C.R.M.

2093. P. LÉTOURNEAU, "Croyances et contraintes sociales. L'évolution du mouvement valentinien à la lumière du *Traité tripartite* (NH I,5) et du *Dialogue du Sauveur* (NH III,5)," *Théologiques* [Montreal] 13 (1, '05) 79-94.

The article considers efforts in the Valentinian movement as seen in *Tripartite Tractate* and *Dialogue of the Savior* toward doctrinal rapprochement with the common faith of the "great church." As the church was engaged in a process of doctrinal uniformity in the 4th century A.D., some among the Valentinians were willing to revise in an accommodating way important doctrinal features such as the creation of the cosmos by an inferior god and the division of humankind into hylics, psychics, and pneumatics. This kind of doctrinal development presupposed flexible notions of the tradition of faith and of the quest for truth.—D.J.H.

2094. G. P. LUTTIKHUIZEN, "Gnostische theologie: Kennis van de onkenbare God (Gnostic theology: Knowledge of the unknowable God)," *NedTheolTijd* 60 (1, '06) 25-40.

The article examines the language that the gnostics used to speak about the supreme God, who they believed was not identical with the creator of heaven and earth. The expressions most frequently applied to the supreme deity were "the one who is" or "you who are," which perhaps have connections to Exod 3:13-14 and/or Platonic philosophy. In addition to utilizing the language of negation as a way of speaking about the unknowable, the gnostics frequently employed symbols, puzzles, paradoxes, and even a series of seemingly meaningless sounds.—C.R.M.

2095. C. MARKSCHIES, "Gnostische und andere Bilderbücher in der Antike," *ZeitAntChrist/JournAncChrist* 9 (1, '05) 100-121.

The article attempts to contextualize the "diagram of the Ophites" in the history of scientific book illustration in antiquity. This kind of illustration (διαγράμματα) can be found in different literary genres and in different contexts of teaching (e.g. πίνακες in the Platonic Academy at Athens). Other gnostic diagrams such as the illustrations of *First Book of Jeu* in the Oxford Brucianus should be compared with scientific diagrams such as the διαγράμματα in Chalcidius' commentary on *Timaeus*. The "scientific level" of early Christian attempts to reach standards of the time was in some regards more or less low, as can be seen in the illustrations in Cosmas Indicopleustes' *Christian Topography* compared with John Philoponus. Perhaps Mani's "picture book" (εἰκών) can be interpreted within this framework. Sixteen plates appear between pp. 108 and 109.—D.J.H.

2096. J. MILES, "Judas & Jesus. What Did the Gnostics Really Believe?" *Commonweal* 133 (11, '06) 7-8.

The newly published *Gospel of Judas* is quite without aesthetic charm, and its importance has been inflated. Gnosticism was a multicultural syncretistic polytheism, and it neither had nor aspired to have a closed canon. Gnosticism of the sort on display in *Gospel of Judas* looked at Yahweh and Jesus, and in effect said that only Jesus is God. In it Jesus exalts his betrayer for enabling him to escape corporeality.—D.J.H.

2097. P. PERKINS, "First apostle. The search for Mary Magdalene," *ChristCent* 123 (10, '06) 26-29.

After noting Mary Magdalene's current popularity in the general public and scholarly

books about her (by A. G. Brock, B. Chilton, H. E. Hearon, K. L. King, and M. Meyer), the article focuses in particular on gnostic writings devoted to her or in which she appears (e.g. *Gospel of Mary, Gospel of Philip, Gospel of Thomas*). It observes that the canonical Gospels preserve all the early traditions about Mary Magdalene, while the later traditions reflect a growth in women's spiritual independence and imagination.—C.R.M.

2098. P. PERKINS, "Good News From Judas?" *America* 194 (19, '06) 8-11.

Gospel of Judas presents teachings of Jesus that distinguish a true gnostic (represented by Judas) from the followers of the Jewish God (represented by the Twelve). It casts Judas as an enlightened gnostic whose destiny is the divine realm from which Jesus came. Despite the widespread publicity surrounding it, *Gospel of Judas* is of only marginal importance for Christian faith and practice.—D.J.H.

2099. N. PERRIN, "Thomas: The Fifth Gospel?" *JournEvangTheolSoc* 49 (1, '06) 67-80.

The purported 1st-century roots of *Gospel of Thomas* and the correlated claim that it is on par with the canonical Gospels are both subject to serious question. It appears that *Thomas* was written in Syriac and that is shows dependence on Tatian's *Diatessaron.* We can no longer hold that *Thomas* is an early and therefore reliable witness of the Jesus tradition. It was probably written no later than the end of the 2nd century.—C.R.M.

2100. J. D. TURNER, "The Gnostic Sethians and Middle Platonism: Interpretations of the *Timaeus* and *Parmenides,*" *VigChrist* 60 (1, '06) 9-64.

The Sethian gnostic portrayal of the origin and deployment of the earthly realm is unmistakably influenced by their readings of Plato's *Timaeus,* while their account of the ideal world is noticeably influenced by readings of Plato's *Parmenides.* The article explores these influences under the following main headings: gnostic readings of the *Timaeus,* Sethian interpretations of the *Timaeus,* Sethian interpretations of the *Parmenides,* and *Zostrianos* and Marius Victorinus (other *Parmenides* commentaries?). It concludes that the trinitarian theology of Victorinus appears to have its metaphysical basis not exclusively in Porphyry or later Neoplatonists, but also in the pre-Plotinian Middle Platonic philosophy of the sort best preserved in the Platonizing Sethian treatises from Nag Hammadi.—C.R.M.

Gnosticism, § 50-1654.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

D. T. Adamo, *Africa and Africans in the New Testament* (Lanham, MD—Oxford: University Press of America, 2006, paper $23) x and 130 pp. Bibliography. Indexed. LCN: 2005929541. ISBN: 0-7618-3302-1.

Adamo, author of *Africa and Africans in the Old Testament* (1998), investigates the presence and the role of Africa and Africans in NT times in an attempt to challenge biblical and other kinds of academic racism, neocolonization, and the policy of de-Africanization of the Bible as practiced by the majority of Eurocentric scholars. After a five-page introduction, he discusses Africa and Africans and the formation of the NT, terms used to refer to Africa and Africans in the NT, and how Egypt became a melting pot. Next he considers references to Africa and Africans in the Gospels of Matthew and Mark, respectively. Then he treats Africa and Africans in Acts and Paul's epistles. Adamo concludes that in the NT Africa and Africans are mentioned more frequently than any other nation except Israel, and that the background of African Christianity is the Bible.

D. T. Adamo (ed.), *Biblical Interpretation in African Perspective* (Lanham, MD—Oxford: University Press of America, 2006, paper $38) ix and 265 pp., table. Indexed. LCN: 2005929542. ISBN: 0-7618-3303-X.

The first six articles in this collection deal with the history of biblical interpretation in Africa: Adamo on the historical development of OT interpretation; G. West on the Bible in South African black theology—the Bible as *bola* and other forms of African biblical interpretation; G. LeMarquand on siblings or antagonists—the ethos of biblical scholarship from the North Atlantic and African worlds; M. Masenya on reimagining Vashti in an African South African context; K. Holter on sub-Saharan African doctoral dissertations in OT studies between 1967 and 2000—their chronology and geography; and J. Enuwosa and F. Udoisang on Africa and Africans in Acts. The remaining six papers are contextual interpretations of texts: Adamo on the imprecatory psalms; D. Asaju on Africentric biblical hermeneutics enroute—chieftaincy institution in postcolonial Nigeria; Enuwosa on unity in Eph 4:1-6 in African context; U. C. Manus on rereading Rom 12:3-21 with African cultural eyes; O. Olajubu on celibacy and the Bible in Africa; and R. Wafawanaka on poverty in the OT in African perspective.

S. Alkier and R. B. Hays (eds.), *Die Bibel im Dialog der Schriften. Konzepte intertextueller Bibellektüre,* Neutestamentliche Entwürfe zur Theologie 10 (Tübingen—Basel: Francke, 2005, paper €49) viii and 281 pp. Bibliography. Indexed. ISBN: 3-7720-8098-7.

The first eight essays in this volume present intertextual readings of biblical texts: Alkier on the Bible in the dialogue of writings and the problem of "hardening" in Mark 4; S. Moyise on intertextuality and historical approaches to the use of Scripture in the NT; M. Schneider on how God acts—intertextual readings of 1 Corinthians 10; E. Reinmuth on allegory and intertextuality—narrative abbreviations of the Adam story by Paul (Rom 1:18-28); L. A. Huizenga on the Jesus of Matthew's Gospel and the Isaac of the ancient Jewish encyclopedia; F. Wilk on Paul as user, interpreter, and reader of Isaiah; Hays on the liberation of Israel in Luke's two-volume work—intertextual narration as culture-critical praxis; and M. Grohmann on Psalm 113 and the Song of Hannah (1 Sam 2:1-10) as possible parade examples for intertextual reading. The remaining five essays (by G. Aichele, P. von Möllendorff, T. A. Schmitz, M. Orosz, and H.-G. Heimbrock) deal with intertextual readings beyond the canonical boundaries.

"And God Saw That It Was Good." Essays on Creation and God in Honor of Terence E. Fretheim, ed. F. J. Gaiser and M. A. Throntveit, Word & World Supplement Series 5 (St.

Paul, MN: Word & World, 2006, paper $16.95) xi and 190 pp., 2 figs., table. Bibliography. LCN: 2006922662. ISBN: 0-9632389-6-5.

After a three-page introduction by the editors, this *Festschrift* honoring Professor Fretheim on his 70th birthday presents twenty essays under two major headings: creation (nine), and God (eleven). The papers most pertinent to the NT field are by A. J. Hultgren on creating anew—God's resolution of a dilemma according to Paul; D. T. Olson on loving enemies as being birthed into God's creation-wide family—a homiletical exploration of Mt 5:38-48; M. H. Shore on creation, vocation, and little faith in Matthew's Gospel; and L. Malcolm on the crucified Messiah and divine suffering in the OT. Other contributors include S. E. Balentine, B. C. Birch, W. P. Brown, N. Habel, W. Brueggemann, J. G. Janzen, R. W. Klein, J. W. Limburg, P. D. Miller, and D. J. Simundson. Also included are a photograph of the honoree, a list of his publications, and his *curriculum vitae*.

P. Ballard and S. R. Holmes (eds.), *The Bible in Pastoral Practice. Readings in the Place and Function of Scripture in the Church,* Using the Bible in Pastoral Practice (London: Darton, Longman & Todd, 2005, paper £17.95) xxiii and 316 pp. Bibliographies. Indexed. ISBN: 0-232-52611-7.

The eighteen essays on the Bible and pastoral practice in this volume appear under three headings: listening to the tradition (six), the problems posed by contemporary biblical scholarship (four), and the Bible and pastoral theology and practice (eight). The contributors include C. Trevett on the church before the Bible; L. Ayres on the patristic hermeneutical heritage; J. Rogerson on the gifts and challenges of historical and literary criticism; C. Bartholomew on in front of the text—the quest of hermeneutics; W. Brueggemann on the reemergence of Scripture—postliberalism; Z. Bennett and C. Rowland on contextual and advocacy readings of the Bible; H. Anderson on the Bible and pastoral care; and D. Tidball on the Bible in evangelical spirituality.

S. Bazyliński, *A Guide to Biblical Research. Introductory Notes,* Subsidia Biblica 28 (Rome: Editrice Pontificio Istituto Biblico, 2006, paper €15) xviii and 169 pp., table. Bibliographies. Indexed. ISBN: 88-7653-630-2.

The revised and updated English version of *Guida alla ricerca biblica. Note introduttive* [*NTA* 49, p. 581], this volume provides information about primary sources of the biblical text, bibliographic research, reference works, basic literary types, writing an exegetical work, and documentation in exegetical works. Bazyliński is associate professor at the Pontifical faculty of St. Bonaventure (O.F.M. Conv.) and guest professor at the Pontifical Biblical Institute in Rome.

P. Beauchamp, *Conférences. Une exégèse biblique* (Paris: Editions Facultés jésuites de Paris, 2004, paper €20) 176 pp. Bibliography. ISBN: 2-84847-003-8.

The eight essays by Beauchamp collected in this volume concern the work of an exegete—toward a stylistics of fulfillment; the place of biblical exegesis in the teaching of ethics; the literary genre of apocalyptic; the Gerasene demoniac in Mk 5:1-20—individual body and social body; the typology in the letter to the Hebrews; the newness of the Spirit; the categories at work in the encounter between Judaism and Christianity; and Israel and the nations outside and within the church—a reading of Romans 9–11. M. Fédou has provided an eleven-page preface.

G. A. Blair, *The New Testament. An Idiomatic Translation.* Vol. 1, *The Early Letters;* vol. 2, *The Master's Life;* vol. 3, *Later Revelation* (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2006, $109.95/£69.95 each) x and 238 pp.; xii and 273 pp., map; xii and 196 pp., map. Indexed. LCN: 2005049581. ISBN: 0-7734-6103-5 (vol. 1), -6061-6 (vol. 2), -6021-7 (vol. 3).

Blair, professor emeritus in philosophy at Thomas More College in Kentucky and author of *The Synoptic Gospels Compared* (2003), seeks to provide an "idiomatic" translation of

the NT that is faithful to the English as well as to the Greek, to the personalities and writing styles of the authors, to when the documents were written, to the psychological context, and to history and the intent of the authors. In the first volume he presents brief introductions to and translations of 1 and 2 Thessalonians, Galatians, 1 Corinthians, James, 2 Corinthians, Romans, Hebrews, Philippians, Philemon, Ephesians, Colossians, 1 Timothy, 1 Peter, Titus, 2 Timothy, Jude, and 2 Peter. In the second volume he offers a general introduction to the Synoptic Gospels and Acts, as well as introductions to and translations of Mark, Luke, Matthew, and Acts. The third volume provides introductions to and translations of 2 John, 3 John, 1 John, and John's Gospel ("the Good News about our Master Prince Jesus as reported by John"). Also included (pp. 73-183) are an introduction to, notes on, and a translation of Revelation. Blair renders Rom 1:16-17 as follows: "Of course, I am not trying here to offer justification for the Report itself; it is the power of God for the rescue of everyone who believes in it—primarily Judeans, but Greeks also—because God's kind of virtue, which comes from belief and leads to belief, is revealed in it; as Scripture says, 'A virtuous person lives by faith.'"

U. BUSSE (ED.), *Die Bedeutung der Exegese für Theologie und Kirche,* Quaestiones disputatae 215 (Freiburg—Basel—Vienna: Herder, 2005, paper €24.90/43.70 SFr) 240 pp., 9 tables. Bibliographies. ISBN: 3-451-02215-X.

The eight essays in this volume are by J. Kügler on the present as the problem—the role of NT scholarship in theology, church, and society; H.-J. Sander on the critical authority of exegesis for dogmatic theology—theology in the signs of a dangerous misunderstanding about Holy Scripture; E. Reinmuth on the multiplicity of meanings—the task of NT interpretation; F. R. Prostmeier on what the authority of Scripture meant for Paul; S. Schreiber on the *imperium Romanum* and Roman communities—dimensions of political rhetoric in Romans 13; G. Häfner on biblical interpretation and "sound teaching" in the Pastorals—the problem of a tension-free relationship; K. Gabriel on the reception of Scripture in society and its social relevance; and J. Wanke on the Bible and the church—a Catholic perspective.

P. M. CANDLER, *Theology, Rhetoric, Manuduction,* or *Reading Scripture Together on the Path to God,* Radical Traditions (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $26) xi and 190 pp. Bibliography. Indexed. LCN: 2005033761. ISBN: 0-8028-2994-5.

Candler, assistant professor of theology at The Honors College at Baylor University in Waco, Texas, examines the reading of written texts that are destined to teach (that is, to lead us to God), and seeks to illustrate the ways in which the notion of participation in divine self-knowledge is borne out in "learning by instruction" through various textual practices of the Middle Ages. He develops this approach in seven chapters: grammars of participation and representation; itineraries, or theology as manuduction; Augustine and borrowed speech; memory and the *Glossa Ordinaria*—liturgy and interpretation; the manuduction of desire—will and the structure of the *Summa Theologiae;* reading as *manuductio* as *traditio* as *reditus;* and liturgically trained memory.

D. L. CHRISTENSEN, *Explosion of the Canon. The Greek New Testament in Early Church History* (North Richland Hills, TX: BIBAL, 2004, paper $15.95) xiii and 154 pp., 5 figs., 3 halftones, 5 maps. Indexed. LCN: 2004004238. ISBN: 1-930566-41-7.

Christensen, author of *The Unity of the Bible. Exploring the Beauty and Structure of the Bible* (2003), argues that the shape and extent of the canon of the Greek NT was determined by the apostles (especially Paul and Luke) in the second half of the 1st century A.D. as a conscious attempt to complete the Tanakh of Jewish tradition. He develops this thesis in seven chapters: unfinished business in the canonical process—in times past; introducing Paul and Luke as protagonists; from Troas to Jerusalem and Rome—the canonical journey; the explosion of the canon in Jerusalem and Rome; from Rome to the New Jerusalem—completion of the Tanakh; the canon of the Greek NT in early church history; and unfinished business in the canonical process—in the present.

Comer, beber y alegrarse. Estudios bíblicos en honor de Raúl Duarte Castillo, ed. R. López Rosas, Estudios Bíblicos Mexicanos 1 (Mexico City: Qol—Departamento de Publicaciones de la Universidad Pontificia de México, 2004, paper) xv and 348 pp., 3 plates. Bibliography. ISBN: 968-5448-10-8.

Of the sixteen essays honoring Professor Duarte, those most pertinent to the NT field are by É. Puech on the eschatology of ancient Judaism and the Qumran texts—belief in resurrection; É. Nodet on Passover from Joshua to Jesus; C. Langner on banquets in Greco-Roman antiquity; C. Bernabé on the God of Jesus—from holiness to mercy; T. Tapia on "but we had to celebrate"—a rereading of Luke 15; López on eating and drinking in John's Gospel; L. Miralles and M. Pérez on from fisherman to disciple—a note on Acts 10:9-15; J. Beutler on eating and drinking in the kingdom of God; D. Landgrave on the kiss of Judas (Mk 14:44-45); C. Maciel on money in the Bible—sign of blessing, idol, or temptation; R. Lugo on the author of the Fourth Gospel; and A. Pinto on methods of literary analysis and reading the Bible. Also included are a biographical sketch of Duarte and a list of his publications.

S. Cox, *The New Testament and Literature. A Guide to Literary Patterns* (Chicago: Open Court, 2006, paper $36.95) xi and 394 pp., 4 figs. Indexed. LCN: 2005029993. ISBN: 0-8126-9591-5.

Cox, professor of literature and director of the humanities program at the University of California in San Diego, looks at the NT both as a distinctive work of literature and as a productive influence on later works of literature. He first identifies certain patterns of ideas and methods that give the NT its "DNA" and examines their effects on the four major types of NT literature: Gospel, epistle, church history, and apocalypse. His chief examples are the Gospels of Luke and John, Acts, Galatians and 1–2 Corinthians, and Revelation. Then he examines the influence of NT patterns on a wide range of English and American literature, including the works of J. Donne, R. Kipling, W. Blake, E. Dickinson, T. S. Eliot, J. Baldwin, D. H. Lawrence, W. Faulkner, M. L. King, and C. S. Lewis. Some of the key literary texts are presented on pp. 325-361.

D. Daniell, *The Bible in English. Its History and Influence* (New Haven—London: Yale University Press, 2003, $40) xx and 900 pp., frontispiece, 40 plates. Bibliography. Indexed. LCN: 2002153177. ISBN: 0-300-09930-4.

Daniell, professor emeritus of English at University College London and author of *William Tyndale. A Biography* (1994), seeks to explain how important the Bible in English has been in the life of Britain and America. He aims to show the glory of English, to celebrate the development of the English Bible, to demonstrate its multiplicity, and to indicate that the English Bible is open to everyone who can read it. After a fifteen-page introduction, he discusses the English Bible before printing: the Bible in Britain from earliest times to A.D. 850; the Anglo-Saxon Bible (850-1066); romance and piety (1066-1350); the Wyclif ("Lollard") Bibles; and before and after Wyclif—the 14th and 15th centuries. Then he considers the English Bible after printing up to the 20th century: the Greek NT of Erasmus (1516 and after); the Reformation in England; Tyndale (?1494-1536); after Tyndale; Coverdale's Bible (1535); "Matthew's" Bible (1537); the Great Bible (1539); toward the reign of Edward VI (1547-53); an English plain style, and Bible reading; the Geneva NT (1557); the Geneva Bible (1560); Reformation Psalms; and so forth. Daniell observes that what Tyndale opened has never been shut up.

A. Destro and M. Pesce, *Forme culturali del cristianesimo nascente,* Scienze Umane, Nuova serie 2 (Brescia: Morcelliana, 2005, paper €18) 202 pp. Bibliography. Indexed. ISBN: 88-372-2084-7.

After an eight-page introduction, this volume presents six essays that bring to bear social-science perspectives on the following topics: the plurality of aggregative religious forms and initiatory discipleship in the Johannine writings; the Pauline community of "saints" and

"brothers"; Jesus and the household—conflict and hospitality; faults, rituals, and sacrifices; Jesus and the remission of sins; and conflicts and resolutions of conflicts in early Christianity. Destro is professor of cultural anthropology and Pesce is professor of the history of Christianity at the University of Bologna. They have collaborated on many books and articles, such as *Come nasce una religione. Antropologia e esegesi del Vangelo di Giovanni* (2000).

D. DYAS AND E. HUGHES, *The Bible in Western Culture. The Student's Guide* (London—New York: Routledge, 2005, cloth $88, paper $17.95) ix and 260 pp., timeline. Bibliography. LCN: 2004020082. ISBN: 0-415-32617-6 (cloth), -32618-4 (paper).

This introduction to the Bible for those who would like to explore its influence on western culture focuses on the key stories that have inspired and influenced artists, writers, and musicians in the past and continue to do so today. After a ten-page introduction, it treats the OT under the following headings: in the beginning, the history of Israel, poetry and wisdom literature, and the Prophets. Then it discusses the NT under five headings: the birth and childhood of Jesus, the ministry and teaching of Jesus, the death and resurrection of Jesus, the early church, and the book of Revelation. It provides extracts from the Bible, explanations of the themes and context of each passage, links to related biblical texts, examples of related works of art and literature, brief biographies of important figures, a glossary, a chronology, and suggested further reading. Dyas is director of, and Hughes is a project research associate in, the Christianity and Culture Project at the University of York and St John's College, Nottingham, UK.

B. D. EHRMAN, *Peter, Paul, and Mary Magdalene. The Followers of Jesus in History and Legend* (Oxford—New York: Oxford University Press, 2006, £14.99/$25) xv and 285 pp., 8 halftones. Indexed. LCN: 2005058996. ISBN: 0-19-530013-0.

Writing for a nonspecialist audience, Ehrman, chair of the religious studies department at the University of North Carolina at Chapel Hill, and author of *Truth and Fiction in* The Da Vinci Code (2004), seeks to provide basic information about three major figures in early Christianity and how they were remembered in later centuries. After a five-page introduction, he treats Peter: sources, solid rock or shifting sand?, the rocky beginning, Peter at the passion, "on this rock I will build my church," and Peter as Christian author and martyr. Then he deals with Paul: sources, convert, apostle, his proclamation according to later sources, impassioned allies, and embittered enemies. Finally he considers Mary Magdalene: in popular culture and history, during the ministry of Jesus, in conversation with Jesus, at the passion, her revelations, and residual questions. Ehrman concludes that Peter, Paul, and Mary Magdalene, like Jesus before them, were Jewish apocalypticists.

P. GRELOT, *The Language of Symbolism. Biblical Theology, Semantics, and Exegesis,* trans. C. R. Smith (Peabody, MA: Hendrickson, 2006, paper $19.95) x and 238 pp. Bibliography. Indexed. LCN: 2006003638. ISBN: 1-56563-989-8.

The English version of *Le langage symbolique dans la Bible. Enquête de sémantique et d'exégèse* [*NTA* 45, p. 572], this volume deals with the language of biblical revelation, analogical symbols, mythical symbols, figurative symbols, relational symbols, and the meaning of Scripture—literal exegesis and symbolic exegesis.

S. GUIJARRO (ED.), *Los comienzos del Cristianismo. IV Simposio Internacional del Grupo Europeo de Investigación Interdisciplinar sobre los Orígenes del Cristianismo (G.E.R.I.C.O.),* Bibliotheca Salmanticensis Estudios 284, Jornadas y Congresos, Facultad de Teología 19 (Salamanca: Publicaciones Universidad Pontificia, 2006, paper €15.38) 254 pp. Bibliography. ISBN: 84-7299-698-0.

The thirteen papers in this volume are by J. Schröter on Jesus from Galilee—his origin and its significance for understanding his activity; W. Stegemann on transforming myth into history—Mark's mythical story of Jesus and historical-Jesus research; A. Destro and

M. Pesce on continuity or discontinuity between Jesus and groups of his followers—practices of contact with the supernatural; Guijarro on the first disciples of Jesus in Galilee; E. Miquel on from the Jesus movement to the Q group—the social location of morality; R. Aguirre Monasterio on traditions proper to Matthew and the first generation; J. Núñez Regodón on the Jesus tradition in Paul's writings; C. Gil Arbiol on the construction of the ἐκκλησία with regard to sexual practices and family institutions in 1 Corinthians; C. Gianotto on Peter, James the Lord's brother, and the competition for succeeding Jesus; E. F. Lupieri on the Matthean community and the group of the "brothers" of Jesus; F. Rivas on prophets (and teachers) in *Didache*—social groups and the memory of Christian origins; E. Norelli on the construction of Christian origins in the first two centuries A.D.; and J. Lieu on where Jews and Christians met (or parted ways).

F. HAHN, *Studien zum Neuen Testament.* Band 1, *Grundsatzfragen, Jesusforschung, Evangelien;* Band 2, *Bekenntnisbildung und Theologie in urchristlicher Zeit,* ed. J. Frey and J. Schlegel, Wissenschaftliche Untersuchungen zum Neuen Testament 191-192 (Tübingen: Mohr Siebeck, 2006, €140 and €144) xvi and 691 pp., xiii and 745 pp. Bibliography. Indexed. ISBN: 3-16-148808-3 (Band 1), -148809-1 (Band 2).

After a three-page foreword by the editors and Hahn's thirteen-page introduction, the first volume in this collection presents twenty-nine essays under four headings: basic questions (eight), Jesus research (six), the Gospels of Mark and Matthew (six), and John's Gospel (nine). The topics include exegesis, theology, and church [§ 21-646]; the problem of a NT theology [§ 39-1017]; the witness of the NT in its multiplicity and unity [§ 47-1814]; methodological observations on the quest for Jesus (1974); the parable of the sown seed and its interpretation in Mk 4:3-8, 14-20 (1979); the writing down of oral tradition in the Bible (1987); the understanding of faith in Mark's Gospel (1982); the eschatological discourse in Matthew 24–25 (1988); the call of the disciples in Jn 1:35-51 (1974); seeing and believing in John's Gospel (1972); Jesus' sayings about God's reign and kingdom in Jn 3:3, 5 (2000); the Good Shepherd discourse in John 10 (1979); and the trial of Jesus according to John (1970). The forty-one essays in the second volume appear under six headings: the formation of early Christian confessions of faith (seven); Acts (two); Pauline and Deuteropauline theology (fifteen); ecclesiology, the understanding of office, and ethics (seven); Revelation (seven); and late traditions (three). The topics include the preaching of Jesus and the disciples' Easter witness (1995); confessional formulas in the NT (1980); the biblical understanding of the Holy Spirit (1974); the problem of early christological traditions in Acts (1979); Paul's *interpretatio christiana* of the OT (1998); the understanding of the Law in Romans and Galatians [§ 21-159]; the understanding of baptism according to Romans 6 (1980); the righteousness of God and the justification of humans according to the NT [§ 44-1236]; the Lord's Supper according to Paul (1998); the understanding of Rom 11:26a—"and so all Israel will be saved" (1982); the apostolate in early Christianity [§ 18-1027]; the concept of *mysterion* in the NT (2000); the unity of the church according to Paul (1996); NT foundations of Christian ethics [§ 21-909]; the christological foundations of early Christian paraenesis [§ 26-678]; the structure of Revelation (1979); the understanding of the Spirit in Revelation (2005); the theme of creation in Revelation (1997); the New Jerusalem (2000); observations on the letter of Jude [§ 27-677]; and the blessing of children and the baptism of children in early Christianity (1989). Also included is a comprehensive bibliography of Hahn's publications between 1959 and 2005 (compiled by C. Hoegen-Rohls). The seventy papers originally were published in journals, collections of essays, *Festschriften,* and so on.

History and Exegesis. New Testament Essays in Honor of Dr. E. Earle Ellis for His 80th Birthday, ed. S.-W. (A.) Son (New York—London: T&T Clark, 2006, $60/£30) xix and 397 pp., frontispiece. Bibliography. Indexed. LCN: 2005036083. ISBN: 0-567-02801-1.

After G. F. Hawthorne's biographical sketch of Professor Ellis and his *curriculum vitae,* this volume presents four essays on the Gospels and Acts: S. Byrskog on performing the past—Gospel genre and identity formation in the context of ancient history writing; J. W.

Voelz on ecclesial reading of Mark's Gospel; L. Alexander on "this is that"—the authority of Scripture in Acts; and R. Bauckham on the estate of Publius on Malta (Acts 28:7). Next there are eleven articles on Paul's letters: P. W. Barnett on Romans and the origins of Paul's Christology; N. T. Wright on justification and eschatology in Paul and Qumran—Romans and 4QMMT; M. A. Seifrid on Paul's use of Hab 2:4 in Rom 1:17—reflections on Israel's exile in Romans; H. W. Hoehner on whether Paul wrote Galatians; S. Kim on the structure and function of 1 Thessalonians 1–3; J. Reumann on the (Greek) OT in Phil 1:19 as parade example—allusion, echo, or proverb; G. D. Fee on OT intertextuality in Colossians—reflections on Pauline Christology and Gentile inclusion in God's story; Son on τὸ σῶμα τοῦ Χριστοῦ in Col 2:17; R. Riesner on Luke-Acts and the Pastoral epistles; F. W. Danker on accountant Paul; and K. Haacker on the merits and limits of the new perspective on Paul. Finally there are five papers on NT interpretation: D. A. Hagner on the place of exegesis in the postmodern world; B. Gerhardsson on multiplicity and unity in biblical ethics; J. K. Elliott on changes to the exegesis of the catholic epistles in light of the text in the *Editio Critica Maior;* M. de Jonge on translating [ὁ] Χριστός in the NT; and O. Merk on W. G. Kümmel (1905-95) as a NT scholar in the 20th century. A photograph of the honoree and a *tabula gratulatoria* are included.

D. A. Holgate and R. Starr, *SCM Studyguide to Biblical Hermeneutics* (London: SCM, 2006, paper £14.99/$22.99) viii and 216 pp. Bibliography. Indexed. ISBN: 0-334-04004-3.

Seeking to offer entry-level undergraduates a framework for interpreting the Bible, this volume not only provides guidance on how to do exegesis but also aims to enable readers to relate the Bible to their lives. After a chapter on where we want to go, it treats past experiences and present expectations, tools for exegesis, our reality, committed readings, enabling dialogue with the text, and the goal of life-affirming interpretations. It ends with a four-page summary of the interpretative process. Holgate is vice-principal and dean of studies at the Southern Theological Education and Training Scheme in Salisbury, UK, and Starr has served as a member of the academic staff there.

D. S. Katz, *God's Last Words. Reading the English Bible from the Reformation to Fundamentalism* (New Haven—London: Yale University Press, 2004, $38) xvi and 397 pp. Bibliography. Indexed. LCN: 2003021344. ISBN: 0-300-10115-5.

Katz, who holds the chair for the history of books at Tel Aviv University, seeks to provide an intellectual history of how informed English readers read their Bibles over the past four hundred years, from the first translations in the 16th century to the emergence of fundamentalism in the 20th century. After a seven-page preface on the biblical reader and shifting expectations, he treats the following topics: the prehistoric English Bible; in pursuit of a useful Bible—scriptural politics and the English Civil War; cracking the foundations—biblical criticism and the Newtonian synthesis; streamlined Scriptures—the demystification of the Bible; the occult Bible—aestheticization and the persistence of the supernatural; divine copyright and the apotheosis of the author in 18th-century England; ten little Israelites—counting out the Bible in Victorian England; and unsuitable paternity—Darwin, anthropology, and the evolutionist Bible. Katz concludes that fundamentalists, far from being a deviant group of religious extremists, are actually those whose theological position is closest to the message of the Protestant revolution.

J. F. Kelly, *An Introduction to the New Testament for Catholics* (Collegeville, MN: Liturgical Press, 2006, paper $29.95) xiv and 278 pp., 2 maps, 9 photos. Bibliography. Indexed. LCN: 2005029712. ISBN: 0-8146-5216-6.

While this concise introduction to the NT focuses primarily on the NT books and the communities that produced them, it also considers issues that may concern modern Catholics. After chapters on approaching the NT and on the historical background, it treats Paul and the risen Christ, Paul's shorter letters, and Paul's longer letters. Next following a general introduction to the Gospels, it discusses Mark, the Q document, Matthew, Luke,

John, and Acts. Then it deals with letters in the Pauline tradition; the Pastorals; James, Jude, and 1 Peter; Hebrews; the Johannine letters; Revelation; and 2 Peter. Kelly is professor of religious studies at John Carroll University in Cleveland, OH.

N. KING, *The New Testament* (Stowmarket, UK: Mayhew, 2004, £19.99) 659 pp., 2 maps. ISBN: 1-84417-324-0.

In this fresh translation of the NT, King, a Jesuit priest who taught in South Africa for many years and is now lecturer in Worcester College and tutor in NT studies at Campion Hall, Oxford, seeks to allow readers today to experience what it was like to hear or read a particular NT document for the first time. He wants to let the reader sense something of the raw power that lurks beneath the surface of the twenty-seven books that make up the NT. While he forgoes the usual chapter-and-verse divisions, he does provide headings for individual pericopes and presents in small italic type literary and theological comments to facilitate intelligent reading. He renders Rom 3:25-26 as follows: "God offered Christ Jesus as a means of expiation, through faith, by his own blood, as a demonstration of his righteousness through the leaving unpunished of the sins that were committed in former times, by God's forbearance, to demonstrate his righteousness at the present time, so that he should be both righteous and righteous-maker, the one who is from Jesus' faith."

J. D. KOEKER, *What You Need to Know about New Testament Greek. Teach Yourself to Read 150 Verses in the Greek New Testament* (North Richland Hills, TX: BIBAL, 2005, paper $19.95) vii and 124 pp. Indexed. LCN: 2005032287. ISBN: 1-941037-90-8.

Intended for beginners and those who wish to renew their study of Greek, this "reading book" (not a grammar) uses 150 verses in the Greek NT as a means of providing a head start toward conventional grammar study and wider NT reading. The twenty lessons are arranged under three major headings: pronounce and read (five), reading Paul's greetings (ten), and Gospel passages (five). Interspersed throughout the main text are word studies and essays on various topics. Koeker now serves as adjunct professor at Fuller Theological Seminary in Pasadena, CA.

M. J. KÜRSCHNER, *Martin Luther als Ausleger der Heiligen Schrift,* Edition Ichthys 3 (Giessen—Basel: Brunnen, 2004, paper €4.95) 60 pp. ISBN: 3-7655-9101-7.

This volume seeks to understand Luther not as a historically independent figure but rather as one in dialogue with the word of God. After discussing the clarity of Scripture (or modern subjectivity), it considers what is clear—Holy Scripture: the Scripture principle, Luther's approach to Holy Scripture, and the double clarity (external and internal) of Scripture. Next it treats the various steps in understanding Scripture: prayer, meditation, and testing. Kürschner concludes that for Luther the clarity of Scripture referred not simply to the historical interests of the interpreter but also and especially to the significance of Scripture in the present.

B. LANG (ED.), *International Review of Biblical Studies.* Vol. 51, *2004-2005* (Leiden—Boston: Brill, 2006, paper €123 or $176) xii and 594 pp. Indexed. ISBN: 90-04-14896-5.

This fascicle [see *NTA* 49, p. 383] presents bibliographical information and summaries in German or English for 2513 books and articles under the following major headings: texts and versions (1-71); theological and exegetical approaches (72-148); OT exegesis (149-883); NT exegesis (884-1356); extrabiblical sources (1357-1484); philology (1485-1522); civilizations of the biblical world (1523-1594); archaeology and topography (1595-1668); realia (1669-1699); institutions and rituals (1700-1826); biblical persons (1827-1903); history of Israel (1904-1941); Judaism, early Christianity, gnosticism, Islam (1942-1980); biblical theology (1981-2128); concepts and symbols (2129-2205); Bible in theology and life of the church (2206-2216); history of exegesis (2217-2288); Bible in art, literature, film, and music (2289-2348); and history of religions (2349-2513).

G. A. LONG, *Grammatical Concepts 101 for Biblical Greek. Learning Biblical Greek Grammatical Concepts through English Grammar* (Peabody, MA: Hendrickson, 2006, paper

$19.95) xxiii and 239 pp., 40 figs. Bibliography. Indexed. LCN: 2006041188. ISBN: 1-56563-406-3.

Designed to complement standard teaching grammars, this book assists the entry-level biblical Greek student in learning basic grammatical concepts by moving from English grammar to Greek grammar. After a three-page introduction, it treats foundational concepts: linguistic hierarchies, sound production, syllable, and translation. Then under "building blocks" it deals with declension, gender, number, case, verb, tense and aspect, imperatives (2nd and 3rd person), mood, voice, article, conjunction, nominal, noun, pronoun, adjective, adverb, participle, and infinitive. Finally it considers the clause and beyond: clause, subject, predicate/predication, semantics (processes, roles, and circumstances), and discourse analysis. Long, professor of biblical and theological studies at Bethel University in St. Paul, MN, is also the author of *Grammatical Concepts 101 for Biblical Hebrew* (2002).

B. J. MacHaffie, *Her Story. Women in Christian Tradition* (2nd ed.; Minneapolis: Fortress, 2006, paper $35) xvi and 384 pp., frontispiece, 6 plates. Bibliography. Indexed. LCN: 2005032802. ISBN: 0-8006-3826-3.

The revised, updated, and greatly expanded version of the work described in *NTA* 31, p. 248, this volume traces the history of the status of women in the Christian tradition from biblical times to the present in nine chapters: women and the early churches; virgin and witch—women in medieval Christianity; women in an era of Reformation; women and Christianity in the American colonies; women organizing for mission and reform; 19th-century preachers and scholars; American women in Catholicism and sectarianism; the move toward full participation; and agents of transformation. MacHaffie is professor of religion at Marietta College in Ohio.

B. Montagnes, *The Story of Father Marie-Joseph Lagrange. Founder of Modern Catholic Bible Study,* trans. B. Viviano (New York—Mahwah, NJ: Paulist, 2006, paper $22.95) xviii and 214 pp., frontispiece. Bibliography. LCN: 2004028019. ISBN: 0-8091-4333-X.

The English version of *Le Père Lagrange (1855-1938). L'exégège catholique dans la crise moderniste* [*NTA* 40, p. 131], this volume treats Lagrange's formative years; the founding of the École Biblique de Jérusalem and its widening influence; his struggles with particular attention to the Fribourg conference (1897) and the Toulouse lectures (1902); the banned books; the reprimand from Rome; from reprobation to reconciliation; the Modernist crisis and its aftermath; a Roman benediction; and autumn harvest. Also included are Viviano's five-page foreword, T. Radcliffe's four-page preface, four appendixes, and a list of Montagnes's publications on Lagrange from 1987 to 1997.

The New Interpreter's Bible. New Testament Survey (Nashville, TN: Abingdon, 2006, $37) xi and 399 pp., 8 charts, 11 halftones, 7 maps. Bibliographies. LCN: 2005032593. ISBN: 0-687-05434-6.

This volume contains the introductory content for each NT book along with other introductory material that appeared in the NT volumes of *The New Interpreter's Bible* [*NTA* 40, pp. 146, 524-525; 43, p. 183; 45, pp. 179-180; and 46, p. 560]. It first treats the Gospels and Acts: R. C. Tannehill on the Gospels and narrative literature, C. M. Tuckett on Jesus and the Gospels, M. E. Boring on Matthew, P. Perkins on Mark, R. A. Culpepper on Luke, G. R. O'Day on John, and R. W. Wall on Acts. Then it deals with the Epistles: Wall on epistolary literature, N. T. Wright on Romans, J. P. Sampley on 1 and 2 Corinthians, R. B. Hays on Galatians, Perkins on Ephesians, M. D. Hooker on Philippians, A. T. Lincoln on Colossians, A. Smith on 1 and 2 Thessalonians, J. D. G Dunn on 1 and 2 Timothy and Titus, C. H. Felder on Philemon, F. B. Craddock on Hebrews, L. T. Johnson on James, D. L. Bartlett on 1 Peter, D. F. Watson on 2 Peter, C. C. Black on 1–3 John, and Watson on Jude. Finally C. C. Rowland discusses Revelation.

A. ORR-EWING, *Is the Bible Intolerant? Sexist? Oppressive? Homophobic? Outdated? Irrelevant?* (Downers Grove, IL: IVP Books, 2006, paper $12) 142 pp. Bibliography. Indexed. LCN: 2005028343. ISBN: 0-8308-3351-X.

Convinced that the Bible can stand up to tough questioning, Orr-Ewing deals with the ten questions that she has been asked most frequently and attempts to look for some answers: Isn't it all a matter of interpretation? Can we know anything about history? Are the biblical manuscripts reliable? Is the content of the manuscripts reliable? What about the canon? What about the other holy books? Isn't the Bible sexist? What about all the wars? Isn't the Bible out of date on sex? and How can I know?

A. G. PADGETT AND P. R. KEIFERT (EDS.), *But Is It All True? The Bible and the Question of Truth* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $16/£9.99) xii and 175 pp. Indexed. LCN: 2005034138. ISBN: 0-8028-6316-7.

After a fifteen-page introduction by the editors, this volume presents nine essays on the Bible and truth: D. T. Olson on truth and the Torah—reflections on rationality and the Pentateuch; N. Wolterstorff on true words; B. C. Ollenburger on pursuing the truth of Scripture—reflections on Wolterstorff's *Divine Discourse* (1995); M. I. Wallace on the rule of love and the testimony of the Spirit in contemporary biblical hermeneutics; S. T. Davis on what we mean when we say, "The Bible is true"; Padgett on "I am the truth"—an understanding of truth from Christology for Scripture; D. Bartlett on preaching the truth; Keifert on biblical truth and theological education—a rhetorical strategy; and E. T. Charry on walking in the truth—on knowing God.

J. PELIKAN, *Interpreting the Bible & the Constitution* (New Haven—London: Yale University Press, 2004, $30) xiii and 216 pp. Bibliography. Indexed. LCN: 2003023274. ISBN: 0-300-10267-4.

Pelikan, professor emeritus of history at Yale University, compares the methods by which the official interpreters of the Bible and of the US Constitution—the Christian church and the Supreme Court—have approached the necessity of interpreting and reinterpreting their important texts. His work is a history of the "constructions" that have been promulgated by those who bear official responsibility for binding interpretation. He develops the comparison in four chapters: normative Scripture—Christian and American; cruxes of interpretation in the Bible and in the Constitution; the *sensus literalis* and the quest for original intent; and the development of doctrine—patterns and criteria.

D. Z. PHILLIPS AND M. VON DE RUHR (EDS.), *Biblical Concepts and Our World,* Claremont Studies in the Philosophy of Religion (New York: Palgrave, 2004, $79.95) xi and 283 pp. Indexed. LCN: 2004042737. ISBN: 1-4039-1819-8.

This collection of papers given at the 2001 Claremont Conference on the Philosophy of Religion is divided into six parts, each with two papers on a specific topic and Phillips's summary of the discussion generated by them. They concern the Bible in our world—hearing the voice of God (by G. Moore and J. M. Robinson); faith and reason (A. Hannay and J. Verheyden); biblical authority and philosophical method (S. Knuuttila and A. Plantinga); looking for Jesus and finding Christ (R. Williams and S. T. Davis); the resurrection—the grammar of "raised" (S. Coakley and I. U. Dalferth); and whether there is an audience for miracles (W. Gealy and Phillips).

S. D. RENN (ED.), *Expository Dictionary of Bible Words. Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts* (Peabody, MA: Hendrickson, 2005, $29.95) x and 1171 pp., CD-ROM. Indexed. LCN: 2004031094. ISBN: 1-56563-938-3.

Designed as a nontechnical reference book for pastors, teachers, and lay students of Scripture, this dictionary offers a comprehensive analysis and discussion of both OT Hebrew (and Aramaic) and NT Greek terms. It is organized into entries by English words, with each main entry divided into OT and NT words. The "additional notes" explain how

the theme, concept, or doctrine shaped by the Hebrew terminology is fulfilled in the Greek vocabulary of the NT, especially in relation to the consummation of God's plan of salvation through Christ. It is intended to be an analysis of a redemptive-historical theme (a "motif study") that has its origin in the OT and finds its completion in the NT. It examines over 7260 Hebrew and Greek words, provides cross-references, is coded to the revised Strong's numbering system, and includes a CD-ROM with the complete text of the dictionary in several formats for PC and PDA. Renn is coordinator of language teaching at Inaburra School in Sydney, New South Wales, Australia.

E. RUNIONS, *How Hysterical. Identification and Resistance in the Bible and Film,* Religion/Culture/Critique (New York: Palgrave, 2003, cloth $89.95, paper $29.95) xv and 208 pp., 6 halftones. Bibliography. Indexed. LCN: 2002044715. ISBN: 0-312-29572-3 (cloth), -29573-1 (paper).

Concerned with the intersection of the Bible and film as political influences, this volume presents six essays (revisions of previously published articles) under the following headings: hysterical phalli—Numbers 16, Gustafsen Lake, *Light it Up,* and police brutality; Hollywood's Hegel reads the Bible—*Remember the Titans,* race relations, and the prison industrial complex; framing the golden fetish—*Three Kings* and the biblical exodus tradition; Zion is burning—genderfuck and hybridity in Micah and *Paris Is Burning;* why girls cry—gender melancholia and sexual violence in Ezekiel 16 and *Boys Don't Cry;* and falling frogs and family traumas—mediating apocalypse in *Magnolia* (with A. Gibb). Runions is assistant professor of religious studies at Pomona College in Claremont, California.

D. SENIOR AND J. J. COLLINS (EDS.), *The Catholic Study Bible. The New American Bible. Including the Revised New Testament and Psalms Translated from the Original Languages with Critical Use of All the Ancient Sources* (2nd ed.; Oxford—New York: Oxford University Press, 2006, cloth $45, paper $34.99) xix and 525 and 1884 pp., 3 figs., 66 maps, 11 tables. Bibliographies. ISBN: 0-19-528280-9 (cloth), -528278-7 (paper).

The second edition of this work [see *NTA* 34, p. 374] has been revised and updated in many respects. The study notes have been completely rewritten, and there are new and expanded essays and sidebars on special topics in the study materials and biblical texts. Among the new materials are essays by R. A. Simkins on biblical history and archaeology, K. Madigan on Catholic interpretation of the Bible, R. D. Witherup on the challenges of biblical translation, and C. Osiek on Paul and his writings. An extensive reading guide leads the reader through the Scriptures, book by book. Marginal references in the New American Bible text point to specific pages in the reading guide. Also included are a twelve-page glossary of biblical terms, a table of biblical weights and measures, lists of Sunday and weekday lectionary readings, an index to the reading guide, a 95-page selective concordance to the New American Bible translation, and twenty-seven pages of maps.

Y. SHERWOOD (ED.), *Derrida's Bible (Reading a Page of Scripture with a Little Help from Derrida),* Religion/Culture/Critique (New York: Palgrave, 2004, cloth $79.95, paper $26.95) xv and 323 pp., 6 figs., 6 halftones. Bibliographies. Indexed. ISBN: 1-4039-6628-1 (cloth), -6663-X (paper).

This collection of eighteen essays brings together the work of scholars of religion, literature, philosophy, theology, and the Bible to explore Derrida's contributions to biblical (chiefly OT) interpretation under the following headings: beginnings (one); writing, posting, erasing (three); specters and messiahs (two); boundaries/hyphens/identity-markers (two); responsibilities, secrets, gifts (five); endings (three); and postscripts (two). The papers most pertinent to the NT field are by L. Danes on between genealogy and virgin birth—origin and originality in Matthew; A. P. Wilson on trembling in the dark—Derrida's *mysterium tremendum* and the Gospel of Mark; and M. Turner on death at the gate: Who let him in?—responsibility for death in Wisdom of Solomon and Derrida.

T. Söding, *Einheit der Heiligen Schrift? Zur Theologie des biblischen Kanons,* Quaestiones disputatae 211 (Freiburg—Basel—Vienna: Herder, 2005, paper €32/55.60 SFr) 402 pp. Bibliography. ISBN: 3-451-02211-7.

In this investigation of the unity of Holy Scripture in the canon of Scripture, Söding, professor of biblical theology at the University of Wuppertal, first considers the challenges one must face (diversity, history of religions, respect for the Bible of Israel, etc.) and the fields where this is a lively issue (inner-church, ecumenical, Jewish-Christian, and intercultural dialogues). Next he discusses attempts at solving the problem (the canon within the canon and the center of Scripture, concepts of biblical theology, etc.), the unity of Scripture as a postulate of Christian faith (the unity of God, of the people of God, and of Scripture), the structure of the canon (the whole Bible, the OT and NT), the genesis of the canon (its historical development and time of origin), and the challenge of the canon (OT and NT). Söding concludes with reflections on the many writings in the one writing, and on the one Bible consisting of two Testaments.

T. Söding and C. Münch, *Kleine Methodenlehre zum Neuen Testament* (Freiburg—Basel—Vienna: Herder, 2005, paper €9.90/18.10 SFr) 173 pp. Bibliography. Indexed. ISBN: 3-451-28782-X.

After introductory chapters on the art of exegesis and on the translation of the NT, this volume describes and illustrates various exegetical methods: textual criticism, situation analysis, context analysis, form analysis, *Gattung* analysis, tradition analysis, redaction analysis, content (*Sach*) analysis, and motif analysis. Then it discusses methods of interpretation and of historical reconstruction. Söding and Münch teach biblical studies at the Bergische Universität in Wuppertal.

W. R. Tate, *Interpreting the Bible. A Handbook of Terms and Methods* (Peabody, MA: Hendrickson, 2006, paper $29.95) xiii and 482 pp. Bibliography. Indexed. LCN: 2005035989. ISBN: 1-56563-515-9.

This extended glossary of the terminology currently used in interpreting the Bible focuses on the vocabularies of about fifty methods that biblical scholars use in speaking about biblical texts. The topics include actualization, African American criticism, apocalypse, biblical criticism, canonical criticism, chiasm, criteria of authenticity, cultural criticism, deconstruction, discourse analysis, epistolary literature, feminist criticism, form criticism, formalism, genre criticism, Hellenism, household codes, intended reader, intertextual criticism, journey motif, kerygma, liberation theology, literary criticism, marginalization, Marxist criticism, midrash, narration, new criticism, new hermeneutic, oral tradition, papyrus manuscripts, parataxis, philology, point of view, postmodern criticism, proverb, psychoanalytic criticism, queer theory, quest for the historical Jesus, rabbinic literature, reader-response criticism, reception theory, rhetorical criticism, *Sachkritik,* semiotics, social-scientific criticism, speech act theory, structuralism, subjective criticism, textual criticism, tradition criticism, transactive criticism, voice, womanist theology/criticism, and zealot. Also included are appendixes on (1) a new critical reading of Mark's Gospel, and (2) a reader-response analysis of Mark's Gospel. Tate is associate professor of humanities at Evangel University in Springfield, MO.

L'unité de l'un et l'autre Testament dans l'œuvre de Paul Beauchamp. Acts du colloque des 15 et 16 octobre 2004, Centre Sèvres, Paris (Paris: Editions Facultés jésuites de Paris, 2005, paper €14) 200 pp., plate. ISBN: 2-84847-007-0.

Beauchamp (1924-2001) taught biblical exegesis on the Jesuit faculties at Lyon-Fourvière and Centre Sèvres in Paris. After a four-page foreword by M. Fédou, this volume presents nine papers in dialogue with or inspired by his work: Y. Simoens on the unity of the one and the other Testament according to Beauchamp; D. Vasse on the principle of reading the Bible proposed by Beauchamp—"intimation," or the fulfillment of the truth of Scripture in the man Jesus; F. Marty on Scripture and figure; J.-M. Carrière on from the one to the other Testament—guiding the act of reading on the threshold of fulfillment; A.-M. Pelletier

on the whole Bible seen from the Song of Songs; C. Focant on from one mountain to another—the fulfillment of the Law and the Prophets in the Sermon on the Mount; C. Theobald on exegesis according to the "figures"—Beauchamp's contribution to the prophetic argument of fundamental theology; Fédou on Christianity as a "graft"—the relation of the one and the other Testament as a reading key for the relation with cultures and religions; and P.-M. Beaude on Beauchamp as a responsible reader.

J. VAN SETERS, *The Edited Bible. The Curious History of the "Editor" in Biblical Criticism* (Winona Lake, IN: Eisenbrauns, 2006, $39.50) xvi and 428 pp. Indexed. LCN: 2006004840. ISBN: 1-57506-112-2.

Van Seters seeks to challenge the generally accepted notion in biblical scholarship that the Bible as we know it today is the product of editing from its earliest stages of composition through to its final, definitive, and "canonical" textual form. After a 26-page introduction, he discusses the following topics: the early history of editing; Jewish and Christian scholarship and the standardization of biblical texts; classical and biblical text editions—editing in the age of the printing press; editing Homer—the rise of historical criticism in classical studies; the history of the "editor" in biblical criticism from R. Simon to J. Wellhausen; the history of redaction in the 20th century—crisis in higher criticism; editing the Bible and textual criticism; and editors and the creation of the canon. Van Seters concludes that there never was in antiquity anything like "editions" of literary works that were the result of the work of editors or redactors, and that the notion is merely a figment of scholarly imagination.

H. VON SIEBENTHAL, *Kurzgrammatik zum griechischen Neuen Testament* (Giessen—Basel: Brunnen, 2005, paper €19.95) xiv and 172 pp., tables. Bibliography. Indexed. ISBN: 3-7655-9491-1.

A digest (intended especially for students) of the much longer work by E. G. Hoffmann and von Siebenthal entitled *Griechische Grammatik zum Neuen Testament* [*NTA* 30, p. 344], this volume is divided into three major parts: orthography and phonology, morphology, and syntax. Von Siebenthal, dozent for biblical languages at the Freie Theologische Akademie in Giessen, is also preparing a new edition of the larger grammar of NT Greek.

H. WANSBROUGH, *The Story of the Bible. How It Came to Us* (London: Darton, Longman & Todd, 2006, paper £10.95) xi and 140 pp. Bibliography. Indexed. ISBN: 0-232-52641-9.

Wansbrough, a monk of Ampleforth Abbey, editor of *The New Jerusalem Bible,* and member of the Pontifical Biblical Commission, discusses how the Bible (OT, NT, text) came to be, the process of selection (*Gospel of Thomas,* other noncanonical Gospels, Marcion, tradition versus innovation), Jerome and the Vulgate, the Bible in English, the King James Bible, modern versions of the Bible in English, and the Bible and Vatican II.

P. D. WEGNER, *A Student's Guide to Textual Criticism of the Bible* (Downers Grove, IL: IVP Academic, 2006, paper $17) 334 pp., 77 figs., 3 maps, 22 tables. Bibliographies. Indexed. LCN: 2004008463. ISBN: 0-8308-2731-5.

This introduction to the textual criticism of the Bible is intended as a guide for beginners regarding the questions, tools, and processes of the discipline. After an introduction to textual criticism, it treats transmissional errors occurring in the Bible and the transmission of the biblical texts. Next it considers OT textual criticism: a brief history of OT textual criticism, determining the most plausible original reading, and the sources of OT textual criticism. Then it discusses NT textual criticism: a brief history of it, determining the most plausible reading, and the sources. Finally it deals with additional ancient versions for OT and NT textual criticism. A nine-page glossary is included. Wegner, professor of OT at Phoenix Seminary in Arizona and author of *The Journey from Texts to Translations. The Origin and Development of the Bible* (1999), concludes that careful examination of the ancient manuscripts has served to strengthen our assurance that our modern Greek and

Hebrew critical texts are very close to the original autographs, even though we do not have those autographs.

K. O. Wicker, A. S. Miller, and M. W. Dube (eds.), *Feminist New Testament Studies. Global and Future Perspectives,* Religion/Culture/Critique (New York: Palgrave, 2005, cloth $75, paper $24.95) xix and 268 pp. Indexed. LCN: 2005043176. ISBN: 1-4039-6870-5 (cloth), -6871-3 (paper).

After Wicker's fifteen-page introduction and Miller's essay on feminist pedagogies (implications of a liberative praxis), this volume presents essays and responses under three major headings: Europe and North America, Asia and Latin America, and Africa and the Diaspora. The main papers are by E. Schüssler Fiorenza on the power of the word—charting critical global feminist biblical studies; E. A. Castelli on globalization, transnational feminisms, and the future of biblical critique; G. L. Byron on the challenge of "blackness" for rearticulating the meaning of global feminist NT interpretation; A. B. Spencer on her journey as a Latin American feminist NT scholar; H. Kinukawa on biblical studies in the 21st century—a Japanese/Asian feminist glimpse; R. R. Ruether on feminist theologies in Latin America; Dube on Rahab is hanging out a red ribbon—one African woman's perspective on the future of feminist NT scholarship; Miller on Lucy Bailey meets the feminists; and V. L. Wimbush on signifying the Scriptures—an African Diaspora proposal for radical readings.

H. H. D. Williams, *Making Sense of the Bible. A Study of 10 Key Themes Traced Through the Scriptures* (Grand Rapids: Kregel, 2006, paper $13.99) 240 pp., fig., 10 halftones. Bibliography. Indexed. LCN: 2005036164. ISBN: 0-8254-4107-2.

Williams, assistant professor of Greek studies at Tyndale Theological Seminary near Amsterdam, seeks to illustrate the continuity and coherence between the OT and the NT through an examination of ten themes: creation—a whole new world; covenant—God's promises are forever; idolatry—no gods but God; the messiah—unto us a child is born; law—regulating the good life; salvation—amazing grace!; kingdom—Jesus rules over all; the Holy Spirit—the comforter has come!; the people of God—a kingdom of priests and a holy nation; and prophecy and fulfillment—making good on promises. He concludes that making sense of the Bible requires the reading of both Testaments—together in unity.

D. Zeller, *Neues Testament und Hellenistische Umwelt,* Bonner Biblische Beiträge 150 (Hamburg: Philo, 2006, paper €39.80) 253 pp. Indexed. ISBN: 3-86572-570-8.

The seventeen essays (all in German, and with some revisions) in this collection concern possible Hellenistic precedents for belief in the resurrection of Jesus (1998); appearances of dead persons in the Greco-Roman milieu (2002); the one God and the one Lord Jesus Christ (1996); the incarnation of the Son of God in the NT and ancient religious history (1988); history-of-religions observations on the "Son of God" in the infancy narratives (1993); Jesus as the authoritative teacher (Matthew 5–7) and the Hellenistic lawgiver (1988); the transfiguration of Jesus (Mk 9:2-8)—a motif-historical approach (1996); Jesus and the philosophers before the judge (Jn 19:8-11) [§ 37-1339]; the θεῖα φύσις of Hippocrates and of other "divine men" (2003); the Christology of the NT in its Hellenistic reception [§ 46-403]; Egyptian royal ideology in the NT?—what is fitting and not fitting in comparative religious analysis (2000); the mystery cults and Pauline soteriology (Rom 6:1-11)—a case-study of syncretism in the NT (1991); remembrance of suffering—the Eucharist and ancient cult theory (1995); self-reference and self-presentation in Paul's letters [§ 41-353]; concrete ethics in the Hellenistic context (2001); the destruction of heavenly bodies in Jewish-Christian and Stoic perspectives (1999); and stability and threat in the cosmos—astral belief in antiquity (2002). Zeller is professor emeritus of the study of Hellenistic religion at the Johannes Gutenberg-Universität in Mainz.

Y.-S. AHN, *The Reign of God and Rome in Luke's Passion Narrative. An East Asian Global Perspective,* Biblical Interpretation 80 (Leiden—Boston: Brill, 2006, €99/$134) x and 244 pp. Bibliography. Indexed. LCN: 2005058188. ISBN: 90-04-15013-7.

The revised version of a doctoral dissertation directed by M. A. Tolbert and accepted in 2005 by the Graduate Theological Union in Berkeley, CA, this volume examines the ways in which Luke treats the Roman empire both directly and indirectly through his description of the Jerusalem leadership in Jesus' time. It contends that Lk 19:45–23:56 describes Jesus in conflict with the inseparable religious/political system of the empire, to which both Roman and Jewish authorities bear allegiance. After sketching the cultural topography of biblical interpretation from an East Asian global perspective, it surveys treatments of the reign of God and Rome in previous Lukan scholarship. Then it considers the conflict between empire and the reign of God in the Temple (19:45–21:38), and the reign of God and the power of darkness—in the city of Jerusalem (Lk 22:1–23:56). Ahn concludes with a cultural interpretation of Lk 19:45–23:56 in which he suggests that Luke appears to be involved in very complicated triangular relations, not only with the imperial powers but also with the insurrectionists and with the people, resisting not only against the empire but also remarginalizing "the people" as a powerless group.

L. C. A. ALEXANDER, *Acts in its Ancient Literary Context. A Classicist Looks at the Acts of the Apostles,* Early Christianity in Context, Library of New Testament Studies 298 (London—New York: T&T Clark, 2005, £65/$130) xi and 290 pp., 10 figs., 8 maps. Bibliography. Indexed. ISBN: 0-567-08209-1.

The ten essays in this volume offer explanatory readings of Acts alongside other ancient literary genres, together with a reader-oriented approach to the unity of Luke-Acts. They concern the following topics: on a Roman bookstall—reading Acts in its ancient literary context; the preface to Acts and the historians (1999); Acts and ancient intellectual biography (1993); "in journeyings often"—voyaging in Acts and in Greek romance (1995); narrative maps—the toponomy of Acts (1995); fact, fiction, and the genre of Acts [§ 43-287]; NT narrative and ancient epic (2003-4); Acts as an apologetic text (1999); reading Luke-Acts from back to front (1999); and *Septuaginta, Fachprosa, imitatio*—A. Wifstrand and the language of Luke-Acts (2004). Alexander is the author of *The Preface to Luke's Gospel. Literary Convention and Social Context in Luke 1.1-4 and Acts 1.1* (1993).

S. BARROW AND J. BARTLEY (EDS.), *Consuming Passion. Why the Killing of Jesus Really Matters* (London: Darton, Longman & Todd, 2005, paper £10.95) vii and 136 pp. Bibliography. ISBN: 0-232-52607-9.

After the editors' eleven-page introduction on why talk about the cross really matters, this volume presents twelve essays: G. Fraser on the Easter of hawks, doves, victims, and victimizers; S. Chalke on redeeming the cross from death to life; S. Murray on rethinking atonement after Christendom; V. Thiessen on the passion and God's transforming love; J. D. Weaver on Jesus' death and the nonviolent victory of God; C. Myers on the gospel of the cross confronts the powers; A. Richards on being delivered from M. Gibson's hell; K. Scully on embodying the cross in the church of the bloody useless; M. Northcott on atonement, violence, and modern imperial order; Barrow on the cross, salvation, and the politics of satire; D. Wood on finding light in the shadow of the cross; and J. Alison on resurrection hope and the intelligence of the victim.

W. BINNI, *Le Chiesa nel Quarto Vangelo,* Studi biblici 50 (Bologna: Dehoniane, 2006, paper €21.20) 250 pp. Bibliography. ISBN: 88-10-40750-4.

Binni, co-author (with B. G. Boschi) of *Cristologia primitiva. Dalla teofania del Sinài all'Io Sono Giovanneo* (2004), approaches Johannine ecclesiology from three perspectives: its "priestly" character, the centrality of the profession of faith in the divinity of Jesus, and

inculturation with regard to the heterodox gnosis of the Hellenistic world. The twenty-two chapters deal with such topics as the figure of Peter, the vineyard and sacramentality, the characteristics of faith, admission to the community, liturgical testimony, faith in Christ, the problem of identity, the roots of the ecclesiastical redaction, the Johannine church and missionary activity, one or several communities, the ecclesial presence of Mary, Jn 1:51 in relation to the sign at Cana, ecclesial and priestly elements, the Holy Spirit, and messianic peace as the stable gift in the community.

P. BORGMAN, *The Way according to Luke. Hearing the Whole Story of Luke-Acts* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $21/£12.99) xii and 404 pp. Bibliography. Indexed. LCN: 2005033760. ISBN: 0-8028-2936-8.

Borgman, professor of English at Gordon College in Wenham, MA, observes that the two-volume story written by Luke and rehearsed by an expert storyteller/reader would have been heard (or read) by its original audience as a whole and unified drama. In this narrative analysis he seeks to replicate this experience by focusing on the dominant patterns of repetition that inform the story's theme, character, and action, thus honoring Luke's ultimate goal as expressed in Lk 1:1-4. After a fifteen-page introduction to what we miss in Luke's two-part story and why, he deals with the way according to Luke under the following headings: the way—narrative preparations (Lk 1:1–9:50); the way—principles taught (Lk 9:51–19:44); the way demonstrated (19:45–24:53); and the way spreads (Acts). Borgman characterizes the whole story as an unfolding of God's way, a quite unnatural and counterintuitive way of living taught and demonstrated by Jesus in Luke's Gospel and by redeemed Israel in the name of Jesus in Acts.

F. BOVON, *The Last Days of Jesus,* trans. K. Hennessy (Louisville, KY—London: Westminster John Knox, 2006, paper $17.95) x and 101 pp. Bibliography. Indexed. LCN: 2005058466. ISBN: 0-664-23007-5.

The English version of *Les derniers jours de Jésus. Textes et événements* first published in 1974 [*NTA* 19, pp. 109-110] and then in a revised, expanded, and updated form in 2004 [*NTA* 49, p. 167], this volume attempts to reconstruct the events that took place regarding Jesus in Jerusalem between Palm Sunday and Easter Sunday. It deals with sources, the methodological starting point, the unfolding of events, and times and places. The two appendixes provide the texts of Lk 22:1–24:53 and *Gospel of Peter.* Also included is a seven-page chronological bibliography of works from 1919 to 2005.

F. BOVON, *Luc le théologien,* Le Monde de la Bible 5 (3rd ed.; Geneva: Labor et Fides, 2006, paper 65 SFr/€41) 631 pp. Bibliographies. Indexed. ISBN: 2-8309-1200-4.

The first edition (1978) of this survey of research on Luke the theologian was described in *NTA* 23, p. 345, and the second edition (1988) was noticed in *NTA* 33, p. 103. The first seven chapters provide bibliographical information and discussions of the following Lukan themes: the divine plan—salvation history and eschatology; the interpretation of the OT; Christology; the Holy Spirit; salvation; the reception of salvation; and the church. Also included in this edition are Bovon's 1983 survey of Lukan studies between 1978 and 1982 [§ 28-123], his 1993 article on Lukan studies [§ 37-1302], a supplementary chapter on Lukan studies between 1980 and 2005, and a 63-page bibliographical supplement on research on Luke and Acts between 1980 and 2005 (compiled by R. F. Walsh with Bovon).

J. H. CHARLESWORTH ET AL., *Resurrection. The Origin and Future of a Biblical Doctrine,* Faith and Scholarship Colloquies (New York—London: T&T Clark, 2006, $59.95/£25) xix and 250 pp. Bibliography. Indexed. LCN: 2005025341. ISBN: 0-567-02871-2.

The seven major papers in this volume are by Charlesworth on where the concept of resurrection appears, and how we know that; C. D. Elledge on resurrection of the dead—exploring our earliest evidence today; J. L. Crenshaw on love is stronger than death —intimations of life beyond the grave; Elledge on the resurrection passages in *Testaments of the Twelve Patriarchs*—hope for Israel in early Judaism and Christianity; H. Boers on the

meaning of Christ's resurrection in Paul's writings; Charlesworth on resurrection in the Dead Sea scrolls and the NT; and W. W. Willis on a theology of resurrection—its meaning for Jesus, us, and God. Also included are Charlesworth's conclusion on the origin and development of resurrection beliefs, and Elledge's annotated bibliography on contemporary studies on resurrection.

D. G. CHEN, *God as Father in Luke-Acts,* Studies in Biblical Literature 92 (New York—Bern: Lang, 2006, $73.95) xvii and 294 pp., fig. Bibliography. Indexed. LCN: 2005015696. ISBN: 0-8204-7942-X.

The revision of a doctoral dissertation directed by M. M. Thompson and presented to Fuller Theological Seminary in Pasadena, CA, this volume argues that in Luke-Acts God as the merciful and faithful Father of Israel fulfills his promises of blessings and salvation to both Israel and to the world through the agency of his Son, Jesus. After discussing God as Father as a neglected image in Lukan theology, Chen discusses fathers in the Greco-Roman world, God as Father in the OT, God as Father in Second Temple Judaism, and God as Father in Luke-Acts. She concludes that the fatherhood of God is the hub of Lukan theology since in speaking of God as Father Luke brings his key concepts in close relation to one another.

T. COSTIN, *Il perdono di Dio nel vangelo di Matteo. Uno studio esegetico-teologico,* Tesi Gregoriana, Serie Teologia 133 (Rome: Editrice Pontificia Università Gregoriana, 2006, paper €18) 250 pp. Bibliography. Indexed. ISBN: 88-7839-062-3.

Based on a doctoral dissertation directed by K. Stock and presented in 2005 to the theological faculty at the Pontifical Gregorian University, this volume investigates the theme of the forgiveness of sins granted by God through Jesus according to Matthew's Gospel. After an eight-page introduction, it traces the development of the theme with particular attention to the following passages: the people of God and its salvation—salvation from sins (Mt 1:20-23); the salvation of the people in the ministry of John the Baptist (3:2, 5-6, 11); the forgiveness of sins and healing from sickness—the calling of sinners (9:2-8, 9, 10-13); the unforgivable sin—blasphemy against the Holy Spirit (12:31-32); and Eucharist for the forgiveness of sins (26:26-30). Costin concludes that the central mission of the Matthean Jesus is to forgive sins and to offer communion with God.

R. A. DERRENBACKER, *Ancient Compositional Practices and the Synoptic Problem,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 186 (Leuven: Leuven University Press—Peeters, 2005, paper €80) xxviii and 290 pp., 35 figs. Bibliography. Indexed. LCN: 2005047595. ISBN: 90-5867-501-7 (LUP), 90-429-1637-0 (P).

A moderately revised version of a doctoral dissertation directed by J. S. Kloppenborg and presented in 2001 to the University of St. Michael's College in Toronto, this investigation of the Synoptic problem aims to take advantage of renewed and growing interest among Greco-Roman scholars in taking seriously ancient book production and circulation along with the social locations of writers and readers. After a sixteen-page introduction, it discusses ancient compositional practices: writing, books, and readers in the Greco-Roman world; Greco-Roman references to sources and methods of adaptation; and analysis of some ancient texts and their adaptation of recoverable sources. Then it applies what is known about ancient compositional practices to three solutions to the Synoptic problem: the Two-Gospel (neo-Griesbach) hypothesis, the Farrer-Goulder hypothesis, and the Two-Document hypothesis. A nine-page appendix is included. Derrenbacker concludes that while all three of the theories have problems, it appears that the Two-Document hypothesis has the fewest problems in light of the compositional practices of antiquity.

R. DI PAOLO, *Il Servo di Dio porta il diritto alle nazioni. Analisi retorica di Matteo 11–12,* Tesi Gregoriana, Serie Teologia 128 (Rome: Editrice Pontificia Università Gregoriana, 2005, paper) 282 pp. Bibliography. Indexed. ISBN: 88-7839-045-3.

Prepared as a doctoral dissertation under the direction of R. Meynet and presented to the

theological faculty at the Pontifical Gregorian University in 2004, this rhetorical analysis of Matthew 11–12 argues that the quotation of Isa 42:1-4 in Mt 12:18-21 provides the interpretive key to the whole section: Jesus is the Servant of God who announces and fulfills the Law for the benefit of all. After an eleven-page introduction, it treats the first sequence—the work of the Wisdom of God (11:1–12:14)—in three subsequences: Jesus is attested and announced by John the Baptist (11:1-19); recognize the Son of God, and be converted (11:20-30); and Jesus is the Son of God and Son of Man (12:1-14). Then it considers the second sequence (12:15-21) under the following heading: the Servant of God brings the Law to the nations. Finally it discusses the third sequence—the word of this generation (12:22-50)—in three subsequences: two reactions to the signs of Jesus (12:22-30); the fruits of humans (12:31-37); and two generations in search of Jesus (12:38-50). A three-page appendix explains the terminology specific to rhetorical analysis.

P. S. Duke, *The Parables. A Preaching Commentary,* The Great Texts (Nashville, TN: Abingdon, 2005, paper $18) vii and 127 pp. LCN: 2005004131. ISBN: 0-687-09049-0.

After a fifteen-page introduction to what the parables are, what they seem to intend, and how they do their work, this volume offers detailed explorations of eight parables, with particular attention to their implications for preaching: someone scatters seed (Mk 4:26-29); two men went up to the Temple (Lk 18:10-14a); from Jerusalem to Jericho (Lk 10:30-35); a man entrusted his money (Mt 25:14-30); a rich man clothed in purple (Lk 16:19-31); someone sowed good seed (Mt 13:24-30); a rich man had a manager (Lk 16:1-8a); and a man had two sons (Lk 15:11-32). Duke, co-pastor of First Baptist Church in Ann Arbor, MI, concludes with a summary of principles and strategies for preaching the parables.

A. F. Elvey, *An Ecological Feminist Reading of the Gospel of Luke. A Gestational Paradigm* (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2005, $129.95/£79.95) xxiii and 388 pp., table. Bibliography. Indexed. LCN: 2005054363. ISBN: 0-7734-5974-X.

Elvey, who teaches in the School of Theology (Vic) at Australian Catholic University and the Trinity College Theological School in Melbourne, takes the mode of being, shared by pregnant bodies and earth, as her focus for reading Luke's Gospel in an ecological feminist framework. After a 28-page introduction, she treats the following topics: ancient memories—pregnant bodies and earth; on remembering the material given—pregnant bodies and earth; the birth of the mother—a reading of Lk 2:1-20; keeping, women, earth, and death; the outsider within; compassion and the other; and the Lukan *basileia.* Elvey concludes that in Luke's Gospel there is an interplay between the logics of divine necessity, gestation, and hospitality.

A. O. Ewherido, *Matthew's Gospel and Judaism in the Late First Century C.E. The Evidence from Matthew's Chapter on Parables (Matthew 13:1-52),* Studies in Biblical Literature 91 (New York—Bern: Lang, 2006, $74.95/€66.90) xv and 277 pp. Bibliography. Indexed. LCN: 2005012818. ISBN: 0-8204-7938-1.

Based on a doctoral dissertation directed by R. J. Dillon and D. Bechard and presented to Fordham University in New York City, this volume analyzes the structural and thematic features of Mt 13:1-52 in order to establish its literary cohesion and unity, demonstrates the relevance of the passage to the social analysis of Matthew's Gospel, and shows that the social location of the Matthean community is already reflected in the structure, language, and content of Matthew 13. After a 44-page introduction to the state of the question, it considers the literary context and structure of Matthew 13. Next it offers a redactional analysis of the Synoptic tradition in 13:1-23, and analyzes the uniquely Matthean passages in 13:24-52. Then it moves from text to social context, and presents general conclusions on the basis of the redaction-critical and sociohistorical reading of Mt 13:1-52. Ewherido concludes that Matthew's Gospel reflects the social situation of a community that recently parted ways with a parent group, namely, formative Judaism.

L. M. FEDRIGOTTI, *An Exegetical Study of the Nuptial Symbolism in Matthew 9:15* (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2006, $139.95/£84.95) xxiii and 492 pp. Bibliography. Indexed. LCN: 2006044972. ISBN: 0-7734-5811-5.

Based on a doctoral dissertation directed by K. Stock and presented in 2004 to the Pontifical Biblical Institute in Rome, this volume deals with the history of the interpretation of Mt 9:15 and the methodology of parable exegesis, presents a philological analysis of Mt 9:15, investigates the use that Jesus makes of OT festive-mournful nuptial symbols in his nuptial saying, reviews the immediately preceding (9:14) and following (9:16-17) contexts of 9:15, studies the wider context with particular attention to Jesus' other nuptial parables (11:16-19; 22:1-14; 25:1-13), and compares nuptial symbols in Matthew and in the rest of the NT. An 82-page appendix provides a detailed discussion of OT festive-mournful nuptial symbols. Fedrigotti concludes that the focus of Mt 9:15 is not fasting but rather Jesus' application to himself of the nuptial symbolism that the OT prophets apply to YHWH as the future bridegroom of Zion/Jerusalem.

P. FIEDLER, *Das Matthäusevangelium,* Theologischer Kommentar zum Neuen Testament 1 (Stuttgart: Kohlhammer, 2006, paper €35) 440 pp. Bibliography. Indexed. ISBN: 3-17-018792-9.

In his eighteen-page introduction to Matthew's Gospel, Fiedler, professor of biblical studies and the NT at the Pädagogische Hochschule in Freiburg and author of *Studien zur biblischen Grundlegung des christlich-jüdischen Verhältnisses* (2005), discusses Matthew and the members of his Christ-community, the place of this Gospel and its community within contemporary Judaism, their relation to the Pharisees and scribes, and so forth. Then he presents his commentary on Matthew's Gospel under three major headings: God's certification of Jesus Christ (1:1–4:11); the public teaching and activity of Jesus Christ (4:12–25:46); and the passion and Easter revelation of Jesus Christ, the Son of God (26:1–28:20). The second part is subdivided into ten sections: Jesus' program and the effect of his appearance in public (4:12-25); the Sermon on the Mount (5:1–7:29); the healing work of Jesus Christ (8:1–9:35), and the commissioning of disciples (9:36–10:4); and so forth.

H. T. FLEDDERMANN, *Q. A Reconstruction and Commentary,* Biblical Tools and Studies 1 (Leuven—Dudley, MA: Peeters, 2005, €105) xiii and 995 pp. Bibliography. Indexed. LCN: 2005047689. ISBN: 90-429-1656-7.

This volume presents an argued reconstruction of the original Greek text of the Sayings Source Q and a commentary on the reconstructed text along with an introduction that explores the main questions related to the Q hypothesis. The 204-page introduction deals with the history of the Q hypothesis; the existence of Q; the extent of Q; literary features; theology; language, date, place, milieu, author, and readers; prehistory and reception of Q; and text and meaning. The reconstruction and commentary appear under five general headings: John and Jesus (Q 3:7–7:35), the disciples (Q 9:57–11:13), the adversaries (Q 11:14-52), the present kingdom (Q 12:2–13:21), and the future kingdom (Q 13:24–22:30). Also included are the text of Q (Greek and English on facing pages) and a concordance (of its Greek words). Fleddermann is the author of *Mark and Q. A Study of the Overlap Texts* (1995).

D. FLEER AND D. BLAND (EDS.), *Preaching Mark's Unsettling Messiah* (St. Louis, MO: Chalice, 2006, paper $19.99) xi and 188 pp. LCN: 2005037541. ISBN: 0-8272-2986-0.

After the editors' five-page introduction to preaching Mark's unsettling Messiah, this volume presents F. B. Craddock's sermon on Jesus deeply grieved (Mk 14:32-42) and his guiding essay on the New Homiletic for latecomers, along with essays on Mark by M. D. Hooker on "this is the good news" and on "believe and follow," F. D. Aquino on Mark and becoming fully human, J. Barton on if Mark the Evangelist could see Mel Gibson's *The Passion of the Christ,* and R. Ward on the end is performance. Then there are eleven sermons on texts from Mark: M. Love on 1:15, M. Frost on 2:13-17, Fleer on 4:35-41 (and Ps

107:23-31), C. Benjamin on 5:1-20, J. A. Taylor on 6:14-29, J. York on 8:22-26, Bland on 8:31-38, S. Furby on 9:1-9, M. Henderson on 12:41-44, D. Keller on 15:21-41, and R. S. Reid on 16:1-8.

C. FOCANT, *Marc, un évangile étonnant. Recueil d'essais,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 194 (Leuven: Leuven University Press—Peeters, 2006, paper €60) xv and 402 pp. Indexed. ISBN: 90-5867-512-2 (LUP), 90-429-1699-0 (P).

The nineteen essays on Mark's Gospel in this collection concern the fall of Jerusalem and the dating of the Gospels [§ 32-1094]; whether 7Q5 is Mk 6:52-53 [§ 30-973]; relationship to the Law in Mark (1997); the disciples' incomprehension in Mark—tradition and redaction [§ 20-449]; the role of secondary characters in Mark—the examples in the healing and exorcism narratives (2003); the construction of the figure of Peter in Mark; the intertextual function and limits of the Markan prologue (2003); the implications of the new in the "license" in Mk 2:1–3:6 (1995); the recontextualization of Isa 6:9-10 in Mk 4:10-12, or an example of a nonquotation (1997); the head of the prophet on a platter, or the anticovenant banquet [§ 46-191]; the narrative function of the doublets in the bread section in Mk 6:6b–8:26 (1992); Mk 7:24-31/Mt 15:21-29—source criticism and/or narrative study (1993); toward a house of prayer for the nations in Mark 11–15 [§ 46-1606]; whether Jesus' dispute at the Temple is a judgment (2004); historical truth and narrative truth in the Markan passion narrative (2000); the last "why" prayer—the rereading of Psalm 22(21) in the Markan passion narrative (1999); a silence that speaks in Mk 16:8 (2002); the suspended ending and prolepses of what is beyond the narrative—the example of Mark (2005); and the canonicity of the long ending in Mk 16:9-20—toward the recognition of a double canonical text? (2003). Focant, professor of NT on the faculty of theology at the Université Catholique de Louvain (Louvain-la-Neuve), is the author of *L'évangile selon Marc* (2004).

P. FREDRIKSEN (ED.), *On* The Passion of the Christ. *Exploring the Issues Raised by the Controversial Movie* (Berkeley—Los Angeles: University of California Press, 2006, paper $19.95) xxiii and 284 pp., fig. ISBN: 0-520-24853-8.

The slightly abbreviated paperback version of the collection entitled *Perspectives on* The Passion of the Christ. *Religious Thinkers and Writers Explore the Issues Raised by the Controversial Movie* that was published in 2004 by Miramax Books [*NTA* 49, p. 178]. Fredriksen has supplied a new thirteen-page preface that places the essays in context.

J. A. GRASSI, *Jesus Is Shalom. A Vision of Peace from the Gospels* (New York—Mahwah, NJ: Paulist, 2006, paper $16.95) v and 158 pp. Bibliography. LCN: 2005019713. ISBN: 0-8091-4308-9.

After a ten-page introduction to the biblical (OT) meaning of *shalom,* this volume seeks to uncover the meaning of *shalom* in basic texts of the four Gospels: building a new world peace temple (Mark), peacemaking in a divided community (Matthew), "peace on earth"—roots and practice of peace and nonviolence (Luke); and Pax Romana versus Pax Christi (John). Grassi is professor emeritus in the department of religious studies at Santa Clara University in California.

B. H. GREGG, *The Historical Jesus and the Final Judgment Sayings in Q,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 207 (Tübingen: Mohr Siebeck, 2006, paper €64) xiv and 346 pp. Bibliographies. Indexed. ISBN: 3-16-148750-8.

A modified version of a doctoral dissertation directed by D. E. Aune and presented in 2005 to the University of Notre Dame, this volume seeks to evaluate the authenticity of Jesus' sayings about the final judgment in Q in the hope of reconstructing the historical Jesus' view of the final judgment. After a 34-page introduction, it considers the final judgment in late Second Temple Judaism. Then it analyzes under five headings (special bibliography, text and exegesis, arguments for authenticity, arguments against authenticity,

conclusions and implications) the following final judgment sayings in Q: 6:47-49; 10:10-12; 10:13-15; 11:31-32; 12:4-5; 12:8-9; 12:10; 12:42-46; 13:29, 28; 17:1-2; 17:26-30; and 17:23. Gregg concludes that the final judgment was indeed among the subjects treated by the historical Jesus, with the obvious corollary that the message of the historical Jesus was eschatological. A twelve-page appendix on the use of Q sayings in Matthew and Luke is included.

R. GRIFFITH-JONES, The Da Vinci Code *and the Secrets of the Temple* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $10) xii and 130 pp. Bibliography. ISBN: 0-8028-4038-8.

The extended version of a talk that Griffith-Jones, author of *The Four Witnesses* (2000) and *The Gospel According to Paul* (2004), has given many times in his role as Master of the Temple Church in London in response to visitors who raise questions about the historical character of D. Brown's *The Da Vinci Code.* The five parts deal with *The Da Vinci Code;* the Priory of Sion and Opus Dei—"fact" or fiction; Leonardo—*The Last Supper;* the Knights Templar; and Jesus—man, God, or gnostic savior. Among the questions he answers are these: Was Jesus married to Mary Magdalene? Did Jesus' first followers revere him as a man or as God? and Did the emperor Constantine promote Jesus to be God?

H. M. HUMPHREY, *From Q to "Secret" Mark. A Composition History of the Earliest Narrative Theology* (New York—London: T&T Clark, 2006, cloth $95/£55, paper $29.99/£16.99) v and 170 pp. Indexed. LCN: 2006001133. ISBN: 0-567-02502-0 (cloth), -02512-8 (paper).

Humphrey, professor of religious studies at Fairfield University in Connecticut, contends that the Evangelist whom we call "Mark" composed segments of our present Gospel for different situations over an extended period of time (perhaps several decades), and that the present text reflects his mature, spiritual reflection on the nature of discipleship. After a seven-page introduction, he develops this thesis under five headings: revisiting the Fathers, a narrative version of "Q," the passion narrative in Mark, assimilation and a focus on discipleship, and the composition history of Mark's Gospel. The two appendixes consider the "Mark without Q" hypothesis and the quest for a proto-Mark. Humphrey concludes that the Evangelist was an early convert, a committed Christian, the earliest historian of the tradition, the interpreter of Peter, the first bishop of a major church in Egypt, and a theologian/"mystagogue" who gave definitive shape to the presentation of Jesus' death.

M. JOHNSON-DEBAUFRE, *Jesus Among Her Children. Q, Eschatology, and the Construction of Christian Origins,* Harvard Theological Studies 55 (Cambridge, MA: Harvard University Press, 2005, paper $28) xvi and 233 pp. Bibliography. Indexed. LCN: 2005031520. ISBN: 0-674-01899-0.

Based on a doctoral dissertation directed by E. Schüssler Fiorenza and H. Koester and presented to Harvard Divinity School, this volume takes as its starting point the saying in Q 7:35 ("But Sophia is vindicated by all her children") and explores what happens when we assume that Q presents Jesus as one among many of Sophia's children rather than as a unique and singularly significant one. After a 25-page introduction, Johnson-DeBaufre discusses the children of Sophia—decentering Q's Jesus: eschatology and identity—Jesus and Christian diversity; eschatology and community—traditions of solidarity in Q 7:18-35; and eschatology and theology—the judgmental Jesus and John's opening speech in Q 3:7-9, 16-17. Then she considers Jesus among the children of Sophia—refocusing Q's Jesus: eschatology and Christology—the problem of the uniqueness of Jesus; eschatology and the *basileia*—the uniqueness of Jesus in Q 11:14-26; and eschatology and apocalyptic—the Son of Humanity in Q 11:16, 29-32. Johnson-DeBaufre concludes that the rhetorical interests of Q were primarily focused not on asserting and negotiating Jesus' singular identity but rather on shaping communal values and promoting solidarity across differences around the vision of the *basileia* of God.

G. JONES, *Beyond Da Vinci* (New York: Seabury, 2004, paper $18) xiii and 149 pp. Bibliography. ISBN: 1-59627-000-4.

Troubled by the influence of D. Brown's *The Da Vinci Code* on the minds of millions of its readers, Jones, rector of St. Michael's Episcopal Church in Raleigh, NC, seeks to examine carefully the book's most important claims of fact, to draw on the insights of leading contemporary scholars, and to separate truth from fiction. After a six-page introduction, he presents his critical evaluation of *The Da Vinci Code* in seven chapters: the Priory of Sion; Leonardo and the woman at the Last Supper; Constantine, Jesus, and the Bible; gnosticism and the lost Gospels; the "sacred feminine"; powerful Christian women; and whether Jesus married Mary Magdalene. D. Good has provided an eight-page afterword. Jones contends that while Brown tells an exciting and violent story, his book is built on works of pop mythology and pseudoscholarship, and that nearly all his historical claims are highly dubious.

S. P. KEALY, *The Interpretation of the Gospel of Luke.* Vol. 1, *From Apostolic Times Through the 19th Century;* vol. 2, *In the 20th Century,* Studies in the Bible and Early Christianity 63-64 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2005, $149.95/£89.95 each) vii and 618 pp., vii and 633 pp. Indexed. LCN: 2005042330. ISBN: 0-7734-6104-3 (vol. 1), -6106-X (vol. 2).

In the first volume, Kealy, professor of Scripture at Duquesne University in Pittsburgh, PA, and author of *Mark's Gospel. A History of Its Interpretation* (1982), *Matthew's Gospel and the History of Biblical Interpretation* (1997), and *John's Gospel and the History of Biblical Interpretation* (2002), traces the history of the interpretation of Luke's Gospel in the apostolic and patristic eras, the 5th century, the early Middle Ages, the 9th century, the High and Late Middle Ages, the 16th century, the 17th century, the 18th century, and the 19th century, respectively. In his second volume he surveys the interpretation of Luke's Gospel in the 20th century, with particular attention to the impact of form criticism, Luke's Gospel as a "storm center" after World War II, and the variety of approaches applied to it in recent times.

D. J. KENNEDY AND J. NEWCOMBE, *The Da Vinci Myth versus the Gospel Truth* (Wheaton, IL: Crossway, 2006, paper $5.99) 156 pp. Indexed. ISBN: 1-58134-825-8.

Describing D. Brown's *The Da Vinci Code* as a broadside attack on the basic foundations of the Christian religion and western civilization, the authors (both associated with Coral Ridge Ministries) discuss the Da Vinci myth, errors in *The Da Vinci Code,* why *The Da Vinci Code* is so popular, the gospel truth, the firm foundation presented in the NT, and who Jesus really is. They conclude that while in time the Da Vinci myth will be discarded in the dustbin of history, the gospel truth will continue to be spread abroad.

K. W. LARSEN, *Seeing and Understanding Jesus. A Literary and Theological Commentary on Mark 8:22–9:13* (Lanham, MD—Oxford: University Press of America, 2005, cloth $64, paper $34) xx and 219 pp. Bibliography. Indexed. LCN: 2005922540. ISBN: 0-7618-3209-2 (cloth), -3210-6 (paper).

Based on a doctoral dissertation directed by F. J. Moloney and presented to the Catholic University of America in Washington, DC, this verse-by-verse commentary on Mk 8:22–9:13 contends that the three episodes in it form a transition point from dealing with Jesus' identity to his mission. It argues that Mk 8:22-26 illustrates the inadequacy of sight already gained and the necessity for something further, that 8:27–9:1 provides the opportunity for the final piece to be revealed about Jesus (a clear teaching about his suffering and death), and that the transfiguration episode in 9:2-13 confirms the necessity of this outcome for properly understanding Jesus' identity. After discussing questions and proposals about the structure of Mark's Gospel, it treats the three pericopes with regard to delimitation, context, exegesis, function, and theology. Larsen concludes that with these three passages the full implications of the messianic secret have been taught, and that the Messiah has revealed who he is and what his mission is. Moloney has provided a two-page foreword.

L. MAZZOCCHI AND M. Y. MARASSI, *Il Vangelo secondo Matteo e lo Zen. Il vuoto dello Zen e la gratuità del Vangelo Meditazioni sui brani non utilizzati nelle feste liturgiche,* vol. 2, Vangelo e Zen (Bologna: Dehoniane, 2006, paper €15.50) xii and 188 pp. ISBN: 88-10-80815-0.

The complement to the first volume published in 1996 (2nd ed., 2002), this volume presents meditations on thirty-five passages in Matthew's Gospel that are not read on liturgical feast days, and treats them under the heading of "the nothingness of Zen and the gratuity of the gospel": the genealogy (Mt 1:1-18), the flight and the innocents (2:13-23), almsgiving (6:1-4), the Lord's Prayer (6:5-15), fasting (6:16-18), treasures (6:19-23), judging (7:1-6), and so forth.

M. MCKENNA, *And Morning Came. Scriptures of the Resurrection* (Lanham, MD—Oxford: Sheed & Ward, 2003, $24.95/£18.99) xviii and 229 pp. Bibliography. Indexed. LCN: 2003011275. ISBN: 1-58051-141-4.

This investigation of the NT resurrection accounts not only examines the pertinent passages in the four Gospels but also explores how this mystery developed in the practice of the community, in the rites of baptism, and in the experience of witnessing to belief under the guidance of the Holy Spirit as well as under persecution by those who did not believe. After a ten-page introduction, McKenna discusses the concept of resurrection and stories that prepare for resurrection. Then she considers the resurrection accounts in Mk 16:1-8; Mt 28:1-20; Lk 24:1-53; Jn 20:1-31; Jn 21:1-25; and Acts, respectively. Finally she reflects on baptism as the sacrament of resurrection (hymns, prayers, and rites) and on resurrection now.

S. MCKNIGHT, *The Story of the Christ* (Grand Rapids: Baker, 2006, paper $12.99) v and 186 pp. ISBN: 0-8010-3161-3.

McKnight, professor of religious studies at North Park University in Chicago and author of *Turning to Jesus* (2002) and *Jesus and His Death* (2005), first provides background information for "looking at Jesus from the outside" regarding the nature and origin of the Gospels, religion at the time of Jesus, the main themes of Jesus' teaching, and what Jesus was like. Then on the basis of P. Law's abridgement of the pertinent material in the Gospels, the volume offers an account of "the story of the Christ" woven together from the four Gospels under seven headings: birth and early years, baptism and early ministry, the Sermon on the Mount, healings and teachings, the road to Jerusalem, the way to the cross, and passion and resurrection.

A. MIRANDA, *I sentimenti di Gesù. I verba affectuum dei Vangeli nel loro contesto lessicale,* Studi biblici 49 (Bologna: Dehoniane, 2006, paper €13) 145 pp. Bibliography. ISBN: 88-10-41001-7.

This investigation of Greek verbs that express the emotions or affections of Jesus in the Gospels first discusses briefly their lexical typology, contextual typology, and occurrences. Next with reference to specific Gospel texts it considers verbs that express sentiments of the humanity of Jesus: his attitudes (θέλω, συνέχομαι, ἐπιθυμέω, πάσχω), disturbance (κλαίω, ταράσσομαι), and reactions (θαυμάζω, ὀργίζομαι). Then it deals with sentiments of Jesus' intimacy with respect to his attitudes (ἀγαπάω, φιλέω, πιστεύω) and his reactions (ἀγανακτέω, ἐπαισχύνομαι, χαίρω). Next it treats sentiments of his divinity: attitudes (μακροθυμέω, σπλαγχνίζομαι), disturbance (ἐκθαμβέομαι, λυπέομαι, ἐμβριμάομαι, ταράσσω, δακρύω), his reactions (συλλυπέομαι, σπλαγχνίζομαι), and revelations (ἀγαλλιάω). Finally it reflects on the image of Christ as both different and exemplary. R. Penna has provided a three-page preface.

A. MITTELSTAEDT, *Lukas als Historiker. Zur Datierung des lukanischen Doppelwerkes,* Texte und Arbeiten zum neutestamentlichen Zeitalter 43 (Tübingen: Francke, 2006, paper €59) 271 pp., 2 figs. Bibliography. ISBN: 3-7720-8140-1.

Prepared as a doctoral dissertation under the direction of W. Schuller and presented in

2004 to the University of Konstanz, this volume challenges the post-A.D. 70 dating of Luke-Acts and argues that most of the work was carried out during Paul's imprisonment in Caesarea Maritima in A.D. 57-59. After a 38-page introduction to the problem of dating Luke-Acts and the question of authorship, it examines critically the appeal to the destruction of Jerusalem in A.D. 70 as a criterion for dating Luke-Acts: the origin of the late dating, Jerusalem in the summer of A.D. 70, OT and extrabiblical statements about the siege and destruction of Jerusalem, the destruction of Jerusalem in Q and in Mark, and the destruction of Jerusalem in Luke-Acts. Then it considers other dating criteria such as the silence about the death of Paul, the nonuse of the Pauline letters, and the death of James and the justification of the Gentile mission. Also included are maps illustrating the siege of Jerusalem in A.D. 70 and the Jerusalem Temple in Paul's time.

G. W. MOST, *Doubting Thomas* (Cambridge, MA—London: Harvard University Press, 2005, $27.95/£17.95) xvii and 267 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 2005046080. ISBN: 0-674-01914-8.

Most, professor of Greek philology at the Scuola Normale Superiore di Pisa and professor of social thought at the University of Chicago, begins his discussion of "doubting Thomas" with a close reading of the relevant material in John 20 against the conclusions of the other Gospels, and ends with a detailed analysis of the painting of this subject by Caravaggio, setting it within the pictorial traditions of late antiquity, the Middle Ages, and the Renaissance. He first treats the textual basis: seeing and believing; before Thomas—the Synoptic Gospels; believing and touching—John's Gospel; and touching a god. Then he deals with responses and developments under these headings: sources and reflections; narrative developments—the NT Apocrypha and beyond; exegetical reactions—from the Church Fathers to the Counter-Reformation; pictorial versions—Thomas in sacred images; and the holy finger. Most concludes that Thomas is a useful index for articulating a number of central themes in the history of Christianity and beyond over many centuries.

B. MUTSCHLER, *Das Corpus Johanneum bei Irenäus von Lyon. Studien und Kommentar zum dritten Buch von* Adversus Haereses, Wissenschaftliche Untersuchungen zum Neuen Testament 189 (Tübingen: Mohr Siebeck, 2006, €119) xviii and 629 pp. Bibliography. Indexed. ISBN: 3-16-148744-3.

In the third book of his work directed against Valentinian gnosis and Marcion (*Adversus haereses*), Irenaeus responded to their challenges especially with the help of texts from the Johannine corpus. This volume first considers the structure and themes of *Adversus haereses* 3 and Irenaeus' views on the order of the Gospels. Then it provides detailed commentaries on the uses of Johannine texts by Irenaeus in various parts of *Adversus haereses* 3 (1-5; 6–9.1; 9.1–11.7; 11.7-9; etc.). Finally there are general observations on contexts and on crucial points. A seventeen-page appendix provides various lists, including an index to all the references to the Johannine corpus in *Adversus haereses* 3. Mutschler is the author of *Irenäus als johanneischer Theologe. Studien zur Schriftauslegung bei Irenäus von Lyon* (2004).

R. S. NOTLEY, M. TURNAGE, AND B. BECKER (EDS.), *Jesus' Last Week. Jerusalem Studies in the Synoptic Gospels,* vol. 1, Jewish and Christian Perspectives 11 (Leiden—Boston: Brill, 2006, €109/$146) vi and 350 pp., photo. Indexed. ISBN: 90-04-14790-X.

The twelve essays in this volume are by D. Flusser on the synagogue and the church in the Synoptic Gospels; S. Safrai on early NT testimonies about laws and practices relating to pilgrimage and Passover; R. Buth and B. Kvasnica on Temple authorities and tithe-evasion—the linguistic background and impact of the parable of the vineyard, the tenants, and the son; S. Ruzer on the double love precept in the NT and *Rule of the Community;* Notley on learning the lesson of the fig tree; Notley on the eschatological thinking of the Dead Sea sect and the order of blessing in the Christian Eucharist; Turnage on Jesus and Caiaphas—an intertextual-literary evaluation; C. Safrai on the kingdom of heaven and the

study of Torah; B. H. Young on a fresh examination of the cross, Jesus, and the Jewish people; D. Bivin on possible evidence of an editor's hand in two instances of Mark's account of Jesus' last week; S. Safrai on literary languages in Jesus' time; and H. Eshel on the use of the Hebrew language in economic documents from the Judean Desert. Also included are a thirteen-page preface by Notley and a 59-page appendix consisting of critical notes on the parable of the vineyard, the tenants, and the son.

G. R. O'Day and S. E. Hylen, *John,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 2006, paper $24.95) x and 205 pp. ISBN: 0-664-25260-5.

In their eighteen-page introduction to John's Gospel, the authors treat historical issues, literary features, and theology. They note that the particulars of John's narrative are shaped by the historical contingencies of the author's and Jesus' lifetimes and by the literary and theological choices that the author made. Then they present their exposition of John's Gospel under four major headings: the beginnings of Jesus' ministry (1:1–4:54); revelation and conflict—Jesus' ministry continues (5:1–12:50); the arrival of Jesus' hour (13:1–17:26); and the events of Jesus' hour (18:1–21:25). O'Day is professor of preaching and NT at Candler School of Theology, Emory University, and Hylen is assistant professor of NT at Vanderbilt University.

G. V. Palmer, C. M. McCalmont, and B. K. Milford, *Becoming Jesus' Prayer. Transforming Your Life Through the Lord's Prayer* (Cleveland, OH: Pilgrim, 2006, paper $10) 96 pp. Bibliography. LCN: 2005028972. ISBN: 0-8298-1707-7.

The reflections on the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) in this volume are intended more as an invitation to transformation than as a source of information. After an introduction and a leader's guide, it shows how Jesus' prayer opens us to the holy, teaches the faith, calls us to forgiveness, brings us peace, demands justice, makes us one, and is our life. Four appendixes are included. The authors developed this material in collaboration with United Methodist churches in Iowa.

W. Paroschi, *Incarnation and Covenant in the Prologue to the Fourth Gospel (John 1:1-18),* European University Studies, Series 23: Theology 820 (Frankfurt—New York: Lang, 2006, paper $50.95) xv and 238 pp. Bibliography. Indexed. ISBN: 3-631-54830-3.

The revised version of a doctoral dissertation directed by R. M. Johnson and presented in 2003 to Andrews University in Berrien Springs, MI, this analysis of the structural and exegetical relationship between preexistence and incarnation in Jn 1:1-18 focuses on the point in the narrative at which the shift from the preexistent Logos to the incarnate Christ takes place and therefore the perspective from which the individual parts of the Prologue should be interpreted. After an eighteen-page introduction, it considers the preexistent mode of the Logos (Jn 1:1-5); the ministry of the incarnate Logos (1:6-13); and the covenantal meaning of the incarnation (1:14-18). A nineteen-page appendix examines critically the hypothesis that John's Prologue was initially a hymn to Christ into which secondary material was inserted to make it a fitting introduction to the Fourth Gospel. Paroschi concludes that Jn 1:9, which refers to the coming of the Logos into the world, is the point at which the Prologue begins to speak about the historical Christ.

Performing the Gospel. Orality, Memory, and Mark. Essays Dedicated to Werner Kelber, ed. R. A. Horsley, J. A. Draper, and J. M. Foley (Minneapolis: Fortress, 2006, $35) xvi and 239 pp., 3 figs. LCN: 2005378888. ISBN: 0-8006-3828-X.

The ten essays dedicated to Professor Kelber appear under three headings: orality and literacy (three); orality, literacy, and memory (four); and orality, literacy, memory, and Mark (three). They are by H. Hearon on the implications of orality for studies of the biblical text; M. S. Jaffee on gender and otherness in rabbinic oral culture—on Gentiles, undisciplined Jews, and their women; Draper on many voices, one script—the prophecies of G. Khambule; J. Assmann on form as a mnemonic device—cultural texts and cultural memory; Foley

on memory in oral tradition; E. B. Aitken on tradition in the mouth of the hero—Jesus as an interpreter of Scripture; J. Schröter on Jesus and the canon—the early Jesus traditions in the context of the origins of the NT canon; V. K. Robbins on interfaces of orality and literature in Mark's Gospel; W. Shiner on memory technology and the composition of Mark; and Horsley on a prophet like Moses and Elijah—popular memory and cultural patterns in Mark. Horsley has provided a ten-page introduction.

V. PETRACCA, *Gott oder das Geld. Die Besitzethik des Lukas,* Texte und Arbeiten zum neutestamentlichen Zeitalter 39 (Tübingen: Francke, 2003, paper €64) xiv and 410 pp. Bibliography. ISBN: 3-7720-2831-4.

The revised version of a doctoral dissertation directed by K. Erlemann and accepted in 2001 by the Kirchliche Hochschule in Wuppertal, this volume investigates the statements about riches in Luke-Acts and explores their relevance for people today. After introductory chapters on previous research and on poverty and riches in the Roman empire, it focuses on particular themes and texts: the Magnificat (Lk 1:46-55); the gospel for the poor (4:16-30; 7:18-35); beatitudes, woes, and the love commandment (6:20-26; 6:27-38; 10:25-37); the prohibition of possessions for the first disciples (5:1-11; 5:27-32; etc.); possessions and death (12:13-34); discipleship (14:7-35); God or mammon (16:1-31); the camel before the eye of the needle (18:18-30); a rich tax collector and a poor widow (19:1-10; 21:1-4); and possessions in Acts. Then it treats general topics: the social and religious location of Luke's readers, the place of possessions in the composition of Luke's Gospel, the basic contours of Luke's ethic of possessions, its anchoring in the Gospel, possessions according to Luke and the Synoptic tradition, and possessions according to Luke and the early apocryphal Acts. Petracca concludes that Luke's attitude toward possessions is rooted in the double love-commandment.

P. M. PHILLIPS, *The Prologue of the Fourth Gospel. A Sequential Reading,* Library of New Testament Studies 294 (London—New York: T&T Clark, 2006, £65/$130) xvi and 258 pp. Bibliography. Indexed. ISBN: 0-567-03065-2.

Based on a doctoral dissertation directed by L. Alexander and presented to the University of Sheffield, this volume contends that a sequential reading of Jn 1:1-18 highlights the evangelistic role of the text, namely that its use of ambiguity, antilanguage, and community development provides opportunity for out-group members to learn how to read a Johannine text and become part of the Johannine community. After a fifteen-page introduction, it considers John's Prologue in relation to literary theory, rhetoric, and sociolinguistics, respectively. Next it focuses on the intertextuality of one of the Prologue's key lexemes, λόγος, with reference to Christian, Hellenistic, Hellenistic-Jewish, and other Jewish intertexts. Then on pp. 143-220 it offers an exegesis of Jn 1:1-18 to show how it unfolds its meaning, affects its readers, and engages with them and encourages a learning process.

B. PITRE, *Jesus, the Tribulation, and the End of the Exile. Restoration Eschatology and the Origin of the Atonement* (Grand Rapids: Baker, 2006, paper $49.99) xiii and 586 pp. Bibliography. Indexed. ISBN: 0-8010-3162-1.

The paperback edition of the work described in *NTA* 50, p. 403, this volume investigates the development and shape of the idea of the eschatological tribulation in late Second Temple Judaism, and considers whether the historical Jesus spoke about or acted on his own expectation of a period of eschatological tribulation.

S. B. PLATE (ED.), *Re-Viewing the Passion. Mel Gibson's Film and Its Critics* (New York: Palgrave, 2004, cloth $69.95, paper $14.95) xxiii and 198 pp., 3 halftones. Bibliography. Indexed. LCN: 2004057277. ISBN: 1-4039-6799-7 (cloth), -6800-4 (paper).

After an eight-page introduction by the editor and a viewer's guide to Gibson's *Passion of the Christ,* this volume presents twelve essays on the film under four major headings: Jewish-Christian relations—reviewing anti-Semitism (by M. Perry and F. M. Schweitzer,

Y. Ariel, and S. L. Jacobs); Christian-Christian relations—reviewing *The Passion* in Christian theological history (by R. K. Johnston, and D. J. N. Middleton); visual and verbal theologies—reviewing the image of Jesus (by D. Morgan, D. Apostolos-Cappadona, G. W. Ortiz, and P. T. Chattaway); and media approaches to *The Passion*—personal devotion and public discourse (by A.-J. Levine; N. King; and R. H. Woods, M. C. Jindra, and J. D. Baker). Levine's essay treats Gibson, the scribes, and the Pharisees. An appendix provides criteria for evaluating dramatizations of the passion issued in 1988 by a committee of the National Conference of Catholic Bishops.

K. J. Rae, *". . . perché io sono mite e umile di cuore" (Mt 11,29). Studio esegetico-teologico sull'umiltà del Messia secondo Matteo. Dimensione cristologica e risvolti ecclesiologici,* Tesi Gregoriana, Serie Teologia 120 (Rome: Editrice Pontificia Università Gregoriana, 2005, paper €22) 329 pp. Bibliography. Indexed. ISBN: 88-7839-031-3.

Prepared as a doctoral dissertation directed by M. Grilli and presented to the theological faculty of the Pontifical Gregorian University in 2004, this investigation of Matthean Christology takes its starting point from Jesus' description of himself as "gentle and humble in heart" (Mt 11:29). After an eight-page introduction, it analyzes five texts that are especially pertinent to the theme: the assignment of the kingdom to the poor (Mt 5:3-12); the Son as gentle and humble of heart (11:25-30); the obedient Servant (12:15-21); the community of the little ones (18:1-14); and the gentle Messiah enters Jerusalem (21:1-17). Then it considers the humble messiah in the Jewish tradition and in Matthew's Gospel. Rae concludes that Matthew's "high" Christology of Jesus as Son of God, Revealer, and Lord must be balanced by the image of him as the obedient and merciful Servant who identifies with the little ones and the lowly.

A. B. Randall, *Strangers on the Shore. The Beatitudes in World Religions* (New York—Bern: Lang, 2006, $62.95) x and 169 pp. Bibliography. LCN: 2005024271. ISBN: 0-8204-8136-X.

Describing the beatitudes (Mt 5:3-9) as the most concise statement of Christian virtues in the NT, Randall, who has taught philosophy for many years at Austin Peay State University in Clarksville, TN, investigates their parallels in Judaism, Islam, Hinduism, and Buddhism. After an introduction to the nature of religion and individual immortality, he discusses the sacred texts and the beatitudes in world religions. Then he focuses on the individual beatitudes: the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, and the peacemakers. Randall concludes with spiritual biographies of eighteen "strangers on the shore" who appeared during times of spiritual crisis to lead the way across the sea from darkness to light.

W. Reinbold, *Der Prozess Jesu,* Biblisch-theologische Schwerpunkte 28 (Göttingen: Vandenhoeck & Ruprecht, 2006, paper €19.90) 203 pp. Bibliography. Indexed. ISBN: 3-525-61591-4.

Intended for "interested laity," this volume seeks to supply basic information about the trial of Jesus and related events in six chapters: the sources; reading the passion narratives historically; the historical facts; the reason for Jesus' death; the question of guilt in the death of Jesus; and Christians and Jews, and the death of Jesus. Also included are a translation of a fragment of *Gospel of Peter* and a list of agreements between the Markan and Johannine passion narratives. Reinbold, Privatdozent in NT at the University of Göttingen and a pastor in Hannover, is the author of *Der älteste Bericht über den Tod Jesu. Literarische Analyse und historische Kritik der Passionsdarstellungen der Evangelien* (1994).

C. Riedo-Emmenegger, *Prophetisch-messianische Provokateure der Pax Romana. Jesus von Nazaret und andere Störenfriede im Konflikt mit dem Römischen Reich,* Novum Testamentum et Orbis Antiquus 56 (Fribourg: Academic Press, 2005, 98 SFr; Göttingen:

Vandenhoeck & Ruprecht, €59.90) xxi and 381 pp. Bibliography. Indexed. ISBN: 3-7278-1540-X (AP), 3-525-53959-2 (V&R).

The slightly revised version of a doctoral dissertation directed by M. Küchler and presented in 2003 to the theological faculty at the University of Fribourg, this volume first considers the various strategies by which the Romans in republican and imperial times expanded and strengthened their power: political (diplomacy and warfare), administrative and financial, and religious and ideological. Then it focuses on the Roman empire as the decisive force in Palestine in the 1st century A.D. until the destruction of Jerusalem and the conflict with prophetic-messianic movements. Here it treats client princes and procurators as upholders of Rome's security interests. It also deals with the form and fate of various prophetic-messianic movements: the so-called sign prophets or action prophets, the Samaritan Prophet (ca. A.D. 35-36), John the Baptist (A.D. 27/28-29/30), and Jesus of Nazareth (ca. A.D. 30). Rideo-Emmenegger concludes that since the chances of survival under the powerful Roman system were slim, the continuation of the Jesus movement must be regarded as surprising and exceptional.

A. B. Robinson and R. W. Wall, *Called to Be Church. The Book of Acts for a New Day* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $20/£11.99) xi and 286 pp. Indexed. LCN: 2005033665. ISBN: 0-8028-6065-6.

Robinson, a pastor in the United Church of Christ, and Wall, professor of the Christian Scriptures at Seattle Pacific University, describe Acts as both a gift and a challenge to the church today. After introductory chapters on the significance of Acts and its interpretation, they deal with selected topics and chapters in Acts: called to be church (Acts 1); bold witness—preaching as if something is at stake (2); Christian community—life and death together (4–5); conflict resolution and decision making within a healthy congregation (6); the Holy Spirit and the life of the church (8); conversion and transformation—the case of Saul (9); the gospel in a multicultural world—the case of Peter (10); the challenge of change in the church (15); resurrection practices—the marks of discipleship (16); spirituality—its lure and danger (17); leadership for the church (20); and the uneasy relationship of church and state (25). They conclude with reflections on teaching Acts as Scripture and on "called to be church."

M. N. Sabin, *The Gospel According to Mark,* New Collegeville Bible Commentary, New Testament 2 (Collegeville, MN: Liturgical Press, 2006, paper $6.95) 172 pp., 2 maps, 6 photos. LCN: 2005032006. ISBN: 0-8146-2861-3.

Sabin, author of *Reopening the Word. Reading Mark as Theology in the Context of Early Judaism* (2002), observes that in interpreting Jesus in light of the Hebrew Bible and in showing Jesus reinterpreting Scripture Mark offers us a wisdom book. After an eleven-page introduction, she presents expositions of the text under these headings: beginning (1:1-45); Jesus' acts of restoration and re-creation (2:1-28); Jesus' challenge of conventional wisdom (3:1-35); Jesus as wisdom teacher (4:1-41); the transforming effect of Jesus/wisdom (5:1-43); the recognition of Jesus/wisdom (6:1-56); and so forth.

J.-M. Schröder, *Das eschatologische Israel im Johannesevangelium. Eine Untersuchung der johanneischen Israel-Konzeption in Joh 2-4 und Joh 6,* Neutestamentliche Entwürfe zur Theologie 3 (Tübingen—Basel: Francke, 2003, paper €49) xv and 382 pp. Bibliography. ISBN: 3-7720-3153-6.

Based on a doctoral dissertation directed by F. Vouga and presented in 2001 to the Kirchliche Hochschule Bethel in Bielefeld, this volume explores the Johannine concept of the eschatological Israel in John 2–4 and 6, respectively. After a 32-page introduction to the theme and to past research, it considers the role of eschatological Israel in the plan of salvation in John 2–4: the messianic wedding as the gathering of eschatological Israel (2:1-11), the preservation of the holiness of eschatological Israel (2:12-22), the theological and social polarization of the target group of eschatological Israel (2:23–3:21), John the Baptist as the

ideal precursor of eschatological Israel (3:22–4:3), the acceptance of the Samaritans into eschatological Israel (4:4-42), and the hermeneutical and soteriological function of σημεῖα in relation to participation in eschatological Israel (4:43-54). Next it discusses eschatological Israel in John 6: the eschatological feeding and gathering of Israel (6:1-15), the preservation of the threatened community (6:16-21), the bread of life discourse (6:22-58), and the division in the circle of disciples (6:59-71). Then it reflects on the place of eschatological Israel in John's Gospel as a whole and on the relevance of the Johannine concept of Israel in Christian-Jewish relations today.

F. STERN, *A Rabbi Looks at Jesus' Parables* (Lanham, MD—Oxford: Rowman & Littlefield, 2006, cloth $80/£53, paper $29.95/£19.99) viii and 293 pp. Bibliography. Indexed. LCN: 2005020327. ISBN: 0-7425-4270-X (cloth), -4271-8 (paper).

Stern, an ordained rabbi and associate director of the Center for the Study of Religion in American Life at California State University in Fullerton, seeks to strip away twenty-one centuries of interpretation and analysis of the Gospel parables in order to discover how listeners in Jesus' audiences might have understood his stories. After a seven-page introduction, he discusses the search for paradise (or the world to come, or the kingdom of God) in Judaism, and Jesus as a teacher in his hometown synagogue. Then he treats the parable of the sower, the parable of the wheat and the weeds, parables about the kingdom of God, parables about servants and workers, and so forth. Each chapter includes a brief introduction, the parable, clarifications of key words and phrases, discussion of the message(s), an exploration of comparable concerns in Jewish literature, a review of the secrets uncovered, and an articulation of where Jesus differed from Jewish tradition. Stern concludes that as Jesus' mission progressed, he became more outspoken and insistent that his way was the only path to paradise.

H. STETTBERGER, *Nichts haben — alles geben? Eine kognitiv-linguistisch orientierte Studie zur Besitzethik im lukanischen Doppelwerk,* Herders Biblische Studien 45 (Freiburg—Basel—Vienna: Herder, 2005, €55/94 SFr) 568 pp., 25 figs. Bibliography. Indexed. ISBN: 3-451-28532-0.

The somewhat abbreviated version of a doctoral dissertation directed by F. Laub and presented to the Catholic theological faculty at the University of Munich, this volume first provides an overview of references to the theme of possessions in Luke's Gospel and in Acts, respectively. Next it surveys past scholarly solutions to the problems presented by the Lukan texts from the perspectives of the heterogeneity and of the homogeneity of the statements. Then after explaining the relevance and strategies of cognitive linguistics, it presents a cognitive-linguistic deep-structure analysis of three schemas connected with possessions in Luke-Acts: having, giving, and receiving. Finally on the basis of these cognitive-linguistic analyses Stettberger draws general conclusions about the significance of possessions in Luke-Acts, and shows how this approach results in a stringent and consistent ethic of possessions in which objects open up their possessors to various possibilities of action.

C. H. TALBERT, *Reading the Sermon on the Mount. Character Formation and Decision Making in Matthew 5–7* (Grand Rapids: Baker, 2006, paper $17.99) ix and 181 pp. Bibliography. Indexed. LCN: 2004010932. ISBN: 0-8010-3163-X.

The paperback edition of the work published in 2004 by the University of South Carolina Press [*NTA* 49, p. 404], this volume first considers the setting, context, structure, and functions of the Sermon on the Mount, as well as the question whether Matthew was a legalist. Then it presents a fresh reading of Matthew 5–7 with particular attention to the issues of character formation and ethical decision making. Talbert is distinguished professor of religion at Baylor University in Waco, TX.

G. THEISSEN, *Le mouvement de Jésus. Histoire sociale d'une révolution des valeurs,* trans. J. Hoffmann (Paris: Cerf, 2006, paper €35) 364 pp. Bibliography. ISBN: 2-204-08043-8.

The French version of *Die Jesusbewegung. Sozialgeschichte einer Revolution der Werte*

[*NTA* 49, pp. 604-605], this volume discusses the Jesus movement as made up of marginal persons and itinerant charismatics (analysis of roles) and as a millenarian movement (analysis of the group), the crisis of Jewish society as its matrix (social analysis), and its social vision (analysis of ideas).

M. R. THOMPSON, *Mary of Magdala. What* The Da Vinci Code *Misses* (rev. ed.; New York—Mahwah, NJ: Paulist, 2006, paper $14.95) vii and 156 pp. Bibliography. Indexed. LCN: 2005020579. ISBN: 0-8091-4380-1.

Thompson, who teaches at the Catholic Biblical School in Buffalo, NY, seeks to understand Mary Magdalene from the written accounts about her in NT and other early Christian writings. After a ten-page introduction ("Why Mary of Magdala?"), she treats related questions, scriptural evidence, Mary of Magdala in Mark and Matthew, Mary of Magdala in Luke, Mary of Magdala in the Fourth Gospel, women leaders in the ancient world, women in the apocryphal and canonical literature, general conclusions, and Mary of Magdala today. Thompson concludes that Mary of Magdala provides a model of leadership, discipleship, and spirituality. An earlier version of this work was described in *NTA* 40, pp. 350-351.

B. G. UPTON, *Hearing Mark's Endings. Listening to Ancient Popular Texts through Speech Act Theory*, Biblical Interpretation 79 (Leiden—Boston: Brill, 2006, €95/$128) xviii and 240 pp., 6 tables. Bibliography. Indexed. LCN: 2005050817. ISBN: 90-04-14791-8.

Based on a doctoral dissertation directed by J. Lieu and F. Watson at the University of London, this volume argues that popular texts of late antiquity were designed to be read aloud to a listening audience, and that speech-act theory might be especially appropriate for exploring texts on the interface of oral and written language. Upton first discusses orality and aurality in the ancient world, oral language in antiquity (What might a text designed for hearers look like?), and repetition in Xenophon's *Ephesian Tale* 5.13–5.15 and in Mk 15:40–16:8, respectively. Then after considering speech-act theory as an appropriate branch of pragmatics, she offers speech-act readings of Xenophon's *Ephesian Tale* 5.13.1–5.15.4; Mk 16:1-8; and the longer and shorter endings of Mark 16, respectively. Upton concludes that treating Mark's Gospel as an "aural text" has much to offer the world of biblical scholarship.

S. VIDAL, *Jesús el Galileo,* Presencia Teológica 148 (Santander: Sal Terrae, 2006, paper €13.50) 255 pp. Bibliography. ISBN: 84-293-1640-X.

In his treatment of the mission of Jesus as a historical event, Vidal, professor of NT at the Estudio Teológico Agustiniano de Valladolid and author of *El proyecto de Pablo* (2005), discerns three major steps. The first step concerns Jesus' relationship to John the Baptist: the surprising beginnings, the origin of the prophet John, the prophet of the new beginning, the hope of the prophet John, and Jesus in the movement of John. The second step is Jesus' mission in Galilee: the origin of his autonomous mission, the change of scene, the new messianic agent, the symbol of the kingdom of God, the character of the event, the strategy, the missionary staging, and the renewal of the rural people. The third step is the final mission: the great challenge, the purpose of the messianic kingdom, the death of the messianic agent, the paradoxical way of the kingdom, and the new horizon of hope.

W. P. WEAVER, *Jesus and His Biographers*, Dead Sea Scrolls and Christian Origins Library 7 (North Richland Hills, TX: BIBAL, 2005, paper $12.95) xiii and 96 pp. Bibliography. LCN: 2005000156. ISBN: 0-930566-14-X.

In this volume Weaver, professor emeritus of religion at Florida Southern College and author of *The Historical Jesus in the Twentieth Century, 1900–1950* (1999), discusses the NT evidence about Jesus, the pre-1900 phase of the quest of the historical Jesus, and the views of some leaders in the "third quest" in Jesus research today. He presents the relevant material under five headings: beginnings, across the centuries, a half century of turmoil,

renewing the quest, and Jesus now and then. J. H. Charlesworth has provided a five-page foreword.

S. WESTERHOLM, *Understanding Matthew. The Early Christian Worldview of the First Gospel* (Grand Rapids: Baker, 2006, paper $16.99) 160 pp. Indexed. LCN: 2005031721. ISBN: 0-8010-2738-1.

In his ten-page introduction, Westerholm, professor of early Christian studies at McMaster University in Hamilton, ON, and author of *Understanding Paul. The Early Christian Worldview of the Letter to the Romans* (2004), notes that Matthew wants us to know that Jesus is a fit object of devotion and discipleship, and that this book is intended to assist readers to whom the world of Matthew is foreign to make sense of the Gospel when they read it. The eight chapters in his presentation appear under the following headings: of worldviews and perspectives; no worry, no fear; Who *does* that?; dialogue with the Almighty; dawn of a new age; the Lord of the disciple; the life of the disciple; and the story of Matthew. Westerholm concludes that Matthew was content simply to tell the story of Jesus and how he taught his disciples how they ought to live.

E. ZINGG, *Das Reden von Gott als "Vater" im Johannesevangelium,* Herders Biblische Studien 48 (Freiburg—Basel—Vienna: Herder, 2006, €60/102 SFr) vii and 377 pp. Bibliography. Indexed. ISBN: 3-451-28950-4.

The slightly revised version of a doctoral dissertation directed by W. Kirchschläger and presented in 2005 to the theological faculty at the University of Luzern, this volume investigates the uses of "Father" as a designation for God in John's Gospel and the aspects of the image of God that this title brings out. After a thirty-page introduction, Zingg focuses on specific texts: the framework (Jn 1:1-18 and 20:17); the healing of the sick person and the question about the identity and authority of the Son (5:1-47); a confrontation about being children of Abraham and faith in Jesus (8:31-59); the controversy at the feast of the dedication of the Temple (10:22-39); the first farewell discourse (13:31–14:31); the discourse about the vine and its interpretation (15:1-17); the end of the farewell discourses (16:25-33); and the farewell prayer of Jesus (17:1-26). Finally she offers synthetic observations about the strengths and limitations of the characterization of God as "Father" in John's Gospel.

EPISTLES—REVELATION

B. J. ABASCIANO, *Paul's Use of the Old Testament in Romans 9.1-9. An Intertextual and Theological Exegesis,* Library of New Testament Studies 301 (London—New York: T&T Clark, 2006, £65/$130) xi and 265 pp. Bibliography. Indexed. ISBN: 0-567-03073-3.

The revision of a doctoral dissertation directed by B. Rosner and P. Ellingworth and accepted in 2003 by the University of Aberdeen, this analysis of the use of the OT in Rom 9:1-9 seeks to contribute to three areas of investigation germane to NT studies: the exegesis of Romans 9, theological issues associated with Romans 9, and Paul's use of Scripture. After a 26-page introduction, it treats Paul's use of the OT in Rom 9:1-5, Paul's use of the OT in Rom 9:6-9, and the significance of Paul's use of the OT in Rom 9:1-9 for the exegesis and theology of Romans and Pauline intertextuality. Abasciano concludes that the OT is both master and servant in Paul's theology and argumentation, and that Paul interprets the OT through the lens of Christ and the gospel even as he interprets Christ and the gospel through the lens of the OT.

D. A. ACKERMAN, *Lo, I Tell You a Mystery. Cross, Resurrection, and Paraenesis in the Rhetoric of 1 Corinthians,* Princeton Theological Monograph Series 52 (Eugene, OR: Pickwick, 2006, paper $21) ix and 171 pp. Bibliography. ISBN: 1-59752-435-2.

After noting that 1 Corinthians is about conflict and conformity, Ackerman, assistant professor of NT at Asia-Pacific Nazarene Theological Seminary in the Philippines, attempts to determine Paul's solution for the troubled church in Corinth by examining how Paul used

his scheme of time as his reference point for change. After discussing the conflict of ideologies and the concern for conflict resolution, he considers the following topics: revealing the mystery in the paradox of the cross (1 Corinthians 1–4), completing the mystery with the resurrection of believers (1 Corinthians 15), the paraenesis of the mystery for the community (1 Corinthians 5–14), Paul's boundaries of holiness and love, and the essential paradigm shift. Ackerman concludes that Paul consistently applied his interpretation of the divine mystery of Jesus Christ as the model and means for the Corinthians to grow into spiritual maturity.

G. AGAMBEN, *The Time that Remains. A Commentary on the Letter to the Romans,* trans. P. Dailey, Meridian: Crossing Aesthetics (Stanford, CA: Stanford University Press, 2005, cloth $50, paper $19.95) xi and 197 pp., halftone. Bibliography. Indexed. LCN: 2004016692. ISBN: 0-8047-4382-7 (cloth), -4383-5 (paper).

Agamben, professor of philosophy at the University of Verona, seeks to separate the Pauline texts from the history of the church that canonized them, and to restore these letters to their status as the fundamental messianic texts for the western tradition. The main text of this book was developed in a series of seminars, and it represents a commentary *ad litteram,* in every sense of the word, on the first ten words in Rom 1:1. It appears under the following headings: the first day—*Paulos doulos christou Iēsou*; the second day—*klētos*; the third day—*aphōrismenos*; the fourth day—*apostolos*; the fifth day—*eis euaggelion theou*; the sixth day—(*eis euaggelion theou*); and threshold or *tornada.* A 39-page appendix provides the Greek texts and interlinear translations of pertinent Pauline passages.

R. J. ALLEN AND C. M. WILLIAMSON, *Preaching the Letters without Dismissing the Law. A Lectionary Commentary* (Louisville, KY—London: Westminster John Knox, 2006, $29.95) xxv and 268 pp. Bibliography. Indexed. LCN: 2005058467. ISBN: 0-664-22001-6.

This sequel to *Preaching the Gospels without Blaming the Jews. A Lectionary Commentary* [*NTA* 49, p. 166] seeks to highlight how knowledge of 1st-century Judaism can illuminate the Epistle readings in the lectionary for preaching. After a nine-page introduction, it provides short essays on the Epistle texts that are read on the Sundays and other special days in the Years A, B, and C, respectively, according to the Revised Common Lectionary. Allen is professor of preaching and NT and Williamson is professor emeritus of Christian thought at Christian Theological Seminary in Indianapolis, IN. They are convinced that the anti-Jewish reading of Paul (and other NT writers) distorts and misinterprets both Paul (and the NT) and Judaism.

M. BARRAM, *Mission and Moral Reflection in Paul,* Studies in Biblical Literature 75 (New York—Bern: Lang, 2006, $65.95) xi and 212 pp. Bibliography. Indexed. LCN: 2005012821. ISBN: 0-8204-7430-4.

Based on a doctoral dissertation prepared at Union Theological Seminary-Presbyterian School of Christian Education in Richmond, VA, this volume argues that Paul understood his apostolic vocation in comprehensive terms, and that therefore every behavioral reflection in his letters potentially becomes a "missionary" text. After a 34-page introduction to the problem of mission and moral reflection in Paul's letters, it considers primary and additional evidence for Paul's comprehensive mission, and the relationship between Paul's mission and his moral reflection. Barram concludes that Paul's apostolic vocation required that he provide ongoing nurture for established communities of faith, and that moral exhortation was a major component of that nurture.

G. BEATTIE, *Women and Marriage in Paul and His Early Interpreters,* JSNT Supplement Series 296 (London—New York: T&T Clark, 2005, $120) xii and 181 pp. Bibliography. Indexed. ISBN: 0-567-03050-4.

Based on a doctoral dissertation directed by T. Klutz and submitted in 2003 to the University of Manchester, this volume investigates how Paul and some of his early interpreters

approached the topics of women and marriage. With particular attention to 1 Corinthians Beattie first deals with marriage in 1 Cor 7:1-40 and women in 11:2-6 and 14:34-40. Then she considers marriage in Colossians and Ephesians (especially Eph 5:21-33) and women in the Pastorals (especially 1 Tim 2:9-15 and 5:3-16). Finally she discusses marriage and women and feminine imagery in various Nag Hammadi texts. Beattie concludes that in dealing with marriage and women Paul and the Deuteropauline writers wished to establish a firm and distinctive group identity, and that the gnostic texts show serious engagement with their views that causes the interpreter to look again at the more familiar writings with a new perspective.

E.-M. Becker and P. Pilhofer (eds.), *Biographie und Persönlichkeit des Paulus,* Wissenschaftliche Untersuchungen zum Neuen Testament 187 (Tübingen: Mohr Siebeck, 2005, €94) viii and 392 pp., 4 figs., 5 halftones, table. Indexed. ISBN: 3-16-148662-5.

After a six-page introduction by Becker, this volume presents essays by W. Sparn on Paul's biography and personality; O. Merk on Paul's personality in the history-of-religions school; A. J. M. Wedderburn on the question of a newer perspective on Paul; Becker on autobiographical information from Paul; O. Wischmeyer on Paul as an "I" narrator; L. Bormann on autobiographical fictionality in Paul; M. Göttel-Leypold and J. H. Demling on Paul's personality structure according to his own statements; F. Vouga on personality and identity according to Paul—the theological discovery of humor; A. M. Schwemer on the persecutor and the persecuted according to Paul—the effects of the persecution by Agrippa I on the Pauline mission; J. Frey on Paul and the apostles—the development of the Pauline concept of apostle and the relationship of the apostle to the Gentiles to his "colleagues"; G. Theissen on Paul as the cause of misfortune—Paul and the persecution of the communities in Jerusalem and Rome; U. Schnelle on Paul and the Law—biographical and constructive; B. Heininger on Paul as miracle worker in Acts—in the atmosphere of magic; H. C. Brennecke on the beginnings of the veneration of Paul; C. Jäggi on archaeological evidence for the beginnings of the veneration of Paul; W. Wischmeyer on Paul and Augustine; and G. Schneider-Flume on the quest for the Christian image of the human person. The papers were prepared for a conference held at Erlangen in 2004 to mark the 60th birthday of O. Wischmeyer.

J. A. Bertone, *"The Law of the Spirit." Experience of the Spirit and Displacement of the Law in Romans 8:1-16,* Studies in Biblical Literature 86 (New York—Bern: Lang, 2005, $78.95) xxii and 351 pp., 3 figs. Bibliography. Indexed. LCN: 2005006763. ISBN: 0-8204-7853-9.

Based on a doctoral dissertation directed by T. L. Donaldson and presented to the University of St. Michael's College (University of Toronto), this volume proposes that cognitive dissonance theory can help elucidate and provide an understanding of the apparent tensions between Law and Spirit in Romans 7–8. After a 33-page introduction, it considers Spirit and Law in ethical renewal and Jewish eschatology as seen in texts from ancient and Second Temple Judaism. Next it discusses how the Spirit displaces the Law as the principle of new life in Romans 7–8: discharged from the Law to serve in newness of the Spirit (Rom 7:1-6); intended for life but resulted in death (7:9, 10, 11, 13, 24); and the Spirit replaces the Law as the source of life (8:2, 6, 10, 11, 13). Then it reflects on the consonance between the new era of the Spirit and Judaism's covenantal nomism. Bertone concludes that in Rom 8:1-16 Paul attempted to reduce the dissonance between covenantal nomism and his post-Damascus cognition on the relationship between the Spirit and the Law by reorienting the role of the Spirit around terms and concepts taken from Judaism's covenantal nomism.

I. Boxall, *The Revelation of Saint John,* Black's New Testament Commentaries (Peabody, MA: Hendrickson, 2006, $29.95; London—New York: Continuum) xvi and 347 pp., map, 8 tables. Bibliography. Indexed. LCN: 2006003669. ISBN: 1-56563-202-8 (H), 0-8264-7135-8 (C).

In his eighteen-page introduction to the book of Revelation, Boxall, senior tutor and tuto-

rial fellow in NT and Greek at St. Stephen's House, Oxford University, and a member of the university's theology faculty, as well as author of *Revelation. Vision and Insight* (2002), treats the character of the book, its visionary material, author and date, the Patmos context, the setting of the primary addressees, the theater of reception, and structure. Then he presents his exposition according to the following outline: prologue (Rev 1:1-8), inaugural vision and seven messages (1:9–3:22), throne-vision and seven seals (4:1–8:1), seven trumpets (8:2–11:18), seven visions (11:19–15:4), seven bowls (15:5–19:10), seven final visions (19:11–22:11), and epilogue (22:12-21).

J. BUCHEGGER, *Erneuerung des Menschen. Exegetische Studien zu Paulus,* Texte und Arbeiten zum neutestamentlichen Zeitalter 40 (Tübingen: Francke, 2003, paper €64) xiv and 409 pp., 6 charts, 4 tables. Bibliography. Indexed. ISBN: 3-7720-2832-2.

The slightly revised version of a doctoral dissertation directed by E. Mauerhofer and accepted in 2001 by the European School of Evangelical Theology in Leuven, this volume investigates the theme of the "renewal" (ἀνακαίνωσις) of humankind in the Pauline writings. After a 54-page introduction to the theme and to past research, it discusses the concept in the OT and Judaism and in Jesus' teaching. Then it traces the theme in the Pauline corpus with a series of five exegetical studies on the following passages: 2 Cor 4:16; Rom 12:2; Eph 4:23; Col 3:10; and Titus 3:5. Buchegger concludes that the idea of the renewal of humankind is related to the Adam-Christ typology, belongs to the sphere of soteriology, is linked to the resurrection of Jesus, and describes the life of those who are "in Christ."

C. A. CORY, *The Book of Revelation,* New Collegeville Bible Commentary, New Testament 12 (Collegeville, MN: Liturgical Press, 2006, paper $6.95) 101 pp., map, 5 photos, plate. LCN: 2005015551. ISBN: 0-8146-2885-0.

After a nine-page introduction to the book of Revelation, Cory, who teaches Scripture at the University of St. Thomas in St. Paul, MN, presents an exposition of the text according to the following general outline: introductory materials (1:1-8); first cycle of visions (1:9–11:19); second cycle of visions (12:1–20:15); vision of the New Jerusalem (21:1–22:5); and concluding materials (22:6-21). She suggests that Revelation should be read as a call to conversion and a message of consolation written first for the churches of Asia Minor in their historical and cultural situation, and now reinterpreted for our historical and cultural situation.

P. COUTSOUMPOS, *Community, Conflict, and the Eucharist in Roman Corinth. The Social Setting of Paul's Letter* (Lanham, MD—Oxford: University Press of America, 2006, paper $26) vii and 168 pp. Bibliography. Indexed. LCN: 2005938640. ISBN: 0-7618-3405-2.

The revised and shortened version of a doctoral dissertation directed by R. P. Martin and presented to the University of Sheffield, this study of the social, theological, and cultural conflicts within the Corinthian church (with particular attention to 1 Corinthians 8; 10; and 11) seeks to clarify Paul's approach to socioethical problems and especially his response to the dilemma regarding the Lord's Supper. After a six-page introduction, it considers social meals in the Greco-Roman world, the social setting in the Corinthian church, the problem of meat sacrificed to idols in 1 Cor 10:14-22, and Paul and the Last Supper in 1 Cor 11:17-26 (the social significance of the meal). Coutsoumpos concludes that the conflict at the Lord's Supper in the Corinthian church was primarily the problem of some of the members' difficulty in adapting themselves to their new social and religious community. He also observes that while socioeconomic and cultural issues were involved, the dilemma of the meat offered to idols in pagan temples was religious and the issue regarding the resurrection of the dead was essentially theological.

P. COUTSOUMPOS, *Paul and the Lord's Supper. A Socio-Historical Investigation,* Studies in Biblical Literature 84 (New York—Bern: Lang, 2005, paper $39.95/SFr 52) xi and 198 pp. Bibliography. Indexed. LCN: 2005006765. ISBN: 0-8204-7843-1.

Based on a doctoral dissertation directed by R. P. Martin and presented to the University

of Sheffield, this volume examines the "meal" texts in 1 Corinthians in the context of the social, theological, and cultural conflicts within the Christian church and Paul's way of dealing with such difficulties. After an eight-page introduction, it deals with sacred meals in the Greco-Roman world, social meals in the Greco-Roman world, the social setting in the Corinthian church, the problem of meat sacrificed to idols in 1 Cor 10:14-22, and Paul and the Lord's Supper in 11:17-26. Coutsoumpos concludes that the conflict associated with meals in the Corinthian church was primarily the problem of some of the members' difficulty in adapting themselves to their new social and religious community.

J. DE W. DRYDEN, *Theology and Ethics in 1 Peter. Paraenetic Strategies for Christian Character Formation,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 209 (Tübingen: Mohr Siebeck, 2006, paper €49) xi and 226 pp. Bibliography. Indexed. ISBN: 3-16-148910-1.

Based on a doctoral dissertation directed by G. Stanton and accepted in 2004 by the University of Cambridge, this volume seeks to garner evidence of the paraenetic nature of 1 Peter by exploring the nature and function of Greco-Roman paraenetic epistles, and by presenting exegetical studies of Petrine texts against this background. After a thirteen-page introduction, it treats paraenesis as an epistolary genre, the genre of 1 Peter, worldview and story, conversion and contrasts, identity and "soft" difference, moral instructions, and *imitatio Christi.* Dryden concludes that character formation was the central concern of the author of 1 Peter, that this explains his strong emphasis on both καλὰ ἔργα and ἀγαθοποιΐα, and that in facilitating his character-forming goals he has adapted several literary/rhetorical strategies that were common in Greco-Roman paraenetic epistles.

J. D. G. DUNN, *The Theology of Paul the Apostle* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $35) xxxvi and 808 pp. Bibliographies. Indexed. LCN: 97-23189. ISBN: 0-8028-4423-5.

The paperback edition of the work described in *NTA* 42, p. 396, this volume treats Paul's theology with regard to God and humankind, humankind under indictment, the gospel of Jesus Christ, the beginning of salvation, the process of salvation, the church, and how believers should live. Dunn is professor emeritus of divinity at the University of Durham.

W. ECKEY, *Die Briefe des Paulus an die Philipper und an Philemon. Ein Kommentar* (Neukirchen-Vluyn: Neukirchener, 2006, paper €19.90) xiv and 241 pp. Bibliography. ISBN: 3-7887-2145-6.

After a 37-page introduction to Paul's letter to the Philippians, Eckey, professor emeritus of NT at the University of Bonn and author of *Die Apostelgeschichte* (2000) and *Das Lukasevangelium* (2004), presents his expositions of the three smaller letters contained within the present text: Letter B—joy in suffering for the gospel of Christ (1:1–3:1; 4:4-7, 21-23); Letter A—acknowledgement of the reception and praise for the financial support from the community (4:10-20); and Letter C—warning about Jewish-Christian rivals and admonition to persevere in faith in Christ as taught and exemplified by Paul (3:2–4:3; 4:8-9). Then he presents a nine-page introduction to Paul's letter to Philemon, and an exposition under three headings: introduction (1-7), main part (8-21), and epistolary conclusion (22-25). Also included are a comparison of Paul's approach to slavery in 1 Cor 7:21-24 and in Philemon, as well as a 23-page appendix on Christian slaves and their masters in early Christianity according to Paul.

I. GARGANO, *Lectio divina sulla Seconda Lettera ai Corinti,* Conversazioni bibliche (Bologna: Dehoniane, 2006, paper €13.50) 164 pp. ISBN: 88-10-70993-4.

After a nine-page introduction to 2 Corinthians and the difficulties encountered in reading it, this volume presents comments and reflections on various aspects of the text according to the following order: 2 Cor 1:1-11; 2 Cor 10:1–13:10; 1:12–2:13 and 7:5-16; and 2:14–7:4.

This "spiritual reading" of 2 Corinthians is based on a series of conferences given in Rome in 2002. Gargano is a Camaldolese monk.

D. J. HARRINGTON, *The Letter to the Hebrews,* New Collegeville Bible Commentary, New Testament 11 (Collegeville, MN: Liturgical Press, 2006, paper $6.95) 64 pp., 5 photos. LCN: 2005017935. ISBN: 0-8146-2870-6.

In his brief introduction, Harrington, author of *What Are They Saying About the Letter to the Hebrews?* (2005), describes Hebrews as a sermon in written form, of uncertain origin, intended to encourage perseverance in Christian faith. His exposition of Hebrews appears under three major headings: God's Son and God's word (1:1–4:13); the priesthood and sacrifice of Christ (4:14–10:18); and perseverance in Christian life (10:19–13:25). Questions for review and discussion are included.

P. J. HARTIN, *James, First Peter, Jude, Second Peter,* New Collegeville Bible Commentary, New Testament 10 (Collegeville, MN: Liturgical Press, 2006, paper $6.95) 76 pp., 5 photos. LCN: 2005015549. ISBN: 0-8146-2869-9.

In this volume Hartin, professor of religious studies at Gonzaga University in Spokane, WA, and author of *James* (2003) in the Sacra Pagina series and *James of Jerusalem* (2004), provides brief introductions to and expositions of four of the "catholic epistles": James, 1 Peter, Jude, and 2 Peter. He views James as emphasizing the need to live out one's faith by works, 1 Peter as aimed at strengthening the faith of Gentile Christians and assuring them that they share in the dying and rising of Jesus, Jude as a record of an early Christian church struggling to hold firm to the traditional faith while opening up to the new culture around it, and 2 Peter as a testament encouraging Christians to remain faithful to the teachings of Peter and Paul and to warn them against novel heresies.

L. T. JOHNSON, *Hebrews. A Commentary,* New Testament Library (Louisville, KY—London: Westminster John Knox, 2006, $49.95) xxviii and 402 pp. Bibliography. Indexed. LCN: 2005058568. ISBN: 0-664-22118-1.

Johnson, professor of NT and Christian origins at Candler School of Theology, Emory University, in Atlanta, observes that the author of Hebrews summons readers to a vision of reality and a commitment of faith that is at once distinctive, attractive, and disturbing. In his sixty-page introduction he discusses Hebrews in the Christian tradition, Hebrews as a 1st-century composition, the circumstances of its composition, and its theological challenge. Then he presents his exposition of each pericope: prologue (1:1-4); Scripture proves that the Son is greater than the angels (1:5-14); we cannot neglect so great a salvation (2:1-9); the Son and his brothers (2:10-18); the Son is greater than Moses (3:1-6); warning against faithlessness (3:7-19); the Sabbath rest of God (4:1-13); and so forth. The seven excursuses deal with the angels in 1:5-14, the wilderness as paradigm, suffering and the obedience of faith, the mysterious Melchizedek, old and new covenants, sanctuaries material and ideal, and in praise of Israel's heroes.

I. H. JONES, *The Epistles to the Thessalonians,* Epworth Commentaries (London: Epworth, 2005, paper £9.99/$14.99) xxxix and 130 pp. Bibliography. ISBN: 0-7162-0595-5.

In his commentaries on Paul's letters to the Thessalonians, Jones, a Methodist minister, former principal of Wesley House in Cambridge, and an ecumenical canon of Lincoln Cathedral, seeks to get as close as possible to the intention of the original author and to contribute toward Christian life today. In his 29-page general introduction, he treats the date and circumstances of 1 Thessalonians, its status as the first extant Christian letter, its originality, what "all our fellow Christians" implies, conversion and conflicts, the nature of 2 Thessalonians, and so on. Next he presents an exposition of 1 Thessalonians: the address and greeting (1:1), the first thanksgiving (1:2-10), the visit of Paul and Silvanus from Paul's viewpoint (2:1-12), and so on. Then he deals with 2 Thessalonians: the address (1:1), the greeting (1:2), the first thanksgiving and intercession (1:3-12), and so on.

T. J. KEEGAN, *First and Second Timothy, Titus, Philemon,* New Collegeville Bible Commentary, New Testament 9 (Collegeville, MN: Liturgical Press, 2006, paper $6.95) 80 pp., map, 3 photos. LCN: 2004030301. ISBN: 0-8146-2868-0.

Keegan, professor of theology at Providence College in Rhode Island, observes that the letters known as 1 Timothy and Titus deal with leadership roles and community responsibilities, 2 Timothy exhorts readers to imitate Paul in transmitting his teaching, and Philemon highlights the new family relationships resulting from incorporation into Christ. For each of these four letters he provides a brief introduction and an exposition that seeks to illuminate their meaning in the 1st century and their significance for people today. Review aids and questions for discussion are included.

T. KOT, *La Lettre de Jacques. La foi, chemin de la vie,* trans. R. Meynet, Rhétorique sémitique 2 (Paris: Lethielleux, 2006, paper €26) 281 pp. Bibliography. Indexed. ISBN: 2-283-61246-2.

On the basis of his analyses of the rhetorical and structural features of the letter of James, Kot, who teaches on the Bobolanum theological faculty in Warsaw and is an invited professor on the theological faculty at the Pontifical Gregorian University in Rome, contends that its central topic is faith, and that James sought to expose the mortal dangers associated with idolatry. After a seven-page introduction, he considers the five major sequences in the letter: A—the believer is invited to perseverance in the midst of temptations (1:2-17); B1—believing in words and deeds (2:1-26); B2—the word that brings life or that kills (3:1–4:3); B3—believing in God or in the world (4:4–5:6); and C—the community is invited to patience in conversion (5:7-20). He concludes with remarks on the general composition of the letter and on its central concerns.

J. LAMBRECHT, *Second Corinthians,* Sacra Pagina 8 (Collegeville, MN: Liturgical Press, 2006, paper $29.95) xiii and 256 pp. Bibliographies. Indexed. LCN: 98-19294. ISBN: 0-8146-5971-3.

The paperback edition of the commentary on 2 Corinthians described in *NTA* 43, p. 602 contains a new six-page bibliographical supplement. Lambrecht, professor emeritus of NT and biblical Greek at the Catholic University of Leuven, provides a sixteen-page introduction as well translations, notes, and interpretations for each pericope. He maintains that 2 Corinthians is one letter, and that with it Paul sought to bring about a lasting reconciliation with the Christians of Corinth.

D. LÓPEZ SOJO, *"Abraham, padre de todos nosotros . . .". Análisis estilístico-argumentativo de Rm 4,1-25. Abraham, paradigma de fe monoteísta,* Cahiers de la Revue Biblique 64 (Paris: Gabalda, 2005, paper €60) 384 pp. Bibliography. Indexed. ISBN: 2-85021-170-9.

This analysis of the style and argumentation of Rom 4:1-25 aims to show that Abraham is the paradigm of monotheistic faith and thus "the father of all believers." After a three-page prologue and a nine-page introduction, it provides a stylistic (rhetorical) analysis and an argumentative analysis of Paul's portrayal of Abraham in Rom 4:1-25. Then it considers the use of *inventio* and technical persuasion in Rom 4:1-25, with regard to the movement from the faith of Abraham to the Abraham of faith. Finally it discusses Abraham as a monotheistic symbol, with particular attention to the identity and relevance of Abraham in Rom 4:1-25. Also included are glossaries of rhetorical terms and sociological categories. López Sojo concludes that Abraham represents an authentic ecumenical factor, especially for Judaism, Christianity, and Islam.

B. J. MALINA AND J. J. PILCH, *Social-Science Commentary on the Letters of Paul* (Minneapolis: Fortress, 2006, paper $27) x and 419 pp. Illustrated. Bibliography. LCN: 2005035389. ISBN: 0-8006-3640-6.

This social-science commentary on the undisputed Pauline letters draws insights from anthropology, social psychology, sociolinguistics, and the like in order to determine the

most culturally plausible interpretation of Paul's letters. Its concern is to discover what Paul was up to within the social setting of his society by examining the typical eastern Mediterranean social behaviors witnessed in his letters. After a 25-page introduction, it presents short textual notes commenting on each letter: 1 Thessalonians, 1 Corinthians, 2 Corinthians, Galatians, Romans, Philippians, and Philemon. Then on pp. 331-409 it provides reading scenarios (on altered states of consciousness, baptism, challenge-riposte, change agent, and so on) drawn from anthropological studies of the Mediterranean world. Malina is professor of NT at Creighton University in Omaha, while Pilch teaches biblical studies at Georgetown University.

B.-G. Moon, *Rudolf Bultmanns Ausführungen zum Ersten Korintherbrief. Beiträge zur Rekonstruktion seiner Vorlesung,* Europäische Hochschulschriften, Reihe 23: Theologie 817 (Frankfurt—New York: Lang, 2005, paper €56.50/$62.95) 349 pp., 23 plates. Bibliography. ISBN: 3-631-54710-2.

Although Bultmann never wrote a formal commentary on 1 Corinthians, he lectured on it many times during his academic career and frequently referred to it. Prepared as a doctoral dissertation under the direction of O. Merk and accepted in 2005 by the Evangelical theological faculty of the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume seeks to construct Bultmann's interpretation of 1 Corinthians on the basis of his lecture notes and comments on the letter in his published works. After reproducing and transcribing a short manuscript of notes on 1 Corinthians from Bultmann's estate, it presents Bultmann's comments according to the following outline: prescript and thanksgiving (1:1-9); factionalism in Corinth (1:10–4:21); abuses in the community (5:1–6:20); response to the community's questions (7:1–11:1); abuses in the community (11:2–14:40); the resurrection of the dead (15:1-58); and personal information, greetings, and conclusion (16:1-24). An excursus provides Bultmann's review of K. Barth's *Die Auferstehung der Toten.* Moon concludes that Bultmann understood 1 Corinthians as Paul's expression of the theology of love and viewed it not simply as Paul's response to the situation of the Corinthian community but rather as his explication of God's saving deed and its reflection in human action.

K.-W. Peng, *Hate the Evil, Hold Fast to the Good. Structuring Romans 12.1–15.1,* Library of New Testament Studies 300 (London—New York: T&T Clark, 2006, £65/$130) x and 233 pp. Bibliography. Indexed. ISBN: 0-567-03045-8.

The slightly revised version of a doctoral dissertation directed by A. T. Lincoln and R. B. Matlock and presented to the University of Sheffield in 1997, this volume seeks to find a plausible structure for the material in Rom 12:1–15:13. After methodological considerations, it provides structural analyses of various segments in the passage: 12:9-21; 13:1-7; 12:9–13:10; 12:1–13:14; 14:1–15:13, respectively. Then it makes correlations between 12:1–13:14 and 14:1–15:13, and describes the "jigsaw puzzle" of 12:1–15:13 under the following major headings: two prerequisites for the discernment of the will of God (12:1-8); the will of God to be discerned as genuine love (12:9–13:10); eschatological motivation—discerning the time (13:11-14); and the will of God to be discerned as genuine love (continued)—hate what is evil (12:9b) in the community life among Christians (14:1–15:13). Also included are a "metacomment" on structure and method, and appendixes on (1) proposals for the historical background of Rom 13:1-7, and (2) interpretations of πίστις in 12:3 and 12:6.

R. L.-S. Phua, *Idolatry and Authority. A Study of 1 Corinthians 8.1–11.1 in the Light of the Jewish Diaspora*, Library of New Testament Studies 299 (London—New York: T&T Clark, 2005, $130) xi and 236 pp. Bibliography. Indexed. LCN: 2005050583. ISBN: 0-567-03060-1.

The slightly revised version of a doctoral dissertation directed by J. M. G. Barclay and accepted in 2002 by the faculty of divinity at the University of Glasgow, this volume seeks to establish Jewish parallels to the positions of the three parties on idolatry in 1 Corinthians

8–10, namely, the "strong," the "weak," and Paul. After a 28-page introduction, it discusses definitions and patterns of idolatry, criticism of idolatry in Jewish Diaspora literature, Jews and the worship of the gods, Paul versus the "strong" on idolatry, and Paul's apostolic authority and example. Phua concludes that Paul viewed idolatry as a rebellious act contrary to the biblical ancestral tradition, and that Christian "freedom" and "knowledge" of the one God and the insignificance of idols must be balanced by a life that is modeled after that of Christ by imitating Paul.

G. RAVASI, *Numeri e Lettere ai Tessalonicesi. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 2006, paper €10.33) 88 pp. Bibliography. ISBN: 88-10-70990-X.

Based on conferences given at the Centro culturale S. Fedele in Milan, this volume first treats the OT book of Numbers by asking and answering two questions: "Is it a dull book?" and "Is it a book of the desert?" Then it discusses 1 Thessalonians under the heading "Is it a difficult text?" and 2 Thessalonians under the heading "Is it an obscure text?" Ravasi is the prefect of the Biblioteca Ambrosiana and author of about forty books in the series.

E. REINMUTH, *Der Brief des Paulus an Philemon,* Theologischer Handkommentar zum Neuen Testament 11/2 (Leipzig: Evangelische Verlagsanstalt, 2006, paper €24) xx and 63 pp. Bibliography. ISBN: 3-374-02352-5.

In his twenty-page introduction to Paul's letter to Philemon, Reinmuth, professor of NT at the University of Rostock, deals with the prehistory of the letter, the legal situation of Onesimus, Philo's perspective, the letter to Philemon and the situation of Onesimus, tradition and the composition of the letter, and the situations of Paul and the addressees. Then he presents an exposition under the following headings: prescript (vv. 1-3), proem (4-7), the body of the letter (8-20), and epistolary conclusion (21-25). Also included are excursuses on παρρησία and on authority and irony, as well as observations on the letter's *Wirkungsgeschichte.*

D. SÄNGER (ED.), *Das Ezechielbuch in der Johannesoffenbarung,* Biblisch-Theologische Studien 76 (Neukirchen-Vluyn: Neukirchener, 2004, paper €19.90) ix and 126 pp. Indexed. ISBN: 3-7887-2143-X.

The four essays in this volume concern the use of the book of Ezekiel in the book of Revelation: T. Hieke on John the seer as the new Ezekiel—Revelation read from Ezekiel; B. Ego on reduction, amplification, interpretation, and new contextualization—intertextual aspects of the reception of Ezekiel's chariot vision in ancient Judaism; M. Bachmann on measuring the temple and the city—Rev 11:1-2 and 21:15-17 against the background of the book of Ezekiel; and M. Karrer on from Revelation to Ezekiel—the Ezekiel text of Revelation. Sänger has provided a two-page foreword.

K. SON, *Zion Symbolism in Hebrews. Hebrews 12:18-24 as a Hermeneutical Key to the Epistle,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2005, paper £19.99) xviii and 248 pp. Bibliography. Indexed. ISBN: 1-84227-368-X.

The slightly revised version of a doctoral dissertation directed by S. Motyer and presented in 2004 to the London School of Theology, this volume argues that the contrasting images of Sinai and Zion in Heb 12:18-24 provide the conceptual framework for understanding both Hebrews as a whole and other NT texts and issues. After a 26-page introduction, it presents a historical survey of Sinai and Zion symbolism, and then focuses on this symbolism and its role in the hermeneutics of Hebrews: its use in Heb 12:18-24 as a hermeneutical key to Hebrews, the Son as the King of Zion and as superior to the angels of the Sinai revelation (Hebrews 1), the superiority of Jesus to Moses in Heb 3:1–4:13, Zion and the high priesthood of Jesus in Heb 4:14–7:28, and Zion and temple symbolism in Hebrews. Son concludes that the Sinai and Zion symbolism in Hebrews has theological,

cosmological, and rhetorical implications. He also observes that whereas the Sinai theophany in Heb 12:18-21 expresses the earthly character of the old religious system and its inability to remove the sins of worshipers, Zion is described in 12:22-24 as a heavenly city where perfection is achieved and the community enjoys the immediate presence of God.

E. W. STEGEMANN, *Paulus und die Welt. Aufsätze,* ed. C. Tuor and P. Wick (Zurich: Theologischer Verlag, 2005, paper 36 SFr/€22.50) 308 pp. ISBN: 3-290-17364-X.

After a three-page preface by Wick and a six-page essay by Tuor-Kurth on Stegemann's apocalyptic understanding of Paul, this volume presents seventeen essays by Stegemann on the following topics: Paul the Jew and anti-Jewish interpretations of him; the new covenant in the old—Paul's understanding of Scripture in 2 Corinthians 3; the anti-Jewish polemic in 1 Thess 2:14-16; between Jews and Gentiles, but more than Jews and Gentiles—NT observations on the identity problem of early Christianity; Paul and Socrates; "by hope we are saved"—expectations of salvation in early Christianity between apocalyptic and realized eschatology; mythic dramatization of the present as the end time in the NT; the human body and the form of divinity—incarnation in Christianity versus "excarnation" in Judaism; the origin of the first "Christian community" at Rome in the context of Jewish communities; political messianism and Roman "civil religion"—Christian-Roman conflicts about religion and politics in the early imperial period; the subject of the letter to the Romans and Romans 9–11; Israel's role in the apocalyptic plan for the world in Romans; Israel in K. Barth's doctrine of election; the anxious waiting of creation—Paul's apocalyptic plan for the world; the unbearable strangeness in humanity—some reflections about humanism and Christianity; antihomosexuality according to Paul; and the apostle of the nations—what interests Christian theology in Paul. Stegemann is professor of NT at the University of Basel.

E. STOURTON, *Paul of Tarsus. A Visionary Life* (Mahwah, NJ: HiddenSpring, 2005, $24) vii and 215 pp., table. Bibliography. Indexed. LCN: 2005009230. ISBN: 1-58768-032-7.

Developed from a BBC radio series, this volume follows Paul around the ancient Roman world. After an eight-page introduction and a chapter on Paul as a child of his time, it treats Paul as the Jew, the convert, the Christian, the missionary, the divider, the moralist, the man of two worlds, the mythmaker, and "our Paul." Stourton, a broadcast journalist in the UK, concludes that while Paul was not the founder of Christianity, he was the creative force who defined its essence as we understand it today.

C. W. STRÜDER, *Paulus und die Gesinnung Christi. Identität und Entscheidungsfindung aus der Mitte von 1Kor 1–4,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 190 (Leuven: Leuven University Press—Peeters, 2005, paper €80) lii and 545 pp. Bibliography. Indexed. LCN: 2005047693. ISBN: 90-5867-486-X (LUP), 90-429-1653-2 (P).

Prepared as a doctoral dissertation under the direction of R. Bieringer and presented in 2004 to the Catholic University of Leuven, this volume investigates the meaning and significance of Paul's claim in 1 Cor 2:16b "but we have the mind of Christ." After a three-page introduction, it discusses the νοῦς Χριστοῦ as central to the form and content of 1 Corinthians 1–4: the autonomy of 1 Corinthians 1–4 and the unity of its content, the structure and purpose of 1 Corinthians 1–4, and 1 Corinthians 1–4 in relation to the following chapters. Next it focuses on the meaning of the expression νοῦς Χριστοῦ: the use of νοῦς in Paul's writings, and the νοῦς Χριστοῦ in the context of 1 Corinthians 1–2. Then it treats identity and decision-making from the appropriation of the νοῦς Χριστοῦ: the mediation of the νοῦς Χριστοῦ in 1 Corinthians 3–4, the use of the νοῦς Χριστοῦ in 1 Corinthians 5–14, and the "mind of Christ" as a key theme in Paul's preaching. Strüder concludes that orientation to the mind of Christ is a hermeneutical process that takes seriously believers in their freedom and dignity and empowers them to find answers to the questions and problems of their lives out of a consciousness of their Christian identity and in light of their reflection on the crucified Christ.

J. N. SUGGIT, *Oecumenius. Commentary on the Apocalypse,* Fathers of the Church 112 (Washington: Catholic University of America Press, 2006, $34.95) xii and 216 pp. Bibliography. Indexed. LCN: 2005024588. ISBN: 0-8132-0112-8.

Written in the 6th century but discovered only at the beginning of the 20th century, Oecumenius' work is the first known Greek commentary on the book of Revelation. In his fourteen-page introduction, Suggit, professor emeritus of NT studies at Rhodes University in Grahamstown, South Africa, discusses the identity of Oecumenius, his theology, his relationship to Origen, hermeneutical methods, text of Scripture, the manuscripts of his commentary, and the translation. His translation (with brief notes below) of Oecumenius' commentary on the full text of Revelation incorporates work by B. Churms and appears in twelve chapters. Suggit observes that Oecumenius (following the example of Origen) is particularly concerned to discover the spiritual meaning of the text, and is frequently moved as much by pastoral considerations as by his desire to discover the true meaning of Revelation.

F. URSO, *"Imparò l'obbedienza dalle cose che patì" (Eb 5,8). Il valore educativo della sofferenza in Gesù e nei cristiani nella Lettera agli Ebrei,* Tesi Gregoriana, Serie Teologia 119 (Rome: Editrice Pontificia Università Gregoriana, 2005, paper €28) 509 pp. Bibliography. Indexed. ISBN: 88-7839-026-7.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and accepted in 2004 by the theological faculty at the Pontifical Gregorian University, this investigation of the educative value of suffering for Jesus and for Christians according to the letter to the Hebrews takes as its starting point the statement in Heb 5:8: "he learned obedience through what he suffered." After a three-page introduction, it considers the educative value of suffering according to texts from the Greco-Roman world, the OT, early Jewish writings, and the NT. Then it discusses the educative value of suffering for Jesus according to Heb 5:8 and for Christians according to Heb 12:4-11. Urso concludes that, according to Hebrews, since Jesus is the cause of eternal salvation for all who obey him, there is no way of salvation and holiness apart from him and his sufferings.

BIBLICAL THEOLOGY

B. G. BOSCHI, *Le origini della Chiesa. Una rilettura prospettica,* Studi biblici 48 (Bologna: Dehoniane, 2005, paper €18) 203 pp. Bibliography. ISBN: 88-10-40749-0.

Using the approach of "prospective rereading," Boschi, co-author with W. Binni of *Cristologia primitiva. Dalla teofani del Sinài all'Io Sono giovanneo* (2004), first approaches the origins of the church with reference to messianism and the Bible: Judaism and Christianity, from Jewish-Christian messianism to the origins of Christianity and of the church, Christology as realized anthropology, and apocalyptic (its origins, structure, and expansion in the ancient Near East and in the world of the Bible). Then he considers the origins of Christianity and of the church under the following headings: historical framework, the formative process of Christianity from Judaism to Jesus, the presentation of the early church in the NT, how to pose the problem of the origins of Christianity and of the church today, a prospective rereading of their origins, and the God of Israel as father and mother (links between messianism and Mariology). An appendix traces the developments from theology to celebration and from celebration to cultic places.

W. BRUEGGEMANN, *The Word That Redescribes the World. The Bible and Discipleship,* ed. P. D. Miller (Minneapolis: Fortress, 2006, $35) xviii and 237 pp. Indexed. LCN: 2005035387. ISBN: 0-8006-3814-X.

The first four articles in this collection of Brueggemann's recent essays appear under the heading "the word redescribing the world": a text that redescribes [§ 46-695]; proclamatory confrontations (2003); a fresh performance amid a failed script [§ 46-1807]; and faith at the *Nullpunkt* (2000). Then there are four essays under "the word redefining the possible": the

city in biblical perspective—failed and possible (1999); evangelism and discipleship—the God who calls, the God who sends (2004); options for creatureliness—consumer or citizen (2001); and ecumenism as the shared practice of a peculiar identity (1998). The last three articles appear under "the word shaping a community of discipleship": vision for a new church and a new century—homework against scarcity [§ 45-1245]; vision for a new church and a new century—holiness becomes generosity [§ 45-1245]; and patriotism for citizens of the penultimate superpower (2003). Miller has provided a four-page foreword, and Brueggemann has supplied a three-page preface.

N. COULTON, *The Bible, the Church and Homosexuality* (London: Darton, Longman & Todd, 2005, paper £10.95) x and 136 pp. Indexed. ISBN: 0-232-52606-0.

After Coulton's three-page introduction and his eighteen-page essay on the relevance of the Bible in debates about homosexuality and the church, this volume presents six papers that explore the issues and argue that a change in the church's approach to homosexuality would be consistent with the church's understanding of Scripture: C. Rowland on "the letter killeth, but the Spirit giveth life"—Christian biblical interpretation; M. M. Adams on sexuality without taboos; J. Shaw on marriage, sexuality, and the Christian tradition; M. Bedggood on the church and human sexuality—bringing a human rights perspective; R. M. Adams on human nature, Christian vocation, and the sexes; and J. Drury on conversion—apparent and real. Also included are a two-page foreword by R. Harries (Anglican bishop of Oxford) and Coulton's eight-page appendix on decades of debate in the Church of England.

J. D. G. DUNN, *Unity and Diversity in the New Testament. An Inquiry into the Character of Earliest Christianity* (3rd ed.; London: SCM, 2006, paper £24.99/$29.99) lv and 520 pp. Bibliography. Indexed. ISBN: 0-334-02998-8.

The first edition (1977) of this work was described in *NTA* 22, p. 224, while the second edition (1990) was noticed in *NTA* 36, p. 128. In a new sixteen-page foreword to the third edition, Dunn explains his goals and procedures in preparing this new edition. After an eight-page introduction, he treats unity in diversity: kerygma or kerygmata, primitive confessional formulae, the role of tradition, the use of the OT, concepts of ministry, patterns of worship, sacraments, spirit and experience, and Christ and Christology. Then he deals with diversity in unity: Jewish Christianity, Hellenistic Christianity, apocalyptic Christianity, and early catholicism. He closes with observations on the authority of the NT.

J. H. ELLENS, *Sex in the Bible. A New Consideration,* Psychology, Religion, and Spirituality (Westport, CT—London: Praeger, 2006, $44.95) xxiii and 183 pp. Bibliography. Indexed. LCN: 2005036341. ISBN: 0-275-98767-1.

After a six-page introduction to the psychology and spirituality of sex, Ellens, research scholar in the department of Near Eastern studies at the University of Michigan, discusses the following topics: the Bible, sex, and moralization; God's sexuality—deity, gender, and sexual design in creation; falling in and out of love; making love—celebrating sex; making babies—purposes of sex; sin and seduction—Adam, Eve, and sex problems; OT sex laws—women as property versus women as agents of their destiny; adultery—sex and marriage; monogamy—models and meanings; homosexuality—what the OT and the NT say; bad sex—incest, pedophilia, bestiality, necrophilia, rape, and sodomy; sex and love—the real thing; and sex and Shalom—what God had in mind. D. Capps has provided a six-page foreword, and W. G. Rollins has supplied a five-page preface.

R. A. HARRISVILLE, *Fracture. The Cross as Irreconcilable in the Language and Thought of the Biblical Writers* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $20/£11.99) xi and 298 pp. Indexed. LCN: 2006003739. ISBN: 0-8028-3308-X.

Harrisville, professor emeritus of NT at Luther Seminary in St. Paul, MN, contends that the discontinuity between the NT message and its religious environment was created by the crucifixion of Jesus of Nazareth, who was witnessed to in the NT as risen and exalted Lord.

After a 64-page introduction, he examines how the death of Jesus is portrayed and interpreted in Paul's writings, Mark's Gospel, Matthew's Gospel, Luke's Gospel, the Synoptic Gospels taken together, John's Gospel, the letter to the Hebrews, and 1 Peter, respectively. Harrisville concludes that for the authors of the NT the death of Jesus was the "anomaly" that threatened allegiance to whatever language- and thought-forms they may have inherited and that required a new model or paradigm by which to see themselves, others, and God.

Der Himmel, Jahrbuch für Biblische Theologie 20 (Neukirchen-Vluyn: Neukirchener, 2005, paper €44) xii and 472 pp., 9 figs., 6 tables. Indexed. ISBN: 3-7887-2103-0.

The sixteen essays on heaven in this fascicle [see *NTA* 49, p. 620] appear under five headings: between "sky" and "heaven"—the history of worldviews (three); the discovery of heaven in ancient Israel (two); theologies of heaven in early Judaism and early Christianity (four); systematic aspects (three); and singing and shaping heaven at the same time (four). The papers most pertinent to the NT field are by K. Schmidt on the God of heaven, God of the world, and Creator—"God" and "heaven" in Second Temple Jewish literature; B. Ego on images for God's uniqueness, dominion, and power as judge—concepts of heaven in ancient Judaism; J. Frey on proclamation of heaven—kerygma and metaphor in NT discourse about "heaven"; M. Karrer on heaven, millennium, and the new heaven in Revelation; M. Frenschkowski on the ascension of the two witnesses to heaven (Rev 11:11-14); and P. Deselaers and D. Sattler on Jesus passing through the heavens (Heb 4:14)—the christological-soteriological context of discourse about heaven in Hebrews.

D. Jonaitis, *Unmasking Apocalyptic Texts. A Guide to Preaching and Teaching* (New York—Mahwah, NJ: Paulist, 2005, paper $18.95) xvi and 198 pp., 3 figs., 4 tables. Bibliography. LCN: 2005012205. ISBN: 0-8091-4356-9.

Jonaitis, assistant professor at the Institute of Religious and Pastoral Studies at the University of Dallas, seeks to encourage readers of apocalyptic texts to be more confident by instilling a more intimate reflection on their hopefulness. After a seven-page introduction, she places these texts in a general context: definition of apocalyptic literature, walking toward hope, imagination and apocalyptic literature, tragic theater and crisis, and dramatic crisis and apocalyptic literature. Then she treats the apocalyptic writings in the OT (Isaiah, Ezekiel, Zechariah, Daniel) and the NT (1–2 Thessalonians, Synoptic Gospels, Revelation). Finally she reflects on the place of apocalyptic texts in Christian life, preaching, and teaching.

T. S. Laniak, *Shepherds After My Own Heart. Pastoral Traditions and Leadership in the Bible,* New Studies in Biblical Theology 20 (Downers Grove, IL: InterVarsity, 2006, paper $24; Leicester, UK: Apollos) 313 pp. Bibliography. Indexed. ISBN: 0-8308-2621-1 (IV), 1-84474-127-3 (A).

Taking his title from Jer 3:15, Laniak, associate professor of OT at Gordon-Conwell Theological Seminary in Charlotte, NC, and author of *Shame and Honor in the Book of Esther* (1998), traces the theme of shepherd-leadership through the two Testaments. After providing background information about metaphors and about shepherds and shepherd rulers in the ancient world, he considers the two biblical prototypes: Yhwh, Moses, and the "flock" of God in the wilderness; and Yhwh, David, and the royal traditions. Next he discusses Yhwh, the Davidic messiah, and promises of a second exodus with reference to Isaiah, Jeremiah, Ezekiel, and Zechariah. Then he traces the theme of Jesus as shepherd-leader in the four Gospels: Mark (the shepherd king and the second exodus), Matthew (the compassionate Davidic shepherd), Luke (the seeking and saving shepherd), and John (the self-sacrificing shepherd and Passover lamb). Finally he deals with following and serving the Shepherd Lamb in 1 Peter (on being aliens and shepherds) and in Revelation (the slain Lamb and ruling Shepherd).

R. López R. and D. Landgrave G. (eds.), *Pan para todos. Estudios bíblicos en torno a la Eucaristía*, Estudios Bíblicos Mexicanos 2 (Mexico City: Qol—Departamento de Publica-

ciones de la Universidad Pontificia de México, 2004, paper) vi and 228 pp. Bibliographies. ISBN: 968-5448-11-6.

Of the eleven essays pertaining to the Eucharist in this fascicle, those most pertinent to NT studies are by C. Junco Garza on biblical-liturgical considerations on devotion to the Eucharist; Landgrave on Jesus eating with the tax collectors and sinners (Mk 2:13-17); López on the flesh of Jesus in Johannine literature; A. Castaño Fonseca on the Eucharist as magical rite or memorial; and J. Piedad Sánchez on "I am the bread of life."

R. H. Lugo Rodríguez and C. Maciel del Río, *Mujeres de la Biblia, Mujeres para Hoy. Retratos del Antiguo y del Nuevo Testamento*, Estudios Bíblicos Mexicanos 3 (Mexico City: Qol—Departamento de Publicaciones de la Universidad Pontificia de México, 2004, paper) 290 pp. Bibliography. ISBN: 968-5448-12-4.

In the first part of this volume (pp. 7-115) Maciel presents brief reflections on various women in the OT, including Judith, Esther, and Susanna. Then (pp. 117-288) Lugo treats the women in the genealogy of Jesus, Mary the mother of Jesus, Elizabeth the mother of John the Baptist, Anna the prophetess, women and divorce, Peter's mother-in-law, the woman with the flow of blood and Jairus' daughter, the widow of Nain, and so forth.

K.-H. Michel, *Die Wehen der Endzeit. Von der Aktualität der biblischen Apokalyptik* (Giessen—Basel: Brunnen, 2004, paper €8.95) 62 pp. ISBN: 3-7655-9093-2.

Taking its title from Mt 24:8 ("the beginning of the birthpangs"), this introduction to biblical apocalypticism first discusses the origin of apocalyptic thinking in ancient Israel and its major propositions. Then it considers the concept of the antichrist and the signs of its coming. Finally it reflects on being a Christian in apocalyptic times.

E. J. Pentiuc, *Jesus the Messiah in the Hebrew Bible* (New York—Mahwah, NJ: Paulist, 2006, paper $24.95) xviii and 188 pp. Bibliography. LCN: 2005023259. ISBN: 0-8091-4346-1.

Pentiuc, assistant professor of OT and Semitic languages at Holy Cross Greek Orthodox School of Theology in Brookline, MA, describes his approach to Jesus in the Hebrew Bible as "ontological," that is, based on the view that Jesus the Messiah was preexistent and appeared in manifold forms throughout the Hebrew Bible prior to his human incarnation in the NT. After a six-page preface, he treats Jesus as the fallen Messiah with particular attention to Genesis 1–3: three steps in fashioning humanity; swinging between life and power; and humanity's fate revealed (Gen 3:15). Then he considers Jesus as the rising Messiah with reference to both OT and NT texts: the preexistence of Messiah; the birth of Messiah; and the suffering, death, and resurrection of Messiah.

M. A. Powell, *Giving to God. The Bible's Good News about Living a Generous Life* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $13/£7.99) xviii and 186 pp. Bibliography. Indexed. LCN: 2005034139. ISBN: 0-8028-2926-0.

Powell, professor of NT studies at Trinity Lutheran Seminary in Columbus, OH, and author of *Loving Jesus* (2004), seeks to offer a biblical vision for financial stewardship, a vision that turns out to be filled with good news for followers of Jesus Christ. After reflecting on the meaning of stewardship, he shows that faithful stewardship involves giving to God as an act of worship, as an expression of our faith, and as a discipline for spiritual growth. Then he treats stewardship as our duty and delight in four chapters: faithful living, faithful giving, support and sacrifice, and how much? Powell concludes that the person who accepts God's invitation to generosity can live as one who belongs to God and can give as one for whom giving is a duty and a delight.

D. S. Recinella, *The Biblical Truth about America's Death Penalty* (Boston: Northeastern University Press, 2004, cloth $55, paper $22.50) xxviii and 433 pp., 6 tables. Bibliography. Indexed. LCN: 2004006714. ISBN: 1-55553-633-6 (cloth), -632-8 (paper).

Recinella, an attorney who serves as a spiritual counselor and Catholic lay chaplain for

Florida's prison system, argues that the American death penalty cannot be supported by biblical truth. After three introductory chapters (on trends in the American death penalty, Torah and Talmud, and moving beyond platitudes), he considers what biblical truth tells us about who is deserving of death and about the authority to kill. Then he discusses what biblical truth tells us about the required procedures and about the plight of the families of the victims. Three appendixes are included. Recinella concludes that people of biblical faith must abolish the American death penalty in our time, and that moratorium is a way of stopping the practice while others of biblical faith become educated to the biblical truth that demands nothing less than abolition.

J. ROGERS, *Jesus, the Bible, and Homosexuality. Explode the Myths, Heal the Church* (Louisville, KY: Westminster John Knox, 2006, paper $17.95) xiv and 169 pp. Indexed. ISBN: 0-664-22939-5.

Rogers, professor emeritus of theology at San Francisco Theological Seminary and moderator of the 213th General Assembly of the Presbyterian Church (USA), contends that people who are homosexual should be given full rights of membership in the church and citizenship in the nation. He describes how he came to this position in six chapters: studying homosexuality for the first time, a pattern of misusing the Bible to justify oppression, a breakthrough for understanding the word of God (neoorthodoxy and the biblical theology movement), interpreting the Bible in times of controversy, what the Bible says and does not say about homosexuality, and real people and real marriage. He concludes with some recommendations for the Presbyterian Church (USA), and observes that neither the Bible nor the Reformed confessions properly understood are opposed to homosexuality as such.

M. J. SALMON, *Preaching without Contempt. Overcoming Unintended Anti-Judaism,* Fortress Resources for Preaching (Minneapolis: Fortress, 2006, paper $16) xii and 183 pp. Bibliography. Indexed. LCN: 2005035400. ISBN: 0-8006-3821-2.

Salmon, associate professor of NT theology at United Theological Seminary of the Twin Cities in Minnesota, seeks to raise awareness of the negative images of Judaism that commonly occur in Christian preaching, and to help preachers and others learn to recognize them and adopt strategies to avoid repeating them. After a sixteen-page introduction, she treats the following topics: the Gospels as Jewish literature, supersessionism, the Pharisees and the Law, the Gospel of John, and the passion narratives. Salmon concludes that preaching anti-Judaism is antithetical to the gospel, and that there is no room for preaching contempt for Jews in the gospel.

W. SCHRAGE, *Vorsehung Gottes? Zur Rede von der providentia Dei in der Antike und im Neuen Testament* (Neukirchen-Vluyn: Neukirchener, 2005, paper €24.90) 280 pp. Bibliography. ISBN: 3-7887-2088-3.

Schrage, professor emeritus of NT at the University of Bonn and author of *Unterwegs zur Einzigkeit und Einheit Gottes* (2002), notes that while "providence" (πρόνοια) is not prominent as an explicit and independent biblical topos, it is surely an aspect of the biblical concept of salvation and biblical faith in God. After a six-page introduction, he discusses the theme of providence in Stoicism, the OT, and early Judaism (including Hellenistic Judaism, Philo, Josephus, apocalyptic Judaism and Qumran, and rabbinic Judaism), respectively. Then he considers the notion of providence in the NT: the realization of God's saving plan in Christ, providential statements about salvation for believers, the discrepancy between salvation and events in the world (Rom 8:31-39), creation faith, God's will, God's providence and human freedom, and human questioning and God as the one who suffers with us and comes and makes all things new. Schrage concludes that even though there is no coherent and uniform concept of providence in the NT, the theme underlies many NT theological statements.

D. W. K. SO, *Jesus' Revelation of His Father. A Narrative-Conceptual Study of the Trinity with Special Reference to Karl Barth,* Paternoster Theological Monographs (Milton Keynes,

UK: Paternoster, 2006, paper £24.99) xvii and 348 pp. Bibliography. Indexed. ISBN: 1-84227-323-X.

Based on a doctoral dissertation supervised by H. Willmer and C. Jones and presented to Oxford University, this volume explores trinitarian dynamics in the context of Jesus' revelation of his Father in his earthly ministry, with reference to key passages in Matthew's Gospel. After a 23-page introduction, it discusses the concept of Jesus' revelation of his Father; Jesus' revelation of his Father through his words; Jesus' revelation of his Father through his actions; Christ and the Spirit; a theology of the Father, Son, and Holy Spirit; and the humanity and divinity of Jesus Christ. So seeks to develop a nonlinear concept of revelation that links Jesus' communion with his Father to his revelatory words and actions through the nuanced understanding of the Holy Spirit, with reference to the works of Barth, G. Lampe, J. D. G. Dunn, and E. Irving.

T. Söding, *Der Gottessohn aus Nazaret. Das Menschsein Jesu im Neuen Testament* (Freiburg—Basel—Vienna: Herder, 2006, €24.90/43.70 SFr) 383 pp. Indexed. ISBN: 3-451-28939-3.

After a seventeen-page introduction to Christology and Jesus, Söding, professor of biblical theology at the University of Wuppertal and author of *Einheit der Heiligen Schrift? Zur Theologie des biblischen Kanons* (2005), discusses how Jesus is presented in various NT writings: the Gospels, Acts, the Epistles, and Revelation. Then he considers Jesus in various NT confessions of faith: the Easter accounts in the Gospels and Acts, the speeches in Acts, the christological titles, and the early confessional statements of faith. Finally he reflects on "human Christology" and "christological humanity" with regard to Jesus. Söding begins with a brief prologue entitled "Jesus in Nazareth" and ends with an epilogue on "the Son of God from Nazareth." He contends that NT Christology is the product of existential experience of God, theological reflection on the resurrection, and living remembrance of Jesus.

M. Stiewe and F. Vouga, *Das Evangelium im alltäglichen Leben. Beiträge zum ethischen Gespräch,* Neutestamentliche Entwürfe zur Theologie 11 (Tübingen—Basel: Francke, 2005, paper €49) xvi and 413 pp. ISBN: 3-7720-8134-7.

Stiewe, professor of systematic theology, and Vouga, professor of NT, at the Kirchliche Hochschule Bethel in Bielefeld, have previously collaborated on *Le Sermon sur la Montagne* (2002) and *Das Fundament der Kirche im Dialog* (2003). In this volume they seek to show how key texts from the NT and the theological tradition can illuminate and challenge the everyday life of people today. After a twelve-page introduction, they treat the conversation between theology and everyday life in politics and society: political responsibility; religion; work; the economy, money, and possessions; and so on. Next they move the conversation to private life: household, community, and society; Christian home life; sickness and health, sin and salvation; and birth, life, and death. Then they deal with the inner dialogue: hearing, reading, learning, knowing—understanding and reason; dreams, fantasy, and entertainment; forgiveness, justification, sanctification, and judgment; and faith and prayer. They conclude with reflections on the interpretive competence of the Christian message.

W. M. Swartley, *Covenant of Peace. The Missing Peace in New Testament Theology and Ethics* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $34/£19.99) xviii and 542 pp., plate, diagrams. Bibliography. Indexed. LCN: 2005034317. ISBN: 0-8028-2937-6.

In this investigation of the NT as a covenant of peace, Swartley, professor emeritus of NT at Associated Mennonite Biblical Seminary in Elkhart, IN, and author of *Homosexuality. Biblical Interpretation and Moral Discernment* (2003), puts at the center texts that speak directly of peace while also considering related themes such as nonretaliation, love of enemies, overcoming evil with good, blessing those who curse, and reconciliation. After a ten-page introduction, he treats the following topics: Jesus and peace—the gospel of the reign of God; *shalom* and *eirēnē* in Hebrew Scripture, the Greco-Roman world, and the NT; Matthew—Emmanuel, power for peacemaking; Mark—Gospel of the way, crucified Mes-

siah; Luke—Gospel of joy, peace, and praise; Acts—God's strategies for peace in the church; Paul's peace interpretation of Jesus Christ; Paul—victory over evil, including the principalities and powers; Hebrews, James, and 1 Peter—peace commitment tested; the Johannine corpus—conflictual ethos and alternative community as foundation for peace; peace and mission in John's Gospel—Jesus and the Samaritan woman; Revelation—nonviolent victory! Faithfully persevere in prayer, praise, and worship; discipleship and imitation of Jesus the Suffering Servant—the mimesis of new creation; God's moral character as the basis for human ethics—foundational convictions; and NT peacemaking in the service of moral formation. The two appendixes concern (1) important contributions to NT theology and ethics, and (2) P. Stuhlmacher's twelve theses on peace in the NT.

U. TERRINONI, *C'è l'Aldilà? Indagine biblica sulle ultime realtà dell'uomo,* Teologia viva 52 (Bologna: Dehoniane, 2006, paper €16) 199 pp. ISBN: 88-10-40965-5.

Terrinoni, who teaches NT at the Istituto filosofico-teologico di Viterbo and is the author of *Parola di Dio e voti religiosi. Icone bibliche* (2004), discusses the biblical teachings about the ultimate realities (the "last things") of human existence under four major headings: death (four essays), judgment (five), hell (four), and paradise (four). Their topics include death in the message of the NT, "the Lord comes to judge" (Mt 25:31-46), the last judgment in John's Gospel, the last judgment in Jesus' parables, eternal damnation in biblical sources, whether paradise is a place or a state of the soul, and paradise in biblical literature.

W. WOLBERT, *Was sollen wir tun? Biblische Weisung und ethische Reflexion,* Studien zur theologischen Ethik 112 (Fribourg: Academic Press, 2005, paper 39 SFr; Freiburg—Vienna: Herder) 213 pp. Bibliography. ISBN: 3-7278-1534-5 (AP), 3-451-28963-9 (H).

In an effort to integrate better biblical studies and moral theology, Wolbert, professor of moral theology at the University of Salzburg and author of *Ethische Argumentation und Paränese in 1 Kor 7* (1981), treats the following twelve topics: biblical admonitions; the relation between good intentions and correct actions; the Golden Rule and the *ius talionis;* love for neighbors, enemies, and sinners; turning the other cheek; not swearing at all; adultery and divorce; correct and false anger; forgiveness and self-respect; great and small commandments; a good tree bears good fruits—consequentialist and teleological understanding of morality; and useful and useless servants.

T. J. WRAY AND G. MOBLEY, *The Birth of Satan. Tracing the Devil's Biblical Roots* (New York: Palgrave, 2005, $24.95) xix and 213 pp., 3 tables. Bibliography. Indexed. LCN: 2005043046. ISBN: 1-4039-6933-7.

This volume aims to explore the biblical roots beneath the tangled jungle of Satanic lore and demonic conspiracy theories that cover vast acres of our imaginative, narrative, artistic, and cinematic landscape. After a four-page introduction, it deals with the topic in eight chapters: the Bible and other preliminaries; unsystematic theology—the nature of God in the Hebrew Bible; the devil is in the details—Satan in the Hebrew Bible; the influence of Israel's neighbors on the development of Satan; Satan between the Testaments; Satan in the NT; hell as Satan's home; and why Satan matters. Wray, assistant professor of religious studies at Salve Regina University in Newport, RI, and Mobley, associate professor of OT at Andover Newton Theological School, conclude that whether Satan is to be taken as a metaphor, as a symbolic, or as a literal being, Satan is real in the sense that evil is real.

N. T. WRIGHT, *Simply Christian. Why Christianity Makes Sense* (San Francisco: Harper SanFrancisco, 2006, $22.95) xii and 240 pp. LCN: 2005055139. ISBN: 0-06-050715-2.

Wright, Anglican bishop of Durham, UK, seeks to describe what Christianity is all about, both to commend it to those outside the faith and to explain it to those inside. He first explores four areas which in today's world can be interpreted as "echoes of a voice": the longing for justice, the quest for spirituality, the hunger for relationships, and the delight in beauty. Then he lays out the central Christian beliefs about God, Israel, Jesus and the com-

ing of God's kingdom, Jesus as God's agent of rescue and renewal, God's breath of life, and living by the Spirit. Finally he considers what it looks like in practice to follow Jesus: worship, prayer, the book God breathed, the story and the task, believing and belonging, and new creation starting now.

THE WORLD OF THE NEW TESTAMENT

P. ALEXANDER, *Mystical Texts,* Library of Second Temple Studies 61, Companion to the Qumran Scrolls 7 (London—New York: T&T Clark, 2006, £65/$130) x and 171 pp. Bibliographies. Indexed. ISBN: 0-567-04082-8.

Alexander, professor of postbiblical Jewish literature and co-director of the Centre for Jewish Studies at the University of Manchester, contends that there was mysticism at Qumran, which arose in priestly circles in Jerusalem and was taken to Qumran and adapted to the community's particular needs. He regards this mysticism as the historical forerunner of later Jewish Hekhalot mysticism and as part of the Jewish matrix of Christian mysticism. After discussing the problem of mysticism at Qumran, he considers the celestial temple and its angelic liturgy according to *Songs of the Sabbath Sacrifice* and related texts. Then he treats Qumran texts describing ascents to the celestial temple, mystical praxis at Qumran, and Qumran and the history of mysticism.

J. M. ASGEIRSSON, A. D. DECONICK, AND R. URO (EDS.), *Thomasine Traditions in Antiquity. The Social and Cultural World of the Gospel of Thomas,* Nag Hammadi and Manichaean Studies 59 (Leiden—Boston: Brill, 2006, €95/$128) xix and 307 pp. Bibliography. Indexed. LCN: 2005054210. ISBN: 90-04-14779-9.

The twelve papers in this volume concern early Christian writings attributed to the apostle Thomas, with particular attention to *Gospel of Thomas*: S. J. Patterson on *Gospel of Thomas* and Christian beginnings; Uro on the social world of *Gospel of Thomas;* P. H. Sellew on Jesus and the voice from beyond the grave—*Gospel of Thomas* 42 in the context of funerary epigraphy; M. Moreland on *Gospel of Thomas* 52 as a critique of early Christian hermeneutics; DeConick on a preliminary examination of the earliest speeches in *Gospel of Thomas;* P. Luomanen on the relationship between the Jewish-Christian Gospels and *Gospel of Thomas;* Asgeirsson on conflicting epic worlds; V. K. Robbins on enthymeme and picture in *Gospel of Thomas;* A. Marjanen on the portrait of Jesus in *Gospel of Thomas;* I. Dunderberg on from Thomas to Valentinus—Genesis exegesis in fragment 4 of Valentinus and its relationship to *Gospel of Thomas;* P. J. Hartin on the role and significance of the character of Thomas in *Acts of Thomas;* and M. Meyer on "be passersby"—*Gospel of Thomas* 42, Jesus traditions, and Islamic literature. The editors have provided a seven-page preface.

Be'erot Yitzhak. Studies in Memory of Isadore Twersky, ed. J. M. Harris (Cambridge, MA: Harvard University Center for Jewish Studies, 2005, $55/£34.95) x and 453 pp. and 93* pp. LCN: 2005040323. ISBN: 0-674-01807-9. Distributed by Harvard University Press.

Twersky (1930-97) was professor of Hebrew literature and philosophy at Harvard University where he taught from 1955 to 1997. Best known for his work on Maimonides, he tried to show how mysticism and philosophy, pietism and biblical studies, attempted in different ways to keep the Law rooted in spirituality, to ensure that it was infused with inner meaning. This memorial volume contains two essays on his achievements as a historian of Jewish culture (by J. R. Hacker) and as a scholar of medieval Jewish history (by B. Septimus). Also included are seventeen essays in English and four in Hebrew on various topics related to Twersky's scholarly interests. They include E. Breuer on Maimonides and the authority of haggadah; I. Robinson on Cyrus Adler and *The American;* M. Saperstein on the Diaspora and the Holy Land—two manuscript sermons by Saul Levi Morteira of Amsterdam; J. J. Schacter on Rabbi Jacob Emden, philosophy, and Maimonides; M. Verman on

reincarnation and theodicy; and J. R. Woolf on admiration and apathy—Maimonides' *Mishneh Torah* in high and late medieval Ashkenaz.

D. Bodi, *The Michal Affair. From Zimri-Lim to the Rabbis,* Hebrew Bible Monographs 3 (Sheffield, UK: Sheffield Phoenix, 2005, £50/$85) ix and 169 pp. Bibliography. Indexed. ISBN: 1-905048-17-3.

Bodi, associate professor at the Paris School of Oriental Studies, employs narratological, historical, and tradition-historical methods to produce a fresh approach to the story of Michal, daughter of Saul and wife of David. He first argues that the OT compiler has used the story of the tragic destiny of a Hebrew princess in order to deconstruct royal ideology and debunk the abuses of the nascent Israelite monarchy. Then he draws a comparison between Saul offering his two daughters, Merab and Michal, as wives to David, and the unhappy fate of two daughters of Zimri-Lim, the bedouin and tribal king of Mari in northern Syria. Finally with collaboration from B. Donnet-Guez he provides an analysis of the Michal story in the texts from the Talmud and Midrashim. Bodi concludes that both modern interpretative methods and traditional rabbinic readings point to David's guilt from the beginning of his dynasty and rehabilitate Michal's role.

A. Brent, *Ignatius of Antioch and the Second Sophistic. A Study of an Early Christian Transformation of Pagan Culture,* Studien und Texte zu Antike und Christentum 36 (Tübingen: Mohr Siebeck, 2006, paper €84) xvi and 377 pp., 15 plates. Bibliography. Indexed. ISBN: 3-16-148794-X.

Brent, a supernumerary member of the faculty of divinity at the University of Cambridge and author of *The Imperial Cult and the Development of Church Order* (1999), contends that Ignatius' letters (and Clement's *Corinthians*) reflect the interaction between certain forms of early Christianity and various points in the dialogue between Roman power (εἰρήνη) and Hellenic ordered autonomy (ὁμόνοια). After methodological reflections, he considers the following topics: the enigma of Ignatius of Antioch, Ignatius' typology of church order, sacred images and mystery processions, Ignatius' response to Roman imperialism, Ignatius and Polycarp, and Ignatius and the Second Sophistic. Brent concludes that the logic of Ignatius' language proceeds within the logic of the discourse of the Second Sophistic, and that Ignatius played the pagan language game of the Second Sophistic while engaging in the transformation of that culture by proposing new meanings.

D. K. Buell, *Why This New Race. Ethnic Reasoning in Early Christianity* (New York—Chichester, UK: Columbia University Press, 2005, $45/£29.50) xiv and 257 pp. Bibliography. Indexed. LCN: 2005041278. ISBN: 0-231-13334-0.

Buell, associate professor of religion at Williams College in Massachusetts and author of *Making Christians. Clement of Alexandria and the Rhetoric of Legitimacy* (1999), investigates how early Christians defined themselves in terms of larger corporate collectives that have been variously called "ethnic groups," "races," or "nations." After a 34-page introduction, she considers the following topics: "worshippers of so-called gods, Jews, and Christians"—religion in ethnoracial discourses; "we were before the foundation of the world"—appeals to the past in early Christian self-definition; "we, quarried from the bowels of Christ, are the true *genos* of Israel"—Christian claims to peoplehood; "a *genos* saved by nature"—ethnic reasoning as intra-Christian polemic; and "from every race of humans"—ethnic reasoning, conversion, and Christian universalism. Buell concludes that ethnic reasoning was a flexible and widely used tool of self-fashioning for those whom we study as early Christians.

D. Candido, *I testi del libro di Ester. Il caso dell'*Introitus *TM 1,1-22 — LXX A1-17; 1,1-22 — Τα A1-18; 1,1-21,* Analecta Biblica 160 (Rome: Editrice Pontificio Istituto Biblico, 2005, paper €30) vi and 483 pp., 7 plates. Bibliography. Indexed. ISBN: 88-7653-160-2.

Prepared as a doctoral dissertation under the direction of S. Pisano and accepted in 2004

by the Pontifical Biblical Institute, this analysis of the textual transmission of the book of Esther focuses on the initial portion of the work (known as the *introitus*) as it appears in the most important ancient witnesses: the Masoretic text (1:1-22), the Septuagint (A1-17; 1:1-22), and the Alpha-text (A1-18; 1:1-21), along with other Hebrew, Greek, Latin (Vetus Latina and Vulgate), and Aramaic (Targums) witnesses. The investigation develops in four steps, applying creatively the methodological approach of B. Lonergan: experience, understanding, judgment, and decision. Three appendixes and several photographs of ancient manuscripts are included. C. M. Martini has provided a three-page preface.

J. H. CHARLESWORTH AND H. W. M. RIETZ (EDS.), *The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations.* Vol. 3, *Damascus Document II, Some Works of the Torah, and Related Documents,* Princeton Theological Seminary Dead Sea Scrolls Project (Tübingen: Mohr Siebeck, 2006, €109; Louisville, KY: Westminster John Knox, $150) xxvii and 304 pp. Bibliographies. ISBN: 3-16-147423-6 (MS), 0-664-23004-0 (WJK).

This volume continues editions and translations of Qumran texts belonging or related to *Damascus Document* (CD) begun in the volume described in *NTA* 41, pp. 171-172. It provides introductions, as well as Hebrew texts (with critical apparatus) and new translations (with notes below) for the following works: J. M. Baumgarten (with Charlesworth, L. Novakovic, and Rietz) on *Damascus Document* according to 4Q266-4Q273; E. Qimron (with Charlesworth, D. A. Hume, J. B. F. Miller, S. J. Pfann, and Rietz) on *Some Works of the Torah* (4QMMT) according to 4Q394-4Q399 and 4Q313; Baumgarten with Novakovic on *Miscellaneous Rules* (4Q265); and Charlesworth and C. Claussen on *Halakah A* (4Q251), *Halakah B* (4Q264a), *Halakah C* (4Q472b), and *Harvesting* (4Q284a). Other volumes in the project have been described in *NTA* 39, p. 350; 42, p. 608; 44, p. 417; and 46, pp. 399-400.

D. W. CLANTON, *The Good, the Bold, and the Beautiful. The Story of Susanna and Its Renaissance Interpretations,* Library of Hebrew Bible/Old Testament Studies 430 (New York—London: T&T Clark, 2006, $125/£60) viii and 213 pp., 8 halftones. Bibliography. Indexed. LCN: 2005031447. ISBN: 0-567-02991-3.

Prepared as a doctoral dissertation directed by P. Eisenbaum and presented to Iliff School of Theology in Denver, CO, this investigation of the story of Susanna contends that the 1st-century B.C. narrative is primarily a thematic one, and that many Renaissance interpretations misunderstood or misappropriated it to suit various needs, often with harmful ideological results. After a six-page introduction, it considers the context(s) and (re)dating of the story of Susanna, and offers a narrative-rhetorical reading of the Susanna story. Then it discusses portrayals of Susanna in literature, art, music, history, and society during the Renaissance under three headings: the Renaissance and women, the standard depiction of Susanna during the Renaissance, and counterreadings of Susanna during the Renaissance. A translation of the Theodotionic version of the Susanna story is included.

S. J. D. COHEN, *From the Maccabees to the Mishnah* (2nd ed.; Louisville, KY—London: Westminster John Knox, 2006, paper $27.95) xiv and 250 pp., timeline. Bibliography. Indexed. LCN: 2005058563. ISBN: 0-664-22743-0.

The revised, expanded, and updated version of the work published in 1987 [*NTA* 31, p. 383], this volume treats the chronology and geography of ancient Judaism, Jews and Gentiles, the practices and beliefs of the Jewish "religion," the community and its institutions, sectarian and normative Judaism, canonization and its implications, and the emergence of rabbinic Judaism. For this edition Cohen, professor of Hebrew literature and philosophy in the department of Near Eastern Languages and Civilizations at Harvard University, has made fuller use of the Qumran scrolls, introduced a section on women's Judaism, given a fuller introduction to the Mishnah, added footnotes (mainly for primary sources), and updated the suggestions for further reading.

W. D. DESMOND, *The Greek Praise of Poverty. Origins of Ancient Cynicism* (Notre Dame, IN: University of Notre Dame Press, 2006, cloth $48, paper $25) xiv and 240 pp. Bibliography. Indexed. LCN: 2005035126. ISBN: 0-268-02581-9 (cloth), -02582-7 (paper).

In this investigation of the early stages of Cynicism in the classical period (450-323 B.C.), Desmond, lecturer in the department of classics at Trinity College in Dublin, argues that figures such as Antisthenes and Diogenes were not cultural outcasts or marginal figures, and that the Cynic movement had deep and significant roots in the "Greek praise of poverty" and the virtues that it could inspire. He develops this thesis in five chapters: approaches to ancient Cynicism; praise of poverty and work; praise of poverty and war; praise of poverty and philosophical wisdom; and the persistence of Cynic ideals. Desmond concludes that while it has been influential throughout the centuries, Cynicism as the peculiar growth of individualism, class prejudice, patriotism, asceticism, satirical intelligence, rationalism, paradoxomania, and carefree humor has not been (and perhaps will never be) fully transplanted out of its original soil in the culture of classical Greece.

K. DOWDEN, *Zeus,* Gods and Heroes of the Ancient World (London—New York: Routledge, 2006, cloth $87.50, paper $22.95) xxvi and 164 pp., 4 figs., 10 halftones, 3 maps, table. Bibliography. Indexed. LCN: 2005009985. ISBN: 0-415-30502-0 (cloth), -30503-9 (paper).

After introducing Zeus as the chief deity of the ancient Greek pantheon, Dowden, professor of classics and director of the Institute of Archaeology and Antiquity at the University of Birmingham, as well as author of *The Uses of Greek Mythology* (1992), considers key themes pertaining to Zeus under the following headings: envisaging Zeus, Zeus' relationships with gods and mortals, Zeus from weather to fate, Zeus and the order of society, and thinking about Zeus. Then under "Zeus afterwards," he traces the importance of Zeus throughout the centuries. Dowden observes that the remote, invisible, and inscrutable Zeus underpins the entire system of the Greek pantheon.

H. EFTHIMIADIS-KEITH, *The Enemy is Within. A Jungian Psychoanalytic Approach to the Book of Judith,* Biblical Interpretation 67 (Boston—Leiden: Brill, 2004, €159/$159) xiii and 442 pp., 13 figs., 17 tables. Bibliography. Indexed. LCN: 2004045611. ISBN: 0-391-04214-9.

Based on a doctoral dissertation directed by J. Cook and M. J. Oosthuizen and presented in 2001 to the University of Port Elizabeth in South Africa, this volume contends that the book of Judith possesses mythopoetic qualities that when viewed through the lens of Jungian psychoanalytic theory, facilitate its understanding as a dream of and for the Jewish nation. Efthimiadis-Keith argues that the characters in the book may be seen as representing both the diverse personalities present within and without Judean society during the 1st century B.C. and as reflections of the archetypal energies underlying these aspects. After a 41-page introduction, she treats the following topics: individuation, dream analysis, and other basic Jungian concepts—an overview and evaluation; an evaluative survey of current Judith studies; methodological considerations—Jung, literature, and the interpretation of Judith; and the enemy is within—a Jungian psychoanalytic perspective on Judith. Efthimiadis-Keith concludes that from a psychological viewpoint Achior is the most important character in the book, and that the events as well as the reactions and characteristics of the characters are best viewed as projections/aspects of Achior's psyche, his fears, his desires, and the implicit challenge/dilemma facing him.

Y. Z. ELIAV, *God's Mountain. The Temple Mount in Time, Place, and Memory* (Baltimore: Johns Hopkins University Press, 2005, $40) xxxv and 353 pp., 20 figs., 7 maps. Bibliography. Indexed. LCN: 2004030322. ISBN: 0-8018-8213-3.

Based on a doctoral dissertation directed by M.-D. Herr and Y. Tsafrir and presented to the Hebrew University in Jerusalem, this volume seeks to describe how the Temple Mount in Jerusalem began and developed as a physical entity as well as a religious concept and a

cultural image. After a nineteen-page introduction, it discusses the history of the Temple Mount in six chapters: transmuting realities—from David to Herod, from Micah to Josephus; *locus memoriae*—the Temple Mount and the early followers of Jesus and James; delusive landscapes—from Jerusalem to Aelia; a lively ruin—the Temple Mount in Byzantine Jerusalem; the new mountain in Christian homiletics; and the Temple Mount, the rabbis, and the poetics of memory. Eliav rejects the sequential development paradigm and argues for a multifaceted model that encompasses both radical changes in the function of the Temple Mount site within the urban landscape of Jerusalem and a dialectical, cultural-religious discourse involving the variety of groups that resided in Palestine during the late Roman and Byzantine periods.

C. D. ELLEDGE, *Life after Death in Early Judaism. The Evidence of Josephus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 208 (Tübingen: Mohr Siebeck, 2006, paper €44) xiv and 224 pp. Bibliography. Indexed. ISBN: 3-16-148875-X.

Based on doctoral research directed by J. H. Charlesworth at Princeton Theological Seminary, this volume attempts to provide a concentrated assessment of what Josephus reveals regarding Jewish piety about the future life. After a synopsis of beliefs regarding life beyond death in Jewish literature, it presents a comprehensive survey of Josephus' statements (in *Against Apion, Jewish War,* and *Jewish Antiquities*) about Jewish beliefs regarding the future life. Next it considers the conception of immortality in Josephus' works in terms of mythology, philosophy, and the noble death. Then it discusses the apologetical functions of immortality in Josephus, and goes beyond Josephus by examining resurrection, immortality, and apologetical strategies in other writings (*4 Maccabees,* Justin's Martyr's *First Apology,* etc.). The two appendixes concern (1) Josephus and Hippolytus on life after death, and (2) the afterlife passages in Josephus. Elledge, author of *The Bible and the Dead Sea Scrolls* (2005), suggests three possibilities for appreciating the apologetical functions of the "future life" passages in Josephus' works: his idealizing portrait of Judaism, his own genuine concerns with theodicy, and the moralizing dimensions of his presentation of history.

J. K. ELLIOTT, *The Apocryphal New Testament. A Collection of Apocryphal Christian Literature in an English Translation* (Oxford: Oxford University Press, Clarendon Press, 2005, paper £35/$55) xxv and 747 pp. Bibliographies. Indexed. LCN: 92-38129. ISBN: 0-19-826181-0.

The paperback edition of the work described in *NTA* 38, pp. 487-488, this volume presents introductions to and translations of apocryphal Gospels (including birth and infancy Gospels, Gospels of Jesus' ministry and passion, and the Pilate cycle), apocryphal Acts (Andrew, John, Paul, Peter, etc.), apocryphal epistles, and apocryphal apocalypses (Peter, Paul, Thomas, etc.). Elliott is professor of NT textual criticism at the University of Leeds.

J. ELSNER AND I. RUTHERFORD (EDS.), *Pilgrimage in Graeco-Roman & Early Christian Antiquity. Seeing the Gods* (Oxford—New York: Oxford University Press, 2005, £70/$125) xvii and 513 pp., 35 figs., 3 tables. Bibliography. Indexed. ISBN: 0-19-925079-0.

After a 38-page introduction by the editors, this volume presents six essays on classical and Hellenistic pilgrimage: B. Kowalzig on mapping out *communitas*—performances of *theōria* in their sacred and political contexts; F. Naiden on *hiketai* and *theōroi* at Epidaurus; M. Arnush on pilgrimage to the oracle of Apollo at Delphi—patterns of public and private consultation; S. Scullion on "pilgrimage" and Greek religion—sacred and secular in the pagan *polis;* Rutherford on downstream to the cat-goddess—Herodotus on Egyptian pilgrimage; and A. W. Nightingale on the philosopher at the festival—Plato's transformation of traditional *theōria.* Then there are seven papers on pilgrimage in the Roman empire: A. Petsalis-Diomidis on the body in space—visual dynamics in Greco-Roman healing pilgrimage; G. Williamson on Mucianus and a touch of the miraculous—pilgrimage and

tourism in Roman Asia Minor; M. Galli on pilgrimage as elite *habitus*—educated pilgrims in sacred landscape during the Second Sophistic; W. Hutton on the construction of religious space in Pausanias; A. Fear on a journey to the end of the world; J. L. Lightfoot on pilgrims and ethnographers—in search of the Syrian goddess; and S. A. Takács on divine and human feet—record of pilgrims honoring Isis. Finally there are four articles on Jewish and Christian pilgrimage: D. Noy on Rabbi Aqiba comes to Rome—a Jewish pilgrimage in reverse?; W. Pullan on "intermingled until the end of time"—ambiguity as a central condition of early Christian pilgrimage; Elsner on piety and passion—contest and consensus in the audiences for early Christian pilgrimage; and D. Frankfurter on urban shrine and rural saint in 5th-century Alexandria.

From 4QMMT to Resurrection. Mélanges qumraniens en hommage à Émile Puech, ed. F. García Martínez, A. Steudel, and E. Tigchelaar, Studies on the Texts of the Desert of Judah 61 (Leiden—Boston: Brill, 2006, €129/$168) ix and 375 pp., frontispiece, plate, tables. Bibliography. ISBN: 90-04-15252-0.

The nineteen essays honoring Professor Puech on his 65th birthday are by K. Berthelot on 4QMMT and the question of the canon of the Hebrew Bible; G. J. Brooke on the structure of $1QH^a$ xii 5–xiii 4 and the meaning of resurrection; J. J. Collins on the Essenes and the afterlife; H. Drawnel on the literary form and didactic content of *Admonitions (Testament) of Qahat;* T. Elgvin on $4QMysteries^c$—a new edition; H.-J. Fabry on Isaac in the Qumran manuscripts; D. J. Harrington on recent study of 4QInstruction; I. Kottsieper on whether 11Q5 ($11QPs^a$) xix is a "plea for deliverance"; R. G. Kratz on Moses and the Prophets—the interpretation of 4QMMT C; A. Lange on whether the Qumran Dead Sea scrolls are a library or a manuscript corpus; A. Lemaire on Psalm 154—wisdom and the site of Qumran; C. Martone on *recentiores non deteriores*—a neglected philological rule in light of the Qumran evidence; D. W. Parry on the linguistic profile of the nonbiblical Qumran texts—a multidimensional approach; M. Philonenko on the expressions "faithful house in Israel," "house of truth in Israel," and "house of perfection and of truth in Israel"; Steudel on whether 4Q448 is the lost beginning of MMT; Tigchelaar on the publication of PAM 43.398 (IAA #202) including new fragments of 4Q269; E. Tov on Hebrew Scripture editions—philosophy and praxis; J. Trebolle on the text-critical value of the Old Latin in post-Qumranic textual criticism (1 Kgs 18:26-29, 36-37); and J. C. VanderKam on *1 Enoch* 80 within the Book of the Luminaries. Also included are a photograph of the honoree, a three-page preface by the editors, and a list of Puech's publications.

K. Galor, J.-B. Humbert, and J. Zangenberg (eds.), *Qumran. The Site of the Dead Sea Scrolls: Archaeological Interpretations and Debates. Proceedings of a Conference held at Brown University, November 17-19, 2002,* Studies on the Texts of the Desert of Judah 57 (Leiden—Boston: Brill, 2006, €109/$147) x and 308 pp. Illustrated. Bibliography. Indexed. LCN: 2005045574. ISBN: 90-04-14504-4.

The fifteen papers in this volume appear under four major headings: old and recent excavations at Qumran (three), interpreting the Qumran site (four), the Qumran cemeteries in context (three), and regional aspects of Qumran archaeology (five). They are by Humbert on the archaeology of Qumran; J. F. Strange on the 1996 excavations at Qumran and the context of the new Hebrew ostracon; Y. Magen and Y. Peleg on back to Qumran—ten years of excavation and research, 1993-2004; J. Branham on hedging the holy at Qumran—walls as symbolic devices; J. E. Taylor on Khirbet Qumran in Period III; G. L. Doudna on the legacy of an error in archaeological interpretation—the dating of the Qumran Cave scroll deposits; S. J. Pfann on a table in the wilderness—pantries and tables, pure food and sacred space at Qumran; O. Röhrer-Ertl on facts and results based on skeletal remains from Qumran found in Collectio Kurth—a study in methodology; S. G. Sheridan and J. Ullinger on the human remains in the French Collection from Qumran; K. D. Politis on the discovery and excavation of the Khirbet Qazone cemetery and its significance relative to Qumran; Y. Hirschfeld on Qumran in the Second Temple period—a reassessment; J. Patrich on agricultural devel-

opment in antiquity—improvements in cultivation and production of balsam; M. Broshi and H. Eshel on whether there was agriculture at Qumran; M. Bélis on the production of indigo dye in the installations of Ain Feshka; and R. Bar-Nathan on Qumran and the Hasmonean and Herodian winter palaces of Jericho—the implication of the pottery finds for the interpretation of the settlement at Qumran. Also included are a foreword by J. J. Collins, an introduction by Galor and Zangenberg, and the full program of the 2002 conference held at Brown University in Providence, RI.

M. GOODMAN (ED.), *The Oxford Handbook of Jewish Studies* (Oxford—New York: Oxford University Press, 2005, paper £30/$49.95) xiv and 1037 pp. Bibliographies. Indexed. LCN: 2002035554. ISBN: 0-19-928032-0.

The paperback edition of a work first published in 2002, this volume presents thirty-nine essays on various aspects of Jewish studies. The articles most pertinent to NT studies are by A. Cooper on biblical studies and Jewish studies, Goodman on Jews and Judaism in the Second Temple period, J. J. Collins on the literature of the Second Temple period, S. Schwartz on historiography on the Jews in the "talmudic period" (A.D. 70-640), C. Hezser on classical rabbinic literature, M. Fishbane on Bible interpretation, and P. S. Alexander on mysticism.

A. F. GREGORY AND C. M. TUCKETT (EDS.), *Trajectories through the New Testament and the Apostolic Fathers* (Oxford—New York: Oxford University Press, 2005, £65/$120) xvii and 506 pp. Bibliography. Indexed. LCN: 2005018648. ISBN: 0-19-926783-9.

The twenty essays in this volume are by A. Lindemann on Paul's influence on "Clement" and Ignatius; H. Koester on Gospels and Gospel traditions in the 2nd century; A. J. Bellinzoni on Luke's Gospel in the Apostolic Fathers; T. G. Weinandy on the apostolic Christology of Ignatius as the road to Chalcedon; F. Young on wisdom in the Apostolic Fathers and the NT; J. Muddiman on the church in Ephesians, *2 Clement,* and *Shepherd of Hermas;* D. F. Wright on the Apostolic Fathers and infant baptism—whether there is any advance on the obscurity of the NT; C. Claussen on the Eucharist in John's Gospel and *Didache;* A. Stewart-Sykes on prophecy and patronage—the relationship between charismatic functionaries and household officers in early Christianity; J. Kloppenborg on *Didache* 1:1–6:1, James, Matthew, and the Torah; J. A. Draper on first-fruits and the support of prophets, teachers, and the poor in *Didache* 13 in relation to NT parallels; C. N. Jefford on social locators as a bridge between *Didache* and Matthew; C. E. Hill on Ignatius, the "gospel," and the Gospels; D. M. Reis on following in Paul's footsteps—*mimēsis* and power in Ignatius; H. O. Maier on the politics and rhetoric of discord and concord in Paul and Ignatius; A. Brent on Ignatius and Polycarp—the transformation of NT traditions in the context of mystery cults; P. Oakes on leadership and suffering in the letters of Polycarp and Paul to the Philippians; P. A. Hartog on the opponents of Polycarp, *Philippians,* and 1 John; B. Dehandschutter on the NT and *Martyrdom of Polycarp;* and M. W. Holmes on *Martyrdom of Polycarp* and the NT passion narratives.

H. W. GUGGENHEIMER, *The Jerusalem Talmud. Third Order: Našim. Tractate* Ketubot. *Sixth Order: Tahorot. Tractate* Niddah. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 34 (Berlin—New York: de Gruyter, 2006, €178) xiii and 727 pp. Indexed. ISBN: 3-11-019033-8.

The eighth in Guggenheimer's series of books on the Jerusalem Talmud [see *NTA* 44, p. 623; 45, p. 200; 46, p. 192; 47, pp. 193, 596; 49, pp. 212-213; 50, pp. 208-209], this volume treats tractates *Ketubot* (which concerns a husband's obligations to his wife) and *Niddah* ("purities") as they appear in the Jerusalem Talmud. Along with brief introductions to each tractate, it provides for each halakah the pointed text, a new translation, and extensive notes. The commentary explains the text within the talmudic setting, and gives particular attention to the relation of the Babylonian Talmud to the Jerusalem Talmud. The text is based on the manuscript text of the Yerushalmi edited by the Academy of the Hebrew Language in Jerusalem (2001).

A. GUTSFELD AND D.-A. KOCH (EDS.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien,* Studien und Texte zu Antike und Christentum 25 (Tübingen: Mohr Siebeck, 2006, paper €44) viii and 202 pp. Indexed. ISBN: 3-16-148620-X.

The nine essays in this volume are by T. Schmeller on exegetical interest in ancient associations in the 19th and 20th centuries; A. J. B. Sirks on associations in Roman imperial legislation; V. Hirschmann on power through integration?—aspects of social reciprocity between association and state as illustrated by the *mystai* and *technites* of Dionysus at Smyrna; D. Brabant on personal experience of God and religious groups—the *therapeutai* of Asclepius in Pergamum; S. Sommer on religion and unrest in associations in Roman imperial times; D. Schinkel on "and they did not know why they had come together"—groups and group interests in the Demetrius episode in Acts 19:23-40; J. M. G. Barclay on money and meetings—group formation among Diaspora Jews and early Christians; Koch and Schinkel on the quest for associations in the history of spirituality and theology in the 19th and 20th centuries, with particular attention to contemporary associations and the "turn" in Protestant theology after 1918; and R. S. Ascough on voluntary associations and the formation of Pauline Christian communities—overcoming the objections.

G. HART, *The Routledge Dictionary of Egyptian Gods and Goddesses* (2nd ed.; London—New York: Routledge, 2005, cloth $87.50, paper $26.95) xv and 170 pp., 3 maps, timeline. Illustrated. Bibliography. LCN: 2004030797. ISBN: 0-415-36116-8 (cloth), -34495-6 (paper).

This revised and expanded version of a work first published in 1986 features a completely new introduction, new entries on four deities, and further information on a number of others, as well as a more comprehensive time chart and an updated bibliography. The main part of the volume presents brief descriptions of ancient Egyptian deities and related topics in alphabetical order from "Aken" to "Yamm." The topics include Amun, Anubis, Aten, Bes, gate deities of the underworld, Hathor, Horus, Isis, Maat, Min, Osiris, Pharaoh, Ptah, Ra, Sarapis, Seth, and Thoth.

S. A. HARVEY, *Scenting Salvation. Ancient Christianity and the Olfactory Imagination,* Transformation of the Classical Heritage 42 (Berkeley—Los Angeles—London: University of California Press, 2006, cloth $45/£29.95) xviii and 421 pp. Bibliography. Indexed. LCN: 2005013451. ISBN: 0-520-24147-9.

In her study of how early Christians (from the 1st to the 7th century A.D.) participated in the ancient uses of and attitudes toward smells, Harvey, professor of religious studies at Brown University in Providence, RI, and author of *Asceticism and Society in Crisis. John of Ephesus and the "Lives of the Eastern Saints"* (1990), argues that they used olfactory experience to formulate religious knowledge concerning the divine and the human. After a nine-page introduction, she deals with the following topics: the olfactory context—smelling the early Christian world; the Christian body—ritually fashioned experience; olfaction and Christian knowing; redeeming scents—ascetic models; sanctity and stench; and resurrection, sensation, and knowledge. Harvey concludes that holy fragrance carried the Christian memory of the breath of life received from God by his first creation and renewed by Christ for the next, and that for Christians in late antiquity every smell found its meaning and value in relation to that memory.

C. E. HILL, *From the Lost Teaching of Polycarp. Identifying Irenaeus' Apostolic Presbyter and the Author of* Ad Diognetum, Wissenschaftliche Untersuchungen zum Neuen Testament 186 (Tübingen: Mohr Siebeck, 2006, €49) ix and 207 pp., fig. Bibliography. Indexed. ISBN: 3-16-148699-4.

Hill, professor of NT at Reformed Theological Seminary in Orlando, FL, and author of *Regnum Caelorum. Patterns of Millennial Thought in the Early Church* (2001) and *The Johannine Corpus in the Early Church* (2004), contends that the anonymous "apostolic presbyter" cited intermittently by Irenaeus was Polycarp, and that Polycarp may have been the author of the work known as *Ad Diognetum.* After a three-page introduction, he dis-

cusses Polycarp's *Contra Marcionem* and Irenaeus' presbyterial source in *Adversus haereses* 4.27-32: the identity of the presbyter, the content of Polycarp's anti-Marcionite teaching, and the implications of identifying Polycarp and the presbyter. Then he considers Polycarp as the author of *Ad Diognetum*: the form and character of *Ad Diognetum;* the case for Polycarp as speaker, and Diognetus as hearer; and Polycarp's connections with *Ad Diognetum.*

D. HILLEL, *The Natural History of the Bible. An Environmental Exploration of the Hebrew Scriptures* (New York—Chichester, UK: Columbia University Press, 2006, $32.50/£22.50) xiii and 354 pp., frontispiece, 57 figs., 6 maps, 3 tables. Bibliography. Indexed. LCN: 2005050740. ISBN: 0-231-13362-6.

Hillel, professor emeritus of environmental sciences at the University of Massachusetts and senior research scientist in the Center for Climate Systems Research at Columbia University, seeks to explore systems in the Holy Land in which physical, biological, and human factors operate conjointly and interactively. After a ten-page "personal testament," he treats the following topics: environment and culture—a premise and its implications; the ecological context—a region of disparate domains; the first riverine domain—influence of Mesopotamia; the pastoral domain—legacy of the bedouin patriarchs; the second riverine domain—sojourn and slavery in Egypt; the desert domain—wanderings in Sinai and the Negev; the rainfed domain—settlement in the hill district of Canaan; the maritime domain—interactions with Philistines and Phoenicians; the urban domain—convergence of king and cult in Jerusalem; the exile domain—expulsion, survival, revival, and return; and the overarching unity—culmination of ethical monotheism. He concludes with reflections on the lasting relevance of early ecological influences. The three appendixes concern the historical validity of the Bible, perceptions of humanity's role on God's earth, and selected passages regarding the seven domains.

N. HOLZBERG, *Der antike Roman. Eine Einführung* (3rd ed.; Darmstadt: Wissenschaftliche Buchgesellschaft, 2006, €24.90) 176 pp. Bibliography. Indexed. ISBN: 3-534-18769-5.

The first German edition of this introduction to the ancient Greco-Roman novels was published in 1986. A revised and expanded version appeared in English under the title *The Ancient Novel. An Introduction* [*NTA* 40, pp. 555-556]. In what is basically a new book, Holzberg, professor of classical philology at the Ludwig-Maximilians-Universität in Munich, first discusses the genre of the novel and its origin. Then he treats individual novels under three headings: the earlier idealistic novels (e.g. Chariton's *Chaireas and Callirhoe,* Xenophon's *Ephesiaca*), the comic-realistic novels (e.g. Petronius' *Satyricon,* Apuleius' *Metamorphoses*), and the later idealistic novels (Iamblichus' *Babyloniaca,* Achilles Tatius' *Leucippe and Cleitophon,* Longus' *Daphnis and Chloe*).

W. HORBURY, *Herodian Judaism and New Testament Study,* Wissenschaftliche Untersuchungen zum Neuen Testament 193 (Tübingen: Mohr Siebeck, 2006, €89) xii and 268 pp. Indexed. ISBN: 3-16-148877-6.

The first six essays in this collection appear under the heading "Jewish and Christian piety": Jewish and Christian monotheism in the Herodian age (2004); Moses and the covenant in *Assumption of Moses* and the Pentateuch (2003); the books of Solomon in ancient mysticism (2003); the Temple according to Virgil and in Herodian Judaism (1999); "gospel" in Herodian Judea (2005); and *cena pura* and the Lord's Supper (2005). The other two essays concern aspects of modern NT study: British NT study in its international setting between 1902 and 2002 (2003); and rabbinic literature in NT interpretation. Horbury is professor of Jewish and early Christian studies at the University of Cambridge.

T. ILAN, *Silencing the Queen. The Literary Histories of Shelamzion and Other Jewish Women,* Texts and Studies in Ancient Judaism 115 (Tübingen: Mohr Siebeck, 2006, €94) xv and 315 pp. Bibliography. Indexed. ISBN: 3-16-148879-2.

The eight essays in this volume explore the silencing of Jewish women from postbiblical antiquity down to our times. They trace the methods used to accomplish this end, while

throwing light on some obscure historical episodes and suggesting new readings for some specific texts. After a 42-page introduction, Ilan, professor at the Freie Universität in Berlin and author of *Lexicon of Jewish Names in Late Antiquity* (2002), deals with the following topics: "a king, not a queen"—the principle of dynastic succession in the Hasmonean kingdom; the whore of Nineveh—Queen Shelamzion in the eyes of the Dead Sea sect; women Pharisees; women's rights—Tosefta versus Mishnah; "daughters of Israel, weep for Rabbi Ishmael!"—the school of Rabbi Aqiba versus the school of Rabbi Ishmael; "stolen water is sweet"—Yerushalmi versus Bavli; "you shall not suffer a witch to live"—witches in ancient Jewish history; and in the queen's name. The volume incorporates material from Ilan's publications between 1992 and 2005.

A. S. JACOBS, *Remains of the Jews. The Holy Land and Christian Empire in Late Antiquity,* Divinations: Rereading Late Ancient Religion (Stanford, CA: Stanford University Press, 2004, $57.95) xiv and 249 pp. Bibliography. Indexed. LCN: 2003010165. ISBN: 0-8047-4705-9.

The revised version of a doctoral dissertation directed by E. A. Clark and presented to Duke University, this volume investigates the rise of the Christian empire in late antiquity (A.D. 300-550) with particular attention to how Christian authors wrote about "the Holy Land." After a seventeen-page introduction to the Holy Land, empire, and Jews, it considers the ways in which Christians inscripted their appropriation and construction of imperial knowledge through, around, with, and from the Jews of the Holy Land. Then it examines representations of Christian power in the Holy Land with reference to the travel literature of Christian pilgrims and to the transformation of Jerusalem into a site of religious and political authority. Jacobs concludes that in various writings Christians enacted their own dominance through the idiom of the iconic Jew of the Christian Holy Land, and that power over the Jew came to signify imperial power over a Christianized universe.

Jahrbuch für Antike und Christentum 47 • 2004 (Münster: Aschendorff, 2005, €72) 220 pp. and 3 plates, 7 figs., table. Bibliography. ISBN: 3-402-08138-5.

Of the eight major articles in this fascicle [see *NTA* 49, p. 635], the two most pertinent to the NT world are by J. Rüpke on cultic activities outside the religion of the polis—polemics and perspectives [§ 50-2039]; and M. Frenschkowski on Parthian apocalyptic—the mythology and military conduct of the Iranian peoples as seen in their reception in the book of Revelation [§ 50-1853]. The remaining six papers are by G. Schöllgen, P. van Nuffelen, M. Detoraki, H. Brakmann, M. Wallraff, and G. Brands. Also included are nineteen book reviews and two reports.

C. P. JONES, *Philostratus. The Life of Apollonius of Tyana.* Vol. 1, *Books I–IV;* vol. 2, *Books V–VIII,* Loeb Classical Library 16-17 (Cambridge, MA—London: Harvard University Press, 2005, $21.50/£13.95 each) vii and 423 pp., viii and 440 pp., 3 maps. Bibliography. Indexed. LCN: 2004060863. ISBN: 0-674-99613-5 (vol. 1), -99614-3 (vol. 2).

While formally a biography (the longest that survives from antiquity), Philostratus' *Life of Apollonius of Tyana* is a combination of travel narrative, rhetorical showpiece, and much else. After a thirty-page introduction to the work, Jones, professor of classics and history at Harvard University, provides on facing pages a much improved Greek text and a fresh translation with textual and explanatory notes below. The first four books (contained in volume 1) are largely taken up with Apollonius' visit to the wise men of India, and end with his visit to Rome and confrontation with the tyranny of Nero. The remaining four books (in volume 2) include a visit to Ethiopia and Apollonius' trial before the emperor Domitian from which he emerges unscathed.

K. L. KING, *The Secret Revelation of John* (Cambridge, MA—London: Harvard University Press, 2006, $25/£16.95) xiii and 397 pp. Bibliography. Indexed. LCN: 2005050359. ISBN: 0-674-01903-2.

King, professor of ecclesiastical history at Harvard Divinity School and author of *What Is*

Gnosticism? (2003), seeks to offer a translation of *Secret Revelation of John* in which the different surviving versions can be compared in English, and to provide an exposition of the most important intertextual information needed to read and interpret the work. After a 24-page introduction, she presents on facing pages (with notes below) the versions found in the Berlin Codex and Nag Hammadi Codex II. Then she treats the narrative under the following headings: the ideal—the divine realm; the problem—rupture; the result—the situation of humanity in the world; the solution—salvation; and utopian desire, social critique, and resistance. Finally she treats strategies of interpretation under the following headings: methods and strategies, Platonizing philosophy, Moses, wisdom literature, John's Gospel, countering lies and deceptions, and the history of the text. King concludes that *Secret Revelation of John* can be read as a story, as a social critique, and as intertextual hermeneutics.

D. E. E. KLEINER, *Cleopatra and Rome* (Cambridge, MA—London: Harvard University Press, Belknap Press, 2005, $29.95/£18.95) vii and 340 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 2005041015. ISBN: 0-674-01905-9.

Kleiner, professor of the history of art and classics at Yale University, contends that the politics, persona, and art of Cleopatra had a profound impact on Rome through the queen's intense interactions in turn with Julius Caesar, Marc Antony, and Octavian Augustus. After a fifteen-page prologue ("from carpet to asp"), she tells the story of Cleopatra and her role in Roman history in nineteen chapters: Cleopatra superstar; the major players; the supporting cast; the professionals; Cleopatra *architecta;* Alexandria on the Tiber; living the inimitable life; *ersatz* Alexanders in Egypt and Rome; "queen of kings"—Cleopatra as *thea neotera;* even death won't part us now; Egyptomania!; divine alter egos; a Roman Pharaoh and a Roman emperor; Rome on the Tiber; death, dynasty, and a Roman Dendera; competing with Cleopatra on coins; princesses and power hair; *regina Romana;* and from asp to eternity.

J. W. KNUST, *Abandoned to Lust. Sexual Slander and Ancient Christianity,* Gender, Theory, and Religion (New York—Chichester, UK: Columbia University Press, 2006, $47.50/£31.50) xviii and 279 pp. Bibliography. Indexed. LCN: 2005049778. ISBN: 0-231-13662-5.

Based on a doctoral dissertation directed by V. L. Wimbush and presented to Columbia University, this volume explores the use of sexualized slander by the earliest Christians and their contemporaries in the context of ancient rhetorical invective and in light of ancient assumptions about sex and gender. After a thirteen-page introduction, Knust treats the following topics: sexual slander and ancient invective; Paul, the slaves of desire, and the saints of God; sexual vice and Christian *apologia;* the false teachers of the end time; and illicit sex, wicked desire, and the demonized heretic. She concludes that by accusing enemies of sexual immorality Christians such as Justin and Irenaeus not only challenged the claims and pretensions of those whom they opposed but also defined their own movement in sexual terms (even though the very terms of the argument remained inherently unstable).

R. G. KRATZ, *Das Judentum im Zeitalter des Zweiten Tempels,* Forschungen zum Alten Testament 42 (Tübingen: Mohr Siebeck, 2006, paper €59) x and 387 pp. Bibliography. Indexed. ISBN: 3-16-148835-0.

The "study edition" of the work described in *NTA* 49, p. 442, this volume presents fourteen essays under six headings: Israel and Judaism (one), foreign rule (two), Jewish history (three), tradition (two), theocracy and eschatology (four), and haggadah (two). Kratz is professor of OT at the University of Göttingen.

T. LANDAU, *Out-Heroding Herod. Josephus, Rhetoric, and the Herod Narratives,* Ancient Judaism and Early Christianity 63 (Leiden—Boston: Brill, 2006, €99/$134) xiii and 262 pp. Bibliography. Indexed. LCN: 2005055309. ISBN: 90-04-14923-6.

The revised version of a doctoral dissertation directed by M. Goodman and C. Pelling and submitted at Oxford in 2003, this volume focuses on Josephus' implementation of rhetorical techniques in his two narratives about Herod the Great in *War* 1:204-673 and *Antiquities*

14:1–17:199, respectively. After a 38-page introduction, Landau offers a brief summary of Greco-Roman and Jewish historiographical traditions that may have influenced Josephus as he set out on his historiographical enterprise. Then she focuses on the two Herod narratives and provides detailed analyses of their rhetorical makeups. Three appendixes are included. Landau contends that Josephus' Herod narratives display the work of a conscientious and aware historian who is well versed in Greco-Roman historiography and literature, well attuned to his prospective audience, and very well in touch with his own political and moral agenda. She also observes that while in the Herod narratives Josephus mainly relies on and reacts to the Greco-Roman historiographical tradition, the Jewish element (though faint) is present in the level of ideas.

C. LANGE, *The Portrayal of Christ in the Syriac Commentary on the Diatessaron,* Corpus Scriptorum Christianorum Orientalium 616, Subsidia 118 (Leuven: Peeters, 2005, paper €73) viii and 224 pp. Bibliography. Indexed. ISBN: 90-429-1569-2.

Prepared as a doctoral dissertation under the direction of S. Brock and presented to the University of Oxford, this volume discusses the textual and literary problems related to the Syriac Commentary on the Diatessaron, reconsiders the questions of the authenticity and homogeneity of the work, and suggests a stemma explaining the complex genesis of its composition. After a twelve-page introduction, it treats the life of Ephrem the Syrian, the works of Ephrem, the literary features of the Commentary (textual transmission, the question of homogeneity, the question of authenticity, the stemma), the theological content of the Commentary (the trinitarian doctrine, the Christology), the portrayal of Christ in "genuine" Ephrem (in Ephrem's early Nisibene work and in his Edessene works), and comparison between the Commentary and "genuine" Ephrem. Lange concludes that an Ephremite "school" extended the "basic" authentic material by inserting its own statements, and that it seems appropriate to speak of the Syriac Commentary on the Diatessaron rather than of Ephrem's Commentary on the Diatessaron (while acknowledging that the compiler used a lot of Ephremaic ideas and material).

M. LEFKOWITZ, *Greek Gods, Human Lives. What We Can Learn from Myths* (New Haven—London: Yale University Press, 2005, paper $19) xi and 288 pp., frontispiece, 53 halftones, 2 maps. Illustrated. Bibliography. Indexed. LCN: 2003010659. ISBN: 0-300-10769-2.

In describing the central role played by the gods in narratives by Greek and Roman writers, Lefkowitz, professor in the humanities, department of classical studies, Wellesley College, and author of *Women in Greek Myth* (1986), investigates what the myths meant to audiences in the ancient world and how they helped ancient people understand and come to terms with the world around them. After a twelve-page introduction, she treats the following topics: origins, gods among mortals, the gods in the *Iliad,* the gods in the *Odyssey,* the gods in drama (Apollo and Orestes; Apollo, Athena, and others), the gods in Hellenistic poetry, the gods in the *Aeneid,* and changes. She concludes that the myths portray a world where deities exist primarily to please themselves and offer no hope that justice will be done to any individual or in the course of anyone's lifetime. The hardcover edition appeared in 2003.

M. R. LEFKOWITZ AND M. B. FANT, *Women's Life in Greece and Rome. A Source Book in Translation* (3rd ed.; Baltimore: Johns Hopkins University Press, 2005, cloth $59.95, paper $22.95) xxvii and 420 pp., 12 plates, table. Bibliography. Indexed. LCN: 2005928766. ISBN: 0-8018-8309-1 (cloth), -8310-5 (paper).

The third edition of the work first published in 1982 [*NTA* 28, pp. 331-332] and revised in 1992, the main text of this anthology of 452 ancient Greek and Latin texts pertaining to women's lives is divided into ten major sections: women's voices, men's opinions, philosophers on the role of women, legal status in the Greek world, legal status in the Roman world, public life, private life, occupations, medicine and anatomy, and religion. Many of the selections are provided with brief introductions. Also included are a 32-page appendix

(new texts, notes, and bibliography) to the third edition along with a two-page geographical and chronological concordance.

J.-P. LÉMONON, *Les judéo-chrétiens: des témoins oubliés,* Cahiers Évangile 135 (Paris: Cerf, 2006, paper €7) 64 pp. Bibliography. ISSN: 0222-9714.

After reflecting on problems encountered in identifying so-called Jewish-Christian groups in antiquity, Lémonon discusses 2nd-century Jewish believers in Christ, the history and thought of the Ebionites, the Nazoreans according to Epiphanius, the later history of the Jewish-Christian movement, and the roots of the Ebionites and the Nazoreans. A two-page appendix deals with the Elkesaites. Lémonon attributes the disappearance of the Ebionites and Nazoreans to their christological weaknesses and their position between rabbinic Judaism and official Christianity. Also included in this fascicle are the second part of F.-X. Amherdt's essay on the Bible and history according to P. Ricoeur and five book reviews.

J. E. LENDON, *Soldiers & Ghosts. A History of Battle in Classical Antiquity* (New Haven—London: Yale University Press, 2005, $35) xii and 468 pp., 10 figs., 24 halftones, 10 maps, table. Bibliography. Indexed. LCN: 2004021273. ISBN: 0-300-10663-7.

In this history of methods of fighting on land from the age of Homer through the 4th century A.D., Lendon, who teaches history at the University of Virginia and is the author of *Empire of Honour. The Art of Government in the Roman World* (1997), focuses on change over time and its causes. After a four-page prologue and a nine-page introduction, he discusses military change among the Greeks under the following headings: fighting in the *Iliad,* the last hoplite, two stubborn Spartans in the Persian War, the guile of Delium, the arts of war in the early 4th century B.C., Alexander the Great at the battle of Issus, and Hellenistic warfare (323-31 B.C.). Then he considers military change among the Romans: early Roman warfare, the wrath of Pydna, Caesar's centurions and the legion of cohorts, scenes from the Jewish War (A.D. 67-70), shield wall and mask, and Julian in Persia (A.D. 363). Lendon concludes that both Greek and Roman soldiers fought under the spell of the past, and that the best ancient armies were those that found ways to exaggerate and exploit the yearnings of their individual soldiers. Also included are a chronology of Greek and Roman warfare, a glossary, and extensive bibliographical notes.

J. M. LIEU, *Christian Identity in the Jewish and Graeco-Roman World* (Oxford—New York: Oxford University Press, 2006, paper £18.99/$35) x and 370 pp. Bibliography. Indexed. ISBN: 0-19-929142-X.

The paperback edition of a work first published in 2004, this volume takes different models of the construction of identity from contemporary analysis and uses them to explore what is happening (and how) in the writings of those whom we label Greeks and Romans, Jews and Christians, as they articulated who "they" were, often over against various "others." After a 26-page introduction to the emergence of Christian identity, Lieu, professor of NT studies at King's College, London, and author of *Neither Jew nor Greek? Constructing Early Christianity* (2002), deals with the following topics: text and identity; history, memory, and the invention of tradition; boundaries; the grammar of practice; embodiment and gender; space and place; the Christian race; "the other"; and "made not born." She concludes that while the overwhelming thrust of the relevant texts is their determination to create and sustain a sense of differentiation and so of self (that is, to evoke identity), that identity does not follow a single prescriptive shape.

J. N. LIGHTSTONE, *The Commerce of the Sacred. Mediation of the Divine among Jews in the Greco-Roman World* (New York: Columbia University Press, 2006, cloth $69.50/£45, paper $26.50/£17) xxiii and 171 pp. Bibliography. Indexed. LCN: 2005031784. ISBN: 0-231-12856-8 (cloth), -12857-6 (paper).

The first edition of this work (1984) was described in *NTA* 29, p. 111. This edition contains a new eight-page foreword by W. Braun, a two-page preface to the new edition by

Lightstone, and an updated bibliography by H. W. Basser. After an eleven-page introduction, Lightstone treats the following topics: magicians and divine men; the dead and their tombs; the life of Torah in the Diaspora; the synagogue; the synagogue and the church—the sociology of Jewish-Christian interaction; Christians, Jews in the Greco-Roman Diaspora, and rabbis; and the commerce of the sacred and the social anthropology of knowledge. An appendix deals with Philo and philosophic mysticism. Lightstone, professor of religion at Concordia University in Montreal, contends that Judaism in the Greco-Roman Diaspora reflects a shamanistic model in appropriating and mediating the sacred, and that the Yahwehists of the Greco-Roman world depended on various and varied local loci at which the sacred could be had.

T. H. Lim, *The Dead Sea Scrolls. A Very Short Introduction* (Oxford—New York: Oxford University Press, 2005, paper £6.99/$9.95) x and 138 pp., 2 figs., 13 halftones, 2 maps. Bibliography. Indexed. ISBN: 0-19-280659-9.

This "very short" introduction to the Dead Sea scrolls considers these scrolls as a cultural icon, the archaeological site and caves, the scrolls and fragments, new light on the Hebrew Bible, the ownership of the scrolls, literary compositions from the Qumran library, the Qumran-Essene community in context, the Qumran community, the religious beliefs of the Qumran community, the scrolls and early Christianity, and their status as the greatest manuscript discovery. Lim is professor of Hebrew Bible and Second Temple Judaism at the University of Edinburgh.

H. E. Lona, *Die "Wahre Lehre" des Kelsos. Übersetzt und erklärt,* Kommentar zu frühchristlichen Apologeten, Ergänzungsband 1 (Freiburg—Basel—Vienna: Herder, 2005, €98/162 SFr) 510 pp. Bibliography. Indexed. ISBN: 3-451-28599-1.

While the full text of Celsus' *True Discourse* is lost, fragments of it can be reconstructed from Origen's reply in *Contra Celsum.* In his sixty-page introduction, Lona, professor of NT and the history of early Christian literature on the theological faculty at Benediktbeuern, treats the textual tradition, the reconstruction of Celsus' work, its literary form and structure, authorship, purpose and addressees, time and place of origin, and the development and present state of research on the work. Then he presents a translation and commentary under the following general headings: preface (1.1-27), the Jewish critique of Jesus and Christian faith (1.28–2.79), the world without the *Logos* and without the *Nomos* of the Jews and Christians (3.1–5.65), the *Logos* and the *Nomos* of the Greek tradition (6.1–8.75), and the final word (8.76).

G. Luck, *Arcana Mundi. Magic and the Occult in the Greek and Roman Worlds. A Collection of Ancient Texts* (2nd ed.; Baltimore: Johns Hopkins University Press, 2006, cloth $65, paper $24.95) xvii and 544 pp. Bibliography. Indexed. LCN: 2005028354. ISBN: 0-8018-8345-8 (cloth), -8346-6 (paper).

The first edition (1985) of this anthology of ancient Greek and Latin magical texts was described in *NTA* 30, p. 376. After a 29-page general introduction to exploring ancient magic, this revised and expanded version provides introductions to and translations of key texts under six headings: magic, miracles, daemonology, divination, astrology, and alchemy. Also included in this revised and expanded edition are an epilogue on the survival of pagan magic, a glossary for the terminology of Greco-Roman magic, and an appendix on the possible role of psychoactive substances in ancient rituals with an afterthought on the magical effect of panaceas. Luck is professor emeritus in the department of classics at Johns Hopkins University in Baltimore.

J. Marböck, *Weisheit und Frömmigkeit. Studien zur alttestamentlichen Literatur der Spätzeit,* Österreichische Biblische Studien 29 (Frankfurt—New York: Lang, 2006, paper $50.95) 269 pp. Bibliographies. Indexed. ISBN: 3-631-54298-4.

This volume presents essays that were written by Marböck between 1996 and 2004 on the

Wisdom of Jesus Sirach (twelve) and on wisdom and piety in late OT writings (four). Their topics include the structure and redaction history of the book of Ben Sira; the prologue to the Greek version of Sirach; Qoheleth and Sirach; Isaiah in Sir 48:15-25; whether there are apocalyptic traditions in Sirach; the high priest Simon in Sirach 50; God's righteousness and life in Sirach; the character and significance of OT wisdom literature; and the significance of prayer in the Greek version of Esther. Marböck is professor emeritus of OT at the University of Graz.

R. A. MARKUS, *Christianity and the Secular* (Notre Dame, IN: University of Notre Dame Press, 2006, cloth $30, paper $15) xi and 99 pp. Indexed. LCN: 2005034404. ISBN: 0-268-03490-7 (cloth), -03491-5 (paper).

Markus, professor emeritus at the University of Nottingham and author of *Saeculum. History and Society in the Theology of Saint Augustine* (1970; 2nd ed., 1988), explores the origins of the notion of the "secular" and its place in Christian history until its eclipse in the western Middle Ages. After considering the roots of a secular realm in the NT and its emergence and fortunes down to the time of Constantine and the Christian Roman empire, he discusses Augustine's response to it, as well as Augustine's defense of a place for the secular within a religious and Christian interpretation of the world and of history. Then he traces the increasingly religious orientation of Roman society and its culture, especially from the second half of the 6th century, and the eclipse of the secular at the end of antiquity and during the Christian Middle Ages in Western Europe.

M. MCDOWELL, *Prayers of Jewish Women. Studies of Patterns of Prayer in the Second Temple Period,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 211 (Tübingen: Mohr Siebeck, 2006, paper €54) xiv and 277 pp. Bibliography. Indexed. ISBN: 3-16-148850-4.

Based on a doctoral dissertation directed by D. M. Scholer and presented to Fuller Theological Seminary in Pasadena, CA, this volume provides an overview of the prayers of Jewish women found in the Jewish literature of the Second Temple period, especially in regard to patterns of content, form, and context. After a 31-page introduction to the subject, methodology, and background issues, it discusses prayer texts by and about women chronologically: from the 2nd to the 1st century B.C., from the 1st century B.C. to the 1st century A.D., and from the 1st to the 2nd century A.D. The texts treated include prayers from Judith, Susanna, Tobit, ps.-Philo's *Biblical Antiquities, Testaments of the Twelve Patriarchs, Joseph and Aseneth,* 3 Maccabees, Philo's writings, *2 Baruch, Sibylline Oracles,* and Josephus' *Jewish Antiquities.* Three appendixes concern prayers in (1) the Dead Sea scrolls, (2) *Life of Adam and Eve* and *Apocalypse of Moses,* and (3) inscriptions and papyri. McDowell concludes that the prayers of women in this literature are not portrayed as significantly different from those of men in terms of social location, content, form, or occasion (though they differ in some patterns of language and other minor ways).

M. MEYER WITH E. A. DE BOER, *The Gospels of Mary. The Secret Tradition of Mary Magdalene, the Companion of Jesus* (San Francisco: HarperSanFrancisco, 2006, paper $12.95) xxi and 122 pp. Bibliography. ISBN: 0-06-083451-X.

The paperback edition of the work described in *NTA* 49, p. 176, this volume contains translations of the relevant passages pertaining to Mary Magdalene in the canonical Gospels, the full text of *Gospel of Mary,* and selections from *Gospel of Peter, Gospel of Thomas, Gospel of Philip, Dialogue of the Savior, Pistis Sophia,* and the Manichaean *Psalms of Heracleides.* Also included are Meyer's introduction and de Boer's concluding essay on Mary Magdalene as a disciple of Jesus.

M. MORGENSTERN, *Nidda—Die Menstruierende,* Übersetzung des Talmud Yerushalmi 6/1 (Tübingen: Mohr Siebeck, 2006, €89) xxxv and 210 pp. Bibliography. Indexed. ISBN: 3-16-148906-3.

Tractate *Niddah* concerns purity rules pertaining to a woman's menstrual cycle and to

childbirth (see Lev 12:1-8; 15:19-30; 18:19; 20:18). This volume presents Morgenstern's new translation of tractate *Niddah* as it appears in the Jerusalem Talmud with extensive (textual, philological, interpretive, etc.) notes below. Particular attention is given to parallels in rabbinic literature. Also included is a thirty-page postscript that deals with the relevance and medical-historical backgrounds of the talmudic tractate *Niddah*: purity and impurity in Judaism, menstruation in the world of Judaism from antiquity to early modern times, obstacles in understanding to medical-technical progress, the Aristotelian concept of the origin of life, and androgyny and teratology. Morgenstern is Privatdozent for Judaic and religious studies at the University of Tübingen.

M. MUNN, *The Mother of the Gods, Athens, and the Tyranny of Asia. A Study of Sovereignty in Ancient Religion* (Berkeley—Los Angeles—London: University of California Press, 2006, $49.95/£32.50) xxi and 452 pp., 6 figs., 10 halftones, 3 maps. Bibliography. Indexed. LCN: 2005013449. ISBN: 0-520-24349-8.

Munn, associate professor of history and classics and ancient Mediterranean studies at Pennsylvania State University and author of *The School of History. Athens in the Age of Socrates* (2000), investigates how the cult of the Mother of the Gods traveled from Phyrgia and Lydia, where she was the mother of tyrants, to Athens, where she protected the laws of Athenian democracy. After an eleven-page introduction, he treats the following topics: sovereignty and divinity in classical Greek thought; the Mother of the Gods and the sovereignty of Midas; the Mother of the Gods and the ideals of Lydian tyranny; the Mother of the Gods and the practices of Lydian tyranny; Asia, the *oikoumenē*, and the map of the world; the Mother of the Gods and Persian sovereignty; Persian sovereignty and the gods of the Athenians; Herodotus and the gods; and the Mother of the Gods at Athens. Munn concludes that formal acknowledgment of the Mother of the Gods at Athens and the establishment of her cult within the Council House of the Athenians took place under the combined pressures of desperation and hope that characterized Athenian politics in the last decade of the Athenian empire.

T. S. PHILIP, *Menstruation and Childbirth in the Bible. Fertility and Impurity,* Studies in Biblical Literature 88 (New York—Bern: Lang, 2006, $57.95) xiv and 153 pp. Bibliography. Indexed. LCN: 2005007976. ISBN: 0-8204-7908-X.

After an eighteen-page introduction to menstruation and childbirth in biblical research, Philip, who teaches at the Hebrew University in Jerusalem, treats menstruation in the non-priestly literature of the OT, the impurity of menstruation in the priestly law of the Torah and in the book of Ezekiel, childbirth in biblical literature, and the impurity of a parturient in the priestly law of the Torah. She concludes that the parturient's impurity is a threat to the holy and so she must refrain from contact with the sacred, and that the impurity of the menstruant and the parturient are temporary (though to complete the process of becoming pure the latter must bring a purification and a burnt offering).

B.-Z. ROSENFELD AND J. MENIRAV, *Markets and Marketing in Roman Palestine,* trans. C. Cassel, Supplements to the Journal for the Study of Judaism 99 (Leiden—Boston: Brill, 2005, €102/$137) xii and 281 pp. Bibliography. Indexed. LCN: 2005047137. ISBN: 90-04-14049-2.

This volume discusses commercial life—the market and market vendors—in Roman Palestine from the 2nd to the 4th century A.D. After a fourteen-page introduction, it treats permanent markets, periodic markets, market vendors, pricing and price regulation, commerce and marketers as viewed by the sages, and commercial activity and the synagogue. Rosenfeld is professor of Jewish history at Bar Ilan University, and Menirav is a senior marketing executive. They conclude that the overall attitude of the sages toward the market vendors was rather negative (much as in the Roman world), and that in many cases the location of the synagogue and its annexes near a commercial center or market promoted commercial ties between them and also enhanced religious life.

A. SCHENKER, *Das Neue am neuen Bund und das Alte am alten. Jer 31 in der hebräischen und griechischen Bibel, von der Textgeschichte zu Theologie, Synagogue und Kirche,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 212 (Göttingen: Vandenhoeck & Ruprecht, 2006, paper €39.90) 108 pp. Bibliography. Indexed. ISBN: 3-525-53076-5.

Schenker, author of *Älteste Textgeschichte der Königsbücher* (2004), first considers the different forms of God's promise of a new covenant in Jer 31:31-34 (MT) and 38:31-34 (LXX), respectively. Then he examines how this passage is treated in various NT texts (Heb 8:8-12 and 10:16-17; Mt 26:28 parr.; 2 Cor 3:6) and in the early church. Finally he reflects on theological issues related to Jer 31:31-34 that pertain to the church and synagogue today, with particular attention to the question of the covenant's (non)revocation. Schenker concludes his treatment of the topic with ten theses.

U. B. SCHMID, *Unum Ex Quattuor. Eine Geschichte der lateinischen Tatianüberlieferung,* Vetus Latina. Aus der Geschichte der lateinischen Bibel 37 (Freiburg—Basel—Vienna: Herder, 2005, paper €68/116 SFr) xiv and 401 pp. Bibliography. Indexed. ISBN: 3-451-21955-7.

Accepted in 2002 as a *Habilitationsschrift* by the Kirchliche Hochschule Bethel, this volume presents a history of the Latin tradition of Tatian's Diatessaron, the attempt to provide one Gospel on the basis of four Gospels (*unum ex quattuor*). After a seven-page introduction, it discusses past research on the western harmony tradition, methodological problems, and the material. Then it offers a genealogy of the Latin Tatian tradition: Codex Fuldensis and witnesses from the 9th century A.D., witnesses from the 12th to the 14th century, commentaries on the harmony and the 181-chapter type, and so forth. Then it considers the forms of the reception of the harmony: relic, school text, and medium of personal piety. Finally there are reflections on the general character of the Latin Tatian tradition and on the remaining challenges of the Gospel harmonies. Five appendixes are included.

E. M. SCHULLER, *The Dead Sea Scrolls. What Have We Learned?* (Louisville, KY—London: Westminster John Knox, 2006, paper $17.95) xvii and 126 pp. Bibliography. Indexed. ISBN: 0-664-23112-8.

After describing the key events and accomplishments in scholarship on the Dead Sea scrolls since their discovery in 1947, Schuller, professor of religious studies at McMaster University in Hamilton, ON, explores what we have learned from the scrolls about the Scriptures and how biblical writings were formed and transmitted. Next she examines some of the prayers, hymns, and liturgies found in the scrolls and their significance for understanding the development of Jewish and Christian worship. Then she draws on both texts and archaeological materials to demonstrate that the scrolls provide considerable information about women. She concludes with comments about directions for future research.

R. SMOLEY, *Forbidden Faith. The Gnostic Legacy from the Gospels to* The Da Vinci Code (San Francisco: HarperSanFrancisco, 2006, $24.95) ix and 244 pp., fig. Bibliography. Indexed. ISBN: 0-06-078339-7.

Convinced that the gnostics' legacy continues in many guises and under many names, Smoley, author of *Inner Christianity. A Guide to the Esoteric Tradition* (2002), seeks to present a history of that legacy. After a nine-page introduction, he provides basic information about the ancient gnostics and their place in early Christianity. Then he traces the history of gnosticism under the following headings: the heirs of Egypt, the lost religion of light, the war against the Cathars, gnosis in the medieval church, the sages of the Renaissance, Rosicrucianism and the great lodges, the gnostic revival, gnosis and modernity, and the future of gnosis. Smoley concludes that gnosis (the direct spiritual awakening that comes, bidden or unbidden, to individuals great and small) is not the property of any religion, though each religion tries to make it its property.

G. STEMBERGER, *Il Midrash. Uso rabbinico della Bibbia. Introduzione, testi, commenti,* trans. R. Fabbri, Economica EDB (Bologna: Dehoniane, 2006, paper €15) 336 pp. Bibliography. Indexed. ISBN: 88-10-21505-2.

The Italian version of *Midrasch. Vom Umgang der Rabbinen mit der Bibel* [*NTA* 34, p. 415], this volume first discusses the formation, nature, and development of midrash. Then it presents translations and commentaries for specific midrashic texts. Finally it discusses the influence of midrash in Judaism and Christianity, and considers research on midrash and midrash today. Stemberger is professor of Jewish studies at the University of Vienna.

E. ULLMANN-MARGALIT, *Out of the Cave. A Philosophical Inquiry into the Dead Sea Scrolls Research* (Cambridge, MA—London: Harvard University Press, 2006, $45/£29.95) 167 pp., 2 figs., 7 halftones. Bibliography. Indexed. LCN: 2005033197. ISBN: 0-674-02223-8.

Ullmann-Margalit, professor of philosophy at the Hebrew University of Jerusalem, seeks to subject to scrutiny the inner logic of the main theory of Qumran studies as well as that of the rival theories, aiming to probe the debates and controversies about these theories that have been raging in the past five decades among the practitioners of the field, scrolls scholars, and archaeologists alike. After a twelve-page introduction, she discusses the following topics: writings and ruins—the Essene connection (the "linkage argument" for connecting the Essenes, the scrolls, and the site of Qumran); a hard look at "hard facts"—the archaeology of Qumran (the nonconvergence of scholarly belief in the Qumran-as-monastery hypothesis); and sects and scholars (the role of presuppositions in identifying the group behind the Qumran scrolls as a religious sect).

L. E. VAAGE (ED.), *Religious Rivalries in the Early Roman Empire and the Rise of Christianity,* Studies in Christianity and Judaism 18 (Waterloo, ON: Wilfrid Laurier University Press, 2006, $85 Can.) xvi and 324 pp. Bibliography. Indexed. ISBN: 0-88920-449-7.

After the editor's six-page introduction, this volume presents twelve essays under three headings: rivalries? (five), mission? (three), and rise? (four). The contributors are Vaage on ancient religious rivalries and the struggle for success—Christians, Jews, and others in the early Roman empire; P. A. Harland on the declining *polis*?—religious rivalries in ancient civic context; S. G. Wilson on rivalry and defection; R. Basser on whether the pagan fair was fairly dangerous—Jewish-pagan relations in antiquity; J. N. Lightstone on my rival, my fellow—conceptual and methodological prolegomena to mapping interreligious relations in 2nd- and 3rd-century A.D. Levantine society using the evidence of rabbinic texts; T. L. Donaldson on "the field God has assigned"—geography and mission in Paul; S. Mason on Josephus' *Contra Apionem* in social and literary context—an invitation to Judean philosophy; R. Beck on becoming a Mithraist—new evidence for the propagation of the mysteries; A. Reinhartz on R. Stark and "the mission to the Jews"; S. C. Muir on "look how they love one another"—early Christian and pagan care for the sick and other charity; Beck on the religious market of the Roman empire—R. Stark and Christianity's pagan competition; and Vaage on why Christianity succeeded (in) the Roman empire.

P. VAN DER HORST, *Philo's* Flaccus. *The First Pogrom,* Philo of Alexandria Commentary 2 (Atlanta: Society of Biblical Literature, 2005, $29.95) xii and 277 pp. Bibliography. Indexed. LCN: 2005024455. ISBN: 1-58983-188-8.

The paperback edition of the work published by Brill [*NTA* 48, p. 472], this volume provides a 53-page introduction to Philo's *In Flaccum,* a new translation, and a commentary under two headings: Flaccus' persecution of the Jews (1-96), and punishment and death of Flaccus (97-191). Van der Horst is professor of NT and the Jewish and Hellenistic world of early Christianity at Utrecht University.

Von der Anmut des Anstandes. Das Buch Jesus Sirach. Hermann Barth zum 60. Geburtstag, ed. T. Gundlach and C. Markschies (Leipzig: Evangelische Verlagsanstalt, 2005, paper €24) 168 pp. ISBN: 3-374-02336-3.

The eighteen essays honoring Professor Barth deal with various topics related to the book

of Sirach: V. Gerhardt on wisdom in modern times and the book of Sirach; Gundlach on the Jesus-Sirach-code, or the sisterhood of the Sirachides; W. Huber on grace as a witness of faith; W. Hüffmeier on the dignity of God; E. Jüngel on water instead of wine?; C. Kähler on condensed wisdom; M. Kässmann on "do not winnow in every wind" (5:9); H. Langendörfer on "if you run too quickly, you may not reach the goal" (11:10); R. Leight on friendship (6:7); H. Löwe on "I will do what is commanded me as long as I live" (51:38); Markschies on how Augustine (*Sermones* 38, 39, and 41) preached Jesus Sirach with dignity; T. Rendtorff on wise manners; J. Rohls on the book of Sirach as a school of manners; V. Schmidt on the grace of a scribe; H. Spieckermann on God and all creation; E. von Vietinghoff on a jurist reads Jesus Sirach; M. Welker on fear of the Lord as the basic orientation of life according to Jesus Sirach; and J. Werbick on what destroys grace and dignity (27:30–28:12).

E. J. WATTS, *City and School in Late Antique Athens and Alexandria,* Transformation of the Classical Heritage 41 (Berkeley—Los Angeles—London: University of California Press, 2006, $55/£35.95) xii and 288 pp. Bibliography. Indexed. LCN: 2005005830. ISBN: 0-520-24421-4.

Based on a doctoral dissertation directed by J. Matthews and presented to Yale University, this investigation of education in late antiquity explores the intellectual and doctrinal milieus of Athens and Alexandria in order to shed light on the interaction between the pagan cultural legacy and Christianity. Its nine chapters deal with the following topics: academic life in the Roman empire; Athenian education in the 2nd through the 4th centuries; Prohaeresius and the later 4th century; Athens and its philosophical schools in the 5th century; the closing of the Athenian schools; Alexandrian intellectual life in the Roman imperial period; the shifting sands of 4th-century Alexandrian cultural life; Alexandrian schools of the 5th century; and the coming revolution. Watts contends that Christians in Athens and in Alexandria had different approaches to pagan teaching, with their roots in the distinctive historical relationships between city and school.

S. WEITZMAN, *Surviving Sacrilege. Cultural Persistence in Jewish Antiquity* (Cambridge, MA—London: Harvard University Press, 2005, $39.95/£25.95) viii and 193 pp. Indexed. LCN: 2005040236. ISBN: 0-674-01708-0.

Weitzman, professor of Jewish studies at Indiana University, explores the Jewish struggle for cultural survival during the Second Temple period under eight headings: after Babel, Maccabean maneuvers, friends in high places, optical elusions, flights of fancy, conjuring power, playing dead, and the art of cultural persistence. He concludes that operating from a position of relative weakness, Jews in Second Temple times had to be highly tactical, resorting to the sorts of practical defense mechanisms used by biological organisms in their struggle to survive, but also (and especially) using the imagination's powers to expand the parameters of reality, to overcome the limits of space, time, and even death.

K. W. WHITNEY, *Two Strange Beasts: Leviathan and Behemoth in Second Temple and Early Rabbinic Judaism,* Harvard Semitic Monographs 63 (Winona Lake, IN: Eisenbrauns, 2006, $34.95) xv and 213 pp., 2 figs. Bibliography. Indexed. LCN: 2006000308. ISBN: 1-57506-914-2.

The revised version of a doctoral dissertation directed by F. M. Cross and presented to Harvard Divinity School in 1992, this volume traces the development of the ancient myth of the battle between the divine warrior and the primordial monster in Second Temple and rabbinic literatures. After discussing the *Chaoskampf* in modern scholarship, it considers Leviathan and Behemoth in Second Temple Judaism with particular attention to the combat-banquet and the *axis mundi* traditions. Then it discusses Leviathan and Behemoth in rabbinic Judaism (especially in their role as food for the eschatological banquet), and explores the roots of the Leviathan and Behemoth traditions. Whitney concludes that as the combat with the dragon came to be depicted as a divine hunt, the motif of the consumption of

Leviathan and Behemoth at the banquet entered the tradition under the influence of an idealized view of the hunt current in Hellenistic culture.

K. S. WINSLOW, *Early Jewish and Christian Memories of Moses' Wives. Exogamist Marriage and Ethnic Identity,* Studies in the Bible and Early Christianity 66 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2005, $139.95/£84.95 each) xii and 493 pp. Bibliography. Indexed. LCN: 2005049551. ISBN: 0-7734-6032-2.

Winslow, associate professor of biblical studies at Azusa Pacific University, examines the narratives in the Jewish Scriptures about Moses' Midianite and Cushite wives (Exodus 2, 4, 18 and Numbers 12) and the postbiblical Jewish and Christian texts that translate, retell, and interpret these texts. After a seventeen-page introduction, she deals with Zipporah in Exodus and the Midianites in Numbers, and with Moses' Cushite wife as they appear in the Masoretic text. Next she treats Jewish memories of Moses' wives in the Greek Torah and in writings from the Greek period (Demetrius and Ezekiel, Artapanus, *Jubilees*). Then she considers Jewish memories of Zipporah in the Roman period (Philo, Josephus, early rabbinic works), Moses' withdrawal from his wife according to Roman-period Jews, and early Christian memories of Zipporah (Aphrahat, Ephrem, Jerome, Tertullian, Origen, Gregory of Nyssa, Augustine). Winslow discerns three exegetical threads pertaining to Moses' wives: Moses' marriage to a non-Israelite, Zipporah's act of circumcision, and the idea that Moses renounced sex with his wife. Ten appendixes are included.

ADDITIONAL BOOKS RECEIVED

D. BOSTOCK, *A Portrayal of Trust. The Theme of Faith in the Hezekiah Narratives,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2006, paper £19.99) xx and 251 pp. Bibliography. Indexed. ISBN: 1-84227-314-0.

R. F. BULMAN AND F. J. PARRELLA (EDS.), *From Trent to Vatican II. Historical and Theological Investigations* (Oxford—New York: Oxford University Press, 2006, cloth £45/$74, paper £17.99/$29.95) xix and 344 pp., frontispiece, 2 plates. Indexed. LCN: 2005017167. ISBN: 0-19-517806-8 (cloth), -517807-6 (paper).

T. M. IZBICKI, G. CHRISTIANSON, AND P. KREY, *Reject Aeneas, Accept Pius. Select Letters of Aeneas Sylvius Piccolomini (Pope Pius II)* (Washington: Catholic University of America Press, 2006, $79.95) xv and 435 pp. Bibliography. Indexed. LCN: 2005014044. ISBN: 0-8132-1442-4.

R. P. OLSON, *Ask Anything. A Pastoral Theology of Inquiry,* Pastoral Care, Ministry, and Spirituality (New York: Haworth Pastoral Press, 2006, cloth $29.95, paper $19.95) xi and 162 pp. Bibliography. Indexed. LCN: 2005018231. ISBN: 0-7890-2817-4 (cloth), -2818-2 (paper).

J. W. O'MALLEY, *Four Cultures of the West* (Cambridge, MA—London: Harvard University Press, Belknap Press, 2006, paper $14.95) x and 261 pp. Bibliography. Indexed. LCN: 2004047730. ISBN: 0-674-01498-7.

D. J. PAYNE, *The Theology of the Christian Life in J.I. Packer's Thought. Theological Anthropology, Theological Method, and the Doctrine of Sanctification,* Studies in Evangelical History and Thought (Milton Keynes, UK: Paternoster, 2006, paper £24.99) xix and 321 pp. Bibliography. Indexed. ISBN: 1-84227-397-3.

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